WESTON JESUIT SCHOOL OF
THEOLOGY LIBRARY
99 BRATTLE STREET
CAMBRIDGE, MASSACHUSETTS 02138

WESTON JESUIT SCHOOL OF THEOLOGY
LIBRARY
99 BRATTLE ST.
CAMBRIDGE, MA 02138

NEW TESTAMENT ABSTRACTS

Vol. 43 *1999* *No. 1*

PERIODICAL ABSTRACTS		BOOK NOTICES
1	**NT General**	**148**
19	**Gospels—Acts**	**159**
61	**Epistles—Revelation**	**175**
86	**Biblical Theology**	**187**
97	**NT World**	**192**

Software
214

Ref.
BS
410
.N35

US ISSN 0028-6877

NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT LITERATURE

Edited by
DANIEL J. HARRINGTON
and
CHRISTOPHER R. MATTHEWS

Associate Editor
STANLEY B. MARROW

Published by
Weston Jesuit School of Theology, Cambridge, Massachusetts
in cooperation with
The Catholic Biblical Association of America

Editorial correspondence should be sent to NEW TESTAMENT ABSTRACTS, Weston Jesuit School of Theology, 3 Phillips Place, Cambridge, MA 02138 USA. Phone: 617-492-1960; FAX: 617-492-5833; E-Mail: NTAweston@aol.com; URL: http://members.aol.com/ntaweston/nta.html

Subscription correspondence, including orders for back issues, should be sent to The Catholic Biblical Association, The Catholic University of America, Washington, DC 20064. Phone: 202-319-5519; FAX: 202-319-4799.

NEW TESTAMENT ABSTRACTS is published three times each year. Subscription, payable in advance: $35.00 (domestic), $38.00 (foreign) per year, postage paid.

BACK ISSUES:
Volumes 1, 2, 3, 9, and 21 are available in reprint at $33.00 per volume.
Volume 4, number 1, and most subsequent single issues are available at $11.00 each.
A cumulative index to vols. 1–15 (1956–1971) is available at $11.00 per copy.
A CD-ROM version of vols. 32–42 (1988–1998) will be available in 1999.

The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume and entry number: e.g. see § 43-222.

The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

Composed by THE HK SCRIPTORIUM, INC., 6687 East Dartmouth Ave., Denver, CO 80224

Copyright, © 1999, by Weston Jesuit School of Theology, Cambridge, MA 02138 USA

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photo-copying, or otherwise, without the prior written permission of Weston Jesuit School of Theology.

WESTON JESUIT SCHOOL OF THEOLOGY
LIBRARY
99 BRATTLE ST.
CAMBRIDGE, MA 02138
JAN 27 1999

NEW TESTAMENT ABSTRACTS

VOLUME FORTY-THREE • 1999

WESTON JESUIT SCHOOL OF THEOLOGY
3 PHILLIPS PLACE
CAMBRIDGE, MASSACHUSETTS 02138

US ISSN 0028-6877

NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT LITERATURE

Ref,
BS
410
.N35
v.43

Edited by
DANIEL J. HARRINGTON
and
CHRISTOPHER R. MATTHEWS

Associate Editor
STANLEY B. MARROW

Published by
Weston Jesuit School of Theology, Cambridge, Massachusetts
in cooperation with
The Catholic Biblical Association of America

Editorial correspondence should be sent to NEW TESTAMENT ABSTRACTS, Weston Jesuit School of Theology, 3 Phillips Place, Cambridge, MA 02138 USA. Phone: 617-492-1960; FAX: 617-492-5833; E-Mail: NTAweston@aol.com; URL: http://members.aol.com/ntaweston/nta.html

Subscription correspondence, including orders for back issues, should be sent to The Catholic Biblical Association, The Catholic University of America, Washington, DC 20064. Phone: 202-319-5519; FAX: 202-319-4799.

NEW TESTAMENT ABSTRACTS is published three times each year. Subscription, payable in advance: $35.00 (domestic), $38.00 (foreign) per year, postage paid.

BACK ISSUES:
Volumes 1, 2, 3, 9, and 21 are available in reprint at $33.00 per volume.
Volume 4, number 1, and most subsequent single issues are available at $11.00 each.
A cumulative index to vols. 1–15 (1956–1971) is available at $11.00 per copy.
A CD-ROM version of vols. 32–42 (1988–1998) will be available in 1999.

The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume and entry number: e.g. see § 43-222.

The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

Composed by THE HK SCRIPTORIUM, INC., 6687 East Dartmouth Ave., Denver, CO 80224

Copyright, © 1999, by Weston Jesuit School of Theology, Cambridge, MA 02138 USA

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photo-copying, or otherwise, without the prior written permission of Weston Jesuit School of Theology.

LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA,* but the titles of the journals in which the articles occur are spelled out in the headings.

Aegyptus (Milan)
African Ecclesiastical Review (Eldoret, Kenya)
America (New York)
American Benedictine Review (Richardton, ND)
American Journal of Archaeology (Boston)
American Journal of Philology (Baltimore, MD)
Analecta Cracoviensia (Krakow)
Andrews University Seminary Studies (Berrien Springs, MI)
Angelicum (Rome)
Anglican Theological Review (Evanston, IL)
Annali di storia dell'esegesi (Bologna)
Annual of the Japanese Biblical Institute (Tokyo)
Antonianum (Rome)
Anvil (St. Albans, Herts., UK)
Apocrypha (Turnhout)
Archiv für Liturgiewissenschaft (Regensburg)
Ashland Theological Journal (Ashland, OH)
Asia Journal of Theology (Bangalore)
ʿAtiqot (Jerusalem)
Augustinianum (Rome)
Aula Orientalis (Barcelona)
Australasian Catholic Record (Manly, NSW)
Australian Biblical Review (Parkville, Victoria)
Bangalore Theological Forum (Bangalore)
Baptist Review of Theology/La Revue Baptiste de Théologie (Cambridge, Ont.)
Benedictina (Rome)
Berliner Theologische Zeitschrift (Berlin)
Bibbia e Oriente (Bornato)
Bibel und Kirche (Stuttgart)
Bibel und Liturgie (Düsseldorf/Klosterneuburg)
Bible Review (Washington, DC)
Bible Today (Collegeville, MN)
Bible Translator (New York)
Biblebhashyam (Kottayam, Kerala, India)
Biblica (Rome)
Biblical Archaeology Review (Washington, DC)
Biblical Interpretation (Leiden)
Biblical Research (Chicago)
Biblical Theology Bulletin (Jamaica, NY)
Bibliotheca Orientalis (Leiden)
Bibliotheca Sacra (Dallas)
Biblische Notizen (Munich)
Biblische Zeitschrift (Paderborn)
Bijdragen (Amsterdam)
Bulletin de Littérature Ecclésiastique (Toulouse)
Bulletin du Centre Protestant d'Etudes (Geneva)
Bulletin for Biblical Research (Winona Lake, IN)
Bulletin of the American Schools of Oriental Research (Baltimore, MD)
Bulletin of the International Organization for Septuagint and Cognate Studies (Durham, NC)
Bulletin of the John Rylands University Library of Manchester (Manchester, UK)
Burgense (Burgos)
Calvin Theological Journal (Grand Rapids, MI)
Catholic Biblical Quarterly (Washington, DC)
Catholic Theological Society of America Proceedings (Santa Clara, CA)
Catholica (Münster)
Center for Hermeneutical Studies Protocol Series (Berkeley, CA)
CGST Journal (Hong Kong)
Chicago Studies (Chicago)
Christian Century (Chicago)
Christian Scholar's Review (Holland, MI)
Christianity Today (Carol Stream, IL)
Christus (Paris)
Church (New York)
Churchman (Watford, Herts., UK)
Ciudad de Dios (Madrid)
Civiltà Cattolica (Rome)
Classical Journal (Provo, UT)
Classical Philology (Chicago)
Classical Quarterly (Oxford)
Classical World (Pittsburgh, PA)
Collationes (Brugge/Gent)
Collectanea Theologica (Warsaw)
Colloquium (Brisbane)
Commonweal (New York)
Communio (Seville)
Communio/International Catholic Review (Washington, DC)
Communio Viatorum (Prague)
Concilium (New York)
Concordia Journal (St. Louis, MO)
Concordia Theological Quarterly (Fort Wayne, IN)
Conservative Judaism (New York)
Cristianesimo nella Storia (Bologna)
Crux (Vancouver, BC)
Currents in Research: Biblical Studies (Sheffield, UK)
Currents in Theology and Mission (Chicago)
Dansk Teologisk Tidsskrift (Copenhagen)
Dead Sea Discoveries (Leiden)
Deltion Biblikon Meleton (Athens)

Diakonia (Mainz/Vienna)
Dialog (St. Paul, MN)
Didaskalia (Lisbon)
Direction (Fresno, CA)
Divinitas (Vatican City)
Divus Thomas (Bologna)
Doctor Communis (Vatican City)
Doctrine and Life (Dublin)
Downside Review (Bath, UK)
Ecumenical Review (Geneva)
Efemerides Mexicana (Tlalpan)
Église et Théologie (Ottawa)
Emmanuel (Cleveland, OH)
Encounter (Indianapolis, IN)
Ephemerides Liturgicae (Rome)
Ephemerides Mariologicae (Madrid)
Ephemerides Theologicae Lovanienses (Leuven)
Epworth Review (Peterborough, UK)
Erbe und Auftrag (Beuron)
Escritos del Vedat (Torrente)
Esprit & Vie (Langres)
Estudios Bíblicos (Madrid)
Estudios Eclesiásticos (Madrid)
Estudios Franciscanos (Barcelona)
Études (Paris)
Études Théologiques et Religieuses (Montpellier)
Euntes Docete (Rome)
Evangelical Journal (Myerstown, PA)
Evangelical Quarterly (Carlisle, UK)
Evangelical Review of Theology (Carlisle, UK)
Evangelische Theologie (Gütersloh)
Expository Times (Edinburgh)
Filología Neotestamentaria (Córdoba)
Foi et Vie (Paris)
Forum (Santa Rosa, CA)
Forum Katholische Theologie (Aschaffenburg)
Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)
Furrow (Maynooth)
Geist und Leben (Würzburg)
Gereformeerd Theologisch Tijdschrift (Kampen)
Greek Orthodox Theological Review (Brookline, MA)
Greek, Roman and Byzantine Studies (Durham, NC)
Gregorianum (Rome)
Harvard Theological Review (Cambridge, MA)
Hebrew Union College Annual (Cincinnati, OH)
Henoch (Turin)
Hervormde Teologiese Studies (Pretoria)
Heythrop Journal (Oxford)
History of Religions (Chicago)
Hokhma (Lausanne)
Homiletic and Pastoral Review (New York)
Horizons (Villanova, PA)
Horizons in Biblical Theology (Pittsburgh, PA)
Indian Theological Studies (Bangalore)
Internationale Katholische Zeitschrift/Communio (Cologne)
Internationale Kirchliche Zeitschrift (Bern)
Interpretation (Richmond, VA)
Irénikon (Chevetogne)
Irish Biblical Studies (Belfast)
Irish Theological Quarterly (Maynooth)
Israel Exploration Journal (Jerusalem)
Israel Numismatic Journal (Jerusalem)
Istina (Paris)
Jahrbuch für Antike und Christentum (Münster)
Jeevadhara (Kottayam, Kerala, India)
Jerusalem Perspective (Jerusalem)
Jewish Quarterly Review (Philadelphia)
Journal for the Study of Judaism (Leiden)
Journal for the Study of the New Testament (Sheffield, UK)
Journal for the Study of the Old Testament (Sheffield, UK)
Journal for the Study of the Pseudepigrapha (Sheffield, UK)
Journal from the Radical Reformation (Morrow, GA)
Journal of Biblical Literature (Atlanta, GA)
Journal of Early Christian Studies (Baltimore, MD)
Journal of Ecclesiastical History (Cambridge, UK)
Journal of Ecumenical Studies (Philadelphia)
Journal of Feminist Studies in Religion (Atlanta, GA)
Journal of Hellenic Studies (London)
Journal of Higher Criticism (Madison, NJ)
Journal of Jewish Studies (Oxford)
Journal of Near Eastern Studies (Chicago)
Journal of Northwest Semitic Languages (Stellenbosch)
Journal of Pentecostal Theology (Sheffield, UK)
Journal of Religion (Chicago)
Journal of Religious History (Sydney)
Journal of Religious Studies (Cleveland, OH)
Journal of Religious Thought (Washington, DC)
Journal of Roman Archaeology (Ann Arbor, MI)
Journal of Roman Studies (London)
Journal of Semitic Studies (Oxford)
Journal of the American Academy of Religion (Atlanta, GA)
Journal of the American Oriental Society (Ann Arbor, MI)
Journal of the Evangelical Theological Society (Lynchburg, VA)
Journal of the Grace Evangelical Society (Roanoke, TX)
Journal of the Interdenominational Theological Center (Atlanta, GA)
Journal of Theological Studies (Oxford)

Journal of Theology for Southern Africa (Rondebosch)
Journal of Translation and Textlinguistics (Dallas)
Judaism (New York)
Kairos (Salzburg)
Kerygma und Dogma (Göttingen)
Landas (Manila)
Laurentianum (Rome)
Laval Théologique et Philosophique (Québec)
Levant (London)
Lexington Theological Quarterly (Lexington, KY)
Literature & Theology (Oxford)
Louvain Studies (Louvain)
Lumen Vitae (Brussels)
Lumière & Vie (Lyon)
Lutheran Quarterly (Milwaukee, WI)
Lutheran Theological Journal (North Adelaide, S. Australia)
Maison-Dieu (Paris)
Manresa (Madrid)
Marian Studies (Dayton, OH)
Marianum (Rome)
Master's Seminary Journal (Sun Valley, CA)
Mayéutica (Marcilla [Navarra])
McMaster Journal of Theology (Hamilton, Ont.)
Mélanges de Science Religieuse (Lille)
Melita Theologica (Rabat, Malta)
Milltown Studies (Dublin)
Miscelánea Comillas (Madrid)
Missiology (Scottdale, PA)
Modern Believing (Leominster, UK)
Modern Theology (Oxford/Malden, MA)
Month (London)
Münchener Theologische Zeitschrift (Munich)
Muséon (Louvain)
Near East School of Theology Theological Review (Beirut)
Near Eastern Archaeology (Atlanta)
Nederlands Theologisch Tijdschrift (Utrecht)
Neotestamentica (Bloemfontein)
Neue Zeitschrift für Systematische Theologie und Religionsphilosophie (Berlin)
New Blackfriars (Oxford)
New Testament Studies (Cambridge, UK)
New Theology Review (Collegeville, MN)
Norsk Teologisk Tidsskrift (Oslo)
Notes on Translation (Dallas)
Nouvelle Revue Théologique (Tournai)
Nova et Vetera (Chêne-Bougeries)
Novum Testamentum (Leiden)
Numen (Leiden)
One in Christ (Turvey, UK)
Orientalia (Rome)
Orientalia Christiana Periodica (Rome)
Orientalistische Literaturzeitung (Berlin)
Ostkirchliche Studien (Würzburg)
Pacifica (Brunswick East, Victoria, Australia)
Palestine Exploration Quarterly (London)
Perspectiva Teológica (Belo Horizonte, Brazil)
Perspectives in Religious Studies (Richmond, VA)
Presbyterion (St. Louis, MO)
Priests & People (London)
Princeton Seminary Bulletin (Princeton, NJ)
Prism (New Brighton, MN)
Proceedings of the Irish Biblical Association (Dublin)
Prooftexts (Baltimore, MD)
Protokolle zur Bibel (Klosterneuburg)
Qadmoniot (Jerusalem)
Quarterly Review (Nashville, TN)
Qumran Chronicle (Krakow)
Rassegna di Teologia (Naples)
Razón y Fe (Madrid)
Recherches de Science Religieuse (Paris)
Recherches de Théologie Ancienne et Médiévale (Louvain)
Reformed Review (Holland, MI)
Religion (London)
Religion & Theologie /Religie & Teologie (Pretoria)
Religious Studies (Cambridge, UK)
Religious Studies and Theology (Saskatoon, Saskatchewan)
Religious Studies Review (Valparaiso, IN)
Renovatio (Bonn)
Restoration Quarterly (Abilene, TX)
Review and Expositor (Louisville, KY)
Review for Religious (St. Louis, MO)
Revista Bíblica (Buenos Aires)
Revista Catalana de Teología (Barcelona)
Revista de Cultura Bíblica (São Paulo)
Revista de Espiritualidad (Madrid)
Revista Eclesiástica Brasileira (Petrópolis)
Revista Latinoamericana de Teologia (San Salvador)
Revue Africaine de Théologie (Kinshasa, Zaire)
Revue Bénédictine (Denée, Belgium)
Revue Biblique (Jerusalem)
Revue de l'Histoire des Religions (Paris)
Revue de Qumran (Paris)
Revue de Théologie et de Philosophie (Lausanne)
Revue des Études Augustiniennes (Paris)
Revue des Études Juives (Paris)
Revue des Sciences Philosophiques et Théologiques (Paris)
Revue des Sciences Religieuses (Strasbourg)
Revue d'Histoire Ecclésiastique (Louvain)
Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
Revue Réformée (Aix-en-Provence)

Revue Théologique de Louvain (Louvain)
Revue Thomiste (Toulouse)
Rhetorica (Berkeley, CA)
Rivista Biblica (Bologna)
Rivista di Archeologia Cristiana (Vatican City)
Rivista di Storia e Letteratura Religiosa (Turin)
Roczniki Teologiczne (Lublin)
Römische Quartalschrift (Rome)
Sacra Doctrina (Bologna)
St. Vladimir's Theological Quarterly (Crestwood, NY)
Salesianum (Rome)
Salmanticensis (Salamanca)
Sapienza (Naples)
Scandinavian Journal of the Old Testament (Oslo)
Science et Esprit (Montreal)
Scottish Bulletin of Evangelical Theology (Edinburgh)
Scottish Journal of Theology (Edinburgh)
Scripta Theologica (Pamplona)
Scriptorium (Brussels)
Scriptura (Stellenbosch)
Scripture Bulletin (Birmingham, UK)
Scuola Cattolica (Milan)
Search (Dublin)
Sefarad (Madrid)
Semeia (Atlanta, GA)
Sémiotique et Bible (Lyon)
Sewanee Theological Review (Sewanee, TN)
Skrif en Kerk (Pretoria)
Soundings (Knoxville, TN)
Southwestern Journal of Theology (Fort Worth, TX)
Stimmen der Zeit (Munich)
Stromata (San Miguel, Argentina)
Studia Liturgica (Notre Dame, IN)
Studia Missionalia (Rome)
Studia Patavina (Padua)
Studia Philonica Annual (Atlanta)
Studia Theologica (Oslo)
Studia Theologica Varsaviensia (Warsaw)
Studien zum Neuen Testament und seiner Umwelt (Linz)
Studies in Religion/Sciences Religieuses (Waterloo, Ont.)
Studii Biblici Franciscani Liber Annuus (Jerusalem)
Studium (Madrid)
Stulos Theological Journal (Bandung, Indonesia)
Svensk Exegetisk Årsbok (Uppsala)
Svensk Teologisk Kvartalskrift (Lund)
Tel Aviv (Tel Aviv)
Telema (Kinshasa-Gombe, Zaire)
Teologia (Milan)
Teología y Vida (Santiago)
Teresianum (Rome)
Textus (Jerusalem)
Themelios (Leicester, UK)
Theological Studies (Washington, DC)
Theologie und Glaube (Paderborn)
Theologie und Philosophie (Frankfurt/Munich)
Theologisch-Praktische Quartalschrift (Linz)
Theologische Beiträge (Wuppertal)
Theologische Literaturzeitung (Leipzig)
Theologische Quartalschrift (Tübingen)
Theologische Revue (Münster)
Theologische Rundschau (Tübingen)
Theologische Zeitschrift (Basel)
Theology (London)
Theology Today (Princeton, NJ)
Thomist (Washington, DC)
Thought (New York)
Tidsskrift for Teologi og Kirke (Oslo)
Tijdschrift voor Theologie (Nijmegen)
Toronto Journal of Theology (Toronto)
Traditio (New York)
Tradition (New York)
Trierer Theologische Zeitschrift (Trier)
Trinity Journal (Deerfield, IL)
Tyndale Bulletin (Cambridge, UK)
Una Sancta (Meitingen/Niederaltaich)
Union Seminary Quarterly Review (New York)
Verkündigung und Forschung (Gütersloh)
Vetera Christianorum (Bari)
Vetus Testamentum (Leiden)
Vidyajyoti (Delhi)
Vie Spirituelle (Paris)
Vigiliae Christianae (Leiden)
Vox Reformata (Geelong, Victoria)
Vox Scripturae (São Paulo)
Way (London)
Westminster Theological Journal (Philadelphia)
Wissenschaft und Weisheit (Werl)
Word & World (St. Paul, MN)
Worship (Collegeville, MN)
Wort und Dienst (Bielefeld)
Die Zeichen der Zeit • Lutherische Monatshefte (Hannover)
Zeitschrift der Deutschen Morgenländischen Gesellschaft (Stuttgart)
Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden)
Zeitschrift für Althebraistik (Stuttgart)
Zeitschrift für die Alttestamentliche Wissenschaft (Berlin)
Zeitschrift für die Neutestamentliche Wissenschaft (Berlin)
Zeitschrift für Katholische Theologie (Innsbruck)
Zeitschrift für Kirchengeschichte (Stuttgart)
Zeitschrift für Neues Testament (Tübingen)
Zeitschrift für Religions- und Geistesgeschichte (Potsdam)
Zeitschrift für Theologie und Kirche (Tübingen)
Zygon (Chicago)

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1r. R. E. Brown, *An Introduction to the New Testament* [*NTA* 42, p. 363; § 42-1501r].

M. J. Gorman, "A Library in a Book," *ChristToday* 42 (10, '98) 94, 96-98, 100, 102.—Brown's introduction is a comprehensive, clear, balanced, ecumenical, and centrist work that leads the reader through the NT documents in their historical context. It is both a monument of past scholarship and a foundation for the century to come. It is distinguished for its clarity and readability, attention to theological and spiritual concerns, and ecumenical engagement. However, behind the consensus that Brown represents lie much more variety and disagreement than one might suspect, particularly regarding the history of Jesus and of early Christianity.—D.J.H.

Canon

2. A. D. Baum, "Literarische Echtheit als Kanonkriterium in der alten Kirche," *ZeitNTWiss* 88 (1-2, '97) 97-110.

The occasionally defended thesis that literary authenticity was not an essential criterion for canonicity in the ancient church does not coincide with a review of the evidence (the Johannine writings—especially 2 and 3 Jn and Revelation, letters of Paul to the Laodiceans and the Alexandrians, *Acts of Paul, Gospel of Peter,* Hebrews, "antilegomena," *Apostolic Constitutions,* a pamphlet of Timothy). That the authenticity of a writing was not a sufficient condition for its canonicity is not to say that genuineness was not an essential criterion. While genuineness did not force canonical recognition, it was regarded as the unrenounceable presupposition for canonicity.—C.R.M.

3. A. P. B. Breytenbach, "Meesternarratiewe, kontranarratiewe en kanonisering—'n Perspektief op sommige profetiese geskrifte (Grand narratives, little narratives and canonisation—a perspective on some of the books of the Prophets)," *HervTeolStud* 53 (4, '97) 1161-1186.

The article investigates the process of canonization (OT) from a postmodern perspective that takes contextuality, intertextuality, and grand and little narratives into account. It argues that little narratives, since they are contradictory to and resist incorporation into grand narratives (e.g. the so-called Zion theology), are usually added to the normative material after the grand narrative has been stripped of its hegemony by historical events. This accounts for contradictory theological dicta in the OT.—C.R.M.

4. J. A. Sanders, "'Spinning' the Bible," *BibRev* 14 (3, '98) 22-29, 44-45.

The received Jewish canon, the Tanach, is tripartite in structure, while the received canon of the Christian OT is quadripartite in structure. Despite their having the same Hebrew text base and the same contents, however, the Protestant OT and the Tanach convey quite different messages precisely because of their different structures. And all the other Christian canons are basically the same as the Protestant structure. The Dead Sea scrolls have helped us to see that earlier biblical texts were relatively fluid, while texts dating after the 1st century A.D. were relatively stable and markedly proto-Masoretic.—C.R.M.

Canon, § 43-423.

Interpretation

5. W. D. BARRICK, "Ancient Manuscripts and Biblical Exposition," *MastSemJourn* 9 (1, '98) 25-38.

The biblical doctrine of the preservation of Scripture affirms that God preserves his word unchanged forever in heaven, and that God gave his people the privilege and responsibility of preserving it on earth. The Bible expositor must be active in the preservation of Scripture by examining the biblical text in the original languages, identifying the text's original statement, and expounding the original text.—D.J.H.

6. A. BOSCH I VECIANA, "Hermenèutica i lectura psicoanalítica de textos religiosos. Reflexió des del punt de vista de l'hermenèutica Heideggeriana," *RevistCatTeol* 22 (2, '97) 289-305.

The article explores the possibility of dialogue between the hermeneutical tradition (especially Heideggerian) and the psychoanalytic tradition, with respect to the interpretation of religious (biblical) texts.—D.J.H.

7. J. E. BOTHA, "Reading ancient texts more comprehensively: Assessing a new methodology," *Scriptura* 64 ('98) 51-63.

The methodology of socio-rhetorical criticism proposed by V. K. Robbins is a welcome development in NT studies. After reflecting on the need for a more integrated model in biblical interpretation, the article describes Robbins's model with reference to inner texture, intertexture, social and cultural texture, and ideological texture. Then it considers the strengths and weaknesses of his approach.—D.J.H.

8. B. E. BOWE, "Reading the Bible through Filipino Eyes," *Missiology* 36 (3, '98) 345-360.

There are particular aspects in "Filipino culture" that enrich greatly a Filipino's reading of the NT and give Filipino readers greater access to the world of early Christianity in the dialogue between text and reader. They include honor and shame, indebtedness and reciprocity, and dyadic personality and corporate consciousness. These cultural dynamics can enhance an understanding of Paul's message in the following areas: the shame of the cross, factions and building up the body of Christ, renouncing a culture of dependence, and discerning the body of Christ.—D.J.H.

9. W. BRUEGGEMANN, "Preaching a Sub-Version," *TheolToday* 55 (2, '98) 195-212.

Whereas in the 17th century it was hard and courageous work to imagine the world without God, as we move into the 21st century it is hard and courageous work to imagine the world with God. In a culture that has learned well how to make sense of the world without reference to the God of the Bible, it is the preacher's primal responsibility to invite, empower, and equip the community to reimagine the world as though Yahweh the God of Israel, belatedly bodied in Jesus, were a key and decisive player. Preaching based on the Bible is always a "sub-version," a rendering of reality that lives under and challenges the dominant version.—D.J.H.

10. P. BÜHLER, "Entre interprétation et surinterprétation: relectures littéraires de la Bible chez Sylvie Germain," *BullCentProtÉtud* 50 (1, '98) 3-15.

After considering Germain's context and intention in her literary rereadings of the Bible, the article discusses the differing ways of rereading, examines her rereading of Genesis 32 and John 21, and offers some hermeneutical reflections. [The same fascicle contains Germain's essays on kaleidoscopic reading of the Bible (pp. 17-21), Bühler's theological interpretation of her *Éclats de sel* (pp. 23-37), and a bibliography of works by and about her (p. 39).]—D.J.H.

11. D. CHEETHAM, "The Bible and Music. A Pedagogical Device," *ScriptBull* 28 (2, '98) 59-68.

Music is one key toward an experiential entry into the biblical text, i.e. a way by which we may perform the Bible. It has the advantage of being a sufficiently abstract medium to allow the nonpropositional and subjective entry into the text. And it illustrates the task of hermeneutics admirably.—D.J.H.

12. P. F. CRAFFERT, "From apartheid readings to ordinary readings of the Bible: Has the ethics of interpretation changed?" *Scriptura* 64 ('98) 65-79.

The post-apartheid South African debate about ethically responsible ways of reading and using the Bible has been hampered by the dominance of the ethics of accountability over the ethics of reading and by the domination of a philosophical dualism. The choice for a particular code when reading a text is always a matter of values. There are some very good reasons why the historical and cultural codes of the biblical documents should be preferred to any other modern code when reading them.—D.J.H.

13. L. S. CUNNINGHAM, "On Reading Scripture as Prayer," *Church* 14 (3, '98) 45-48.

With reference to five books on *lectio divina,* the article discusses devotional reading and Bible study, the art of sacred reading, principles for prayerful reading, common questions, and starting out.—D.J.H.

14. G. F. DAVIES, "The Parish, the Bible and Everything Else: Scripture and Our Common Quest to Make Sense," *NewBlackfr* 79 (928, '98) 275-280.

The Bible can help us bridge the gap between the worldview of faith and postmodern secularism. In its polar relations between endurance and change and between imagination and materiality, the Bible proclaims God's sovereignty while also validating frail human experience.—D.J.H.

15. A. DEL AGUA, "Interpretacion del Nuevo Testamento y metodos," *EstEcl* 73 (284, '98) 3-42.

With reference to the 1993 document by the Pontifical Biblical Commission on the interpretation of the Bible in the church [§ 38-1205], the article explains and illustrates how the "derashic" method of biblical interpretation can be integrated with and make positive contributions to historical criticism, narrative criticism, rhetorical analysis, and effective history, respectively.—D.J.H.

16. J. C. DE SMIDT, "Fundamentalism - a historical survey," *Scriptura* 64 ('98) 37-49.

Fundamentalism is a highly important and relevant universal phenomenon, embodies an absolutization of religious and educational standpoints, and attempts to transform the world via the restoration of erstwhile values. It has developed into an aggressive bulwark against modernism in all its manifestations but employs the technological benefits of modern society to advance its cause.—D.J.H.

17r. A. DESTRO AND M. PESCE, *Antropologia delle origini cristiane* [*NTA* 40, p. 322].

J. H. ELLIOTT, "Un nuovo libro di antropologia culturale del Nuovo Testamento," *RivistBib* 46 (1, '98) 93-97; "The Anthropology of Christian Origins," *BibTheolBull* 28 (3, '98) 120-122.—After a description of the content of this cultural-anthropological investigation of the NT, the article discusses the social-scientific foundations of the authors' work and their attention to the ambivalent social position of the early Christians. It concludes that their work is a valuable contribution to the sociological and anthropological analysis of the NT and its cultures both from the conceptual-methodological standpoint and in its details.—D.J.H.

18. K. DUFFY, "Exegetes and Theologians," *IrTheolQuart* 63 (3, '98) 219-231.

After considering the call in *Dei verbum* 12 for integrating historical criticism into a wider theological process, the article shows how H. U. von Balthasar and H. de Lubac aspired to the sort of hermeneutics promoted by Vatican II rather than to the wholesale reappropriation of precritical, patristic, or medieval exegesis as an alternative to historical criticism. Then it considers how an exegete (J.-M. Sevrin) describes his work as an activity within Christian theology. The sort of theological or spiritual interpretation of Scripture required for the Bible-based theological and pastoral renewal promoted by Vatican II is not an alternative to critical biblical studies. It is to use them.—D.J.H.

19. X. ETXEBERRIA, "La constitución hermenéutica de la fe y la revelación bíblicas según Paul Ricoeur," *EstEcl* 73 (285, '98) 261-279.

In light of the hermeneutical theories of Ricoeur (and H.-G. Gadamer), the article explores the significance of biblical faith and revelation with reference to the option for meaning, pre-understanding and tradition, the hermeneutical circles, the objectification of a written text, its autonomy, the "world of the text," and appropriation by the reader.—D.J.H.

20. E. FRANCO, "'Il vento soffia dove vuole' (*Gv* 3,8). Quel 'fare' dello Spirito detto 'ispirazione,'" *RassTeol* 39 (3, '98) 349-366.

After considering the semantic fields of the Hebrew term *rûaḥ* and the Greek words ἄνεμος and πνεῦμα (in Greek culture, the Septuagint, Philo, and the NT), this reflection on the role of the Holy Spirit in biblical inspiration treats the biblical vision of the Holy Spirit, the Greek concept of inspiration in art and mantic activity, and inspiration as a work of art and prophecy.—D.J.H.

21. M. FRANKS, "Election, Pluralism, and the Missiology of Scripture in a Postmodern Age," *Missiology* 26 (3, '98) 329-343.

Recent work on pluralism implies that there is an important commonality between the questions of postmodernism and the mission question of how to be faithful to a message while making it understandable to people in a different situation from that in which the message arose. The article first considers three 20th-century approaches to Scripture and mission: Scripture as a blueprint for God's plan for history (W. Carver), Scripture as evolved through history (G. von Rad), and election and plurality in mission (D. Senior and C. Stuhlmueller).

Then it discusses the work of two mission theologians: Scripture in mission as a return to coherence (D. Hesselgrave); and mission as the exegesis of Scripture (L. Newbigin).—D.J.H.

22. E. GRÄSSER, "Evangelisch-katholische Exegese? Eine Standortbestimmung," *ZeitTheolKirch* 95 (2, '98) 185-196.

Since the general acceptance of historical criticism, Catholic and Protestant exegetes have been working together on interpreting biblical texts. In doing so it has not been their intention to eliminate dogmatic, ecclesiological, or other differences but rather to promote a better understanding of the biblical texts through mutual scholarly exchange.—D.J.H.

23. C. GRETHLEIN, "Modernes Leben mit der Bibel. Einige Überlegungen zu einem kybernetischen Grundlagenproblem," *BerlinTheolZeit* 14 (2, '97) 155-169.

After considering some tensions between the Bible and modernity with regard to the understanding of time, pluralism/individualism, and scientific and technical developments, the article reflects on various modes and places of encounter with the Bible in modern life: education, worship, the family, and the media.—D.J.H.

24. A. K. GRIEB, "Feminist or Faithful? How Scripture Teaches a Hermeneutics of Suspicion," *SewaneeTheolRev* 41 (3, '98) 261-276.

After summarizing two recent descriptions of "liberationist" feminist hermeneutics (C. V. Camp and S. M. Schneiders) that explore the relation between scriptural authority and ideological criticism, the article contends with examples drawn from both Testaments that Scripture itself teaches a hermeneutics of suspicion toward (1) human reasoning, (2) the reigning political power and theologies that endorse it wholeheartedly, (3) the dominant tradition of interpretation of experience, and (4) Scripture itself. Finally it draws some conclusions and suggests some implications for the theory and praxis of feminist hermeneutics.—C.R.M.

25. D. J. HARRINGTON, "Preaching the Word. From Study to Prayer," *Church* 14 (3, '98) 9-14.

With reference to Rom 8:26-27, the article examines the relation between scholarly methods of modern biblical interpretation and the way Scripture may be preached today. It deals with the reader and the text (presuppositions), the Bible and Christian biblical interpretation, translations, literary analysis, historical analysis, theological analysis, and ways of actualization. A homily on Rom 8:26-27 illustrates the movement from biblical study to preaching and prayer.—D.J.H.

26. M. J. HATCHER, "Contextualizing the Creed through Structured Bible Study," *Missiology* 26 (3, '98) 315-328.

With particular attention to the Korean context, the article proposes a method of contextualizing theology through a structured biblical study whose design creates an opportunity for the concerns of culture/social change and the concerns of gospel message/tradition to come face to face in the midst of actual encounters with Christian revelation. These interactions pursue three goals: encountering the incarnation of divine reality in history, dialoguing with the divine reality, and the formation of concrete symbols.—D.J.H.

27. K. G. HOWCROFT, "Reason, Interpretation and Postmodernism—Is There a Methodist Way of Reading the Bible?" *EpworthRev* 25 (3, '98) 28-41.

Modern and postmodern developments in the Enlightenment understanding of epistemology and the role of reason have resulted in attacks on the value of any form of historical criticism. Although driven by Enlightenment rationality, J. Wesley and early Methodism opened up the possibility of integrating conscious and unconscious, mind and heart. Many Methodists were therefore able to absorb the development of biblical criticism in the 19th century. A restatement of Wesley's framework adapted for our times is both necessary and possible. The article offers six pillars on which such a Wesleyan synthesis for the postmodern age would be based.—C.R.M.

28. M. S. JAFFEE, "Oral Culture in Scriptural Religion: Some Exploratory Studies," *Rel StudRev* 24 (3, '98) 223-230.

The article explores how some of the various models of orality studies have begun to shape approaches to oral and written textuality in the world's literate religious traditions. The four books under discussion include W. A. Graham, *Beyond the Written Word. Oral Aspects of Scripture in the History of Religion* (1987; 2nd ed., 1993); and S. Niditch, *Oral World and Written Word. Ancient Israelite Literature* (1996).—D.J.H.

29. D. E. JOHNSON, "Between Two Wor(l)ds: Worldview and Observation in the Use of General Revelation to Interpret Scripture, and Vice Versa," *JournEvangTheolSoc* 41 (1, '98) 69-84.

We live not only between two worlds (ancient versus modern) and worldviews (theistic versus anthropocentric) but also between two words from God (general revelation and special revelation). We must also face the humbling fact that some distance exists (sometimes a small gap, often a yawning canyon) between the divine words and our hearing of the words.—D.J.H.

30. W. J. LARKIN, "Approaches to and Images of Biblical Authority for the Postmodern Mind," *BullBibRes* 8 ('98) 129-138.

Biblical authority, while central to the gospel, is unintelligible, if not inimical, to the postmodern mind. In reaching out to postmodern persons, the church might adopt a three-step program (communication, correction, capturing the significance) and commend Scripture as a "living voice/sword" and "grand mural"; a "transforming mirror" and "unalterable CD-ROM"; and a "light for the path" and a "compass."—D.J.H.

31. U. LUZ, "Kann die Bibel heute noch Grundlage für die Kirche sein? Über die Aufgabe der Exegese in einer religiös-pluralistischen Gesellschaft," *NTStud* 44 (3, '98) 317-339.

After reflecting on the current state of Protestantism and European (especially Swiss) culture and religious practice, the article explores the question whether the Bible can still today be the foundation of the church from the methodological perspectives of history, linguistics, and effective history. Then it discusses the task of exegesis in the context of religious pluralism in eight points: the openness of dialogue, the rationality of conversation, the goal of consensus, the ecumenical breadth of dialogue, the strangeness of the story of Jesus, the transecclesial breadth of dialogue, the Bible as the basis of our culture, and the direction toward God.—D.J.H.

32. C. Markschies, "'Und wenn wyr gleych hoch uns ruehmen, so sind wyr dennoch heyden.' Erfahrungen der Widerständigkeit und Fremdheit in den Epochen christlicher Auslegungsgeschichte des Alten Testamentes," *BerlinTheolZeit* 14 (1, '97) 33-58.

The article considers how the OT has been interpreted and the hermeneutical strategies employed to integrate it into Christian theology with reference to the writings of the following representative figures in the history of Christian biblical interpretation: Origen for the patristic period, Luther for the Reformation, and K. L. Schmidt and J. Jeremias for the 20th century.—D.J.H.

33. H. A. McKay, "She Said to Him, He Said to Her: Power Talk in the Bible *or* Foucault Listens at the Keyhole," *BibTheolBull* 28 (2, '98) 45-51.

After commenting on M. Foucault's understanding of the prevalence in our society of surveillance of human actions, the article treats characters in biblical narratives, cross-gender dialogues in the Bible, and the different nature of speech between equals and nonequals. Then it examines four cases in the OT and NT (the Syro-Phoenician woman and Jesus, the woman of Samaria and Jesus) in which women initiate a conversation or break the conversational mold of acquiescence in the plans or responses of the man. It concludes that the female characters in these stories are disadvantaged in terms of access to freedom, resources, status, and autonomy, yet each in her own way either uses her disadvantage by means of the unexpectedness of her challenge, or marginalizes it by repositioning the discourse within a field where she can perform as an equal.—C.R.M.

34. J. F. O'Grady, "Hermeneutics for Homilies," *ChicStud* 37 (2, '98) 157-166.

The article briefly reviews contemporary approaches to Scripture and suggests what they can contribute to preaching. It concludes with eight principles, briefly elaborated: use a good English text; know the background of the book; know the theology of the book; recognize the value of the story; don't absolutize anything; know the context of the audience; relate the first five principles to the audience; and offer some possible responses.—C.R.M.

35. C. Osiek, "The Feminist and the Bible: Hermeneutical Alternatives," *HervTeolStud* 53 (4, '97) 956-968.

The article describes and evaluates five approaches to feminist biblical hermeneutics: rejection of the claims of biblical authority; acceptance of those claims with a critique of oppressive interpretations; revisionism, which holds to the possibility of reconstructing the lost experience of women in the texts; reliance on symbols and images of the feminine to convey meaning; and liberationist critique of oppressive structures.—D.J.H.

36. J. S. Preus, "The Bible and Religion in the Century of Genius. Part III: The Hidden Dialogue in Spinoza's *Tractatus;* Part IV: Prophecy, Knowledge and Study of Religion," *Religion* 28 (2, '98) 111-124, 125-138.

The third installment [see § 42-1547] in an examination of the study of the Bible and the study of religion as critical, historical, and comparative enterprises in the 17th century first treats B. Spinoza's creation of a method of biblical study that is comparative, critical, and historical with reference to his *Theological-Political Treatise,* and then examines how that method of study presupposes and applies a general theory of religion that Spinoza sets forth in the *Ethics*. The fourth installment focuses on Spinoza's analysis of prophecy as an analysis of revelation. By radically severing prophecy from knowledge, Spinoza shifts the meaning and function of revelation from being the explanation of religion to being a part of the data of religion to be explained by other means. By connecting his general theory of religion to specific analysis of biblical language, Spinoza incorporated the study of the Bible into a new method of explaining and interpreting religion itself.—C.R.M.

37. J. RICHES, "Text, Church and World: In Search of a Theological Hermeneutic," *Bib Int* 6 (2, '98) 205-234.

The article first briefly introduces F. Watson's *Text, Church and World* (1994) as an exploratory essay in theological hermeneutics that seeks to cut free from the historical-critical approach to biblical studies and to enter into dialogue with those who seek an alternative inspired by literary approaches to texts. Then it assesses each of the book's four parts in detail. Watson argues that together the texts of the OT and NT need to be seen as a "cultural artifact" with its own integrity and genre. The main problem with this is the formidable difficulty of identifying the final form of this polymorphic canon, of knowing where or whether the process of canonization stops. [In the same issue (pp. 235-242) Watson clarifies the provocative tone and content of his book, and why he believes it to be necessary.]—C.R.M.

38. G. RIZZI, "Le Scritture tra metodi storico-critici moderni e principi ermeneutici fondamentali nel giudaismo e nel cristianismo. I. parte," *RivistBib* 46 (2, '98) 179-222.

The article explores the possible relation between the results of exegetical research conducted on the OT with diachronic methods and the fundamental principles for reading the Scriptures in Judaism and Christianity. After various introductory observations, this first part explains the fundamental principles for reading the Scriptures in Judaism and in Christianity, respectively. Then it considers Jewish and Christian hermeneutics in the light of modern historical-critical exegesis of the OT. [To be continued]—D.J.H.

39. U. RÜTERSWÖRDEN, "Anmerkungen eines Protestanten," *BibLiturg* 71 (2, '98) 154-159.

These reflections from a Protestant perspective on the 1993 document from the Pontifical Biblical Commission on the interpretation of the Bible in the church [§ 38-1205] concern the various methods of interpretation, the relation of the exegete to the church, and the place of the Bible in church life.—D.J.H.

40. E. SALVATORE, "Analisi narrativa: Un nuovo approccio alla Bibbia?" *RassTeol* 39 (3, '98) 387-409.

After clarifying some terms ("narratology," "story," "narrativity"), the article considers narrative analysis according to the 1993 document from the Pontifical Biblical Commission [§ 38-1205], the different ways of reaching the same goal, the possibility of narrative analysis, the place of narrative analysis in current exegesis, and problems and prospects.—D.J.H.

41. C. C. SAO, "Speech Act Theory and Biblical Studies," [in Chinese] *Jian Dao* [Hong Kong] 10 ('98) 23-41.

After describing the development of speech-act theory since J. L. Austin, the article considers the significance of some of its basic concepts for biblical research. The approach corrects the mistakes of logical positivism and analytical philosophy, helps in grasping the extra-linguistic world of the text, highlights the importance of illocutionary acts in understanding the meaning of a speech, and reminds readers to investigate the authorial intention behind the text.—D.J.H.

42. J. P. SCULLION, "Echoes in Preaching," *NewTheolRev* 11 (2, '98) 81-83.

Reader response criticism inquires into the role of the reader or hearer, while intertextuality examines the vast web of connections that the reader brings to the reading of a particular text. The article explores the significance of these approaches for biblical exegesis and preaching.—D.J.H.

43. W. H. SHEPHERD, "A Rickety Bridge: Biblical Preaching in Crisis," *AnglTheolRev* 70 (2, '98) 186-206.

The bridge paradigm of preaching—from the biblical passage to the situation of the congregation—collapses because it rests on the assumption that religious experience is a constant across space, culture, and time. Propositionalism only takes us so far, because only so much of the Bible can be construed as propositions. In a cultural-linguistic homiletic, however, the preacher makes use of the ancient symbolic world of the Bible to transform the present religious community. Seen as the foundational documents of an interpretive community, the biblical texts become active participants in the endlessly fascinating creation and re-creation that we call the church.—D.J.H.

44. M. SILVA, "'Can Two Walk Together Unless They Be Agreed?' Evangelical Theology and Biblical Scholarship," *JournEvangTheolSoc* 41 (1, '98) 3-16.

After highlighting some misconceptions and lapses in J. Barr's *Fundamentalism* (1977), the article focuses on several of Barr's valid insights with regard to the way in which evangelicals relate to mainstream critical biblical scholarship. It argues that evangelical theology and biblical scholarship can "walk together" only if full justice is done to both members of the pair.—C.R.M.

45. C. SPALLER, "Strukturale Überlegungen zu biblisch-exegetischem Arbeiten," *Proto Bib* 7 (1, '98) 1-16.

In view of scholarship's claim to discover the original meaning of a text, how is it possible that the interpretations produced in its name are so varied and contradict one another? The article treats this question from the perspective of the structural tradition and proposes the following thesis: Reading is neither neutral nor innocent. It is dependent upon the individual and social location of the readers, who are thinking and acting within the world.—C.R.M.

46. R. L. THOMAS, "General Revelation and Biblical Hermeneutics," *MastSemJourn* 9 (1, '98) 5-23.

What is or is alleged to be general revelation should have no effect on rules for interpreting the Bible, because the moment it does so, it distorts those rules and hinders a quest for true meaning through grammatical-historical principles. The reasons it does so are three in number: too broad a definition assigned to general revelation, an oversimplified view of truth, and attempts to integrate disciplines whose natures are wholly incompatible because one has views of truth that are suspect and the other does not.—D.J.H.

47. D. F. WATSON ET AL., "Vernon Robbins's Socio-Rhetorical Criticism: A Review," *JournStudNT* 70 ('98) 69-115.

After a two-page introduction by Watson, three responses to V. K. Robbins's *The Tapestry* *of Early Christian Discourse* (1996) and *Exploring the Texture of Texts* (1996) are presented: R. A. Culpepper (pp. 71-77) from the perspective of literary criticism and NT studies, M. E. Dean (pp. 79-91) from the viewpoint of ancient orality and aurality, and G. D. Newby (pp. 93-100) from the standpoint of the sacred texture of the Quran in Islam. The reviews are followed by a response from Robbins (pp. 101-107), and an edited version of the dialogue that took place between Robbins and the reviewers (pp. 109-115) following the formal presentation of the papers at the 1997 Annual Meeting of the SBL in San Francisco.—C.R.M.

Textual Criticism

48. P.-Y. BRANDT, "Manuscrits grecs utilisés par Erasme pour son édition du *Novum Instrumentum* de 1516," *TheolZeit* 54 (2, '98) 120-124.

The article proposes a synthesis of results of scholarship regarding the manuscripts used by Erasmus in his *Novum Instrumentum* of 1516, provides information about these manuscripts (place [mainly Basel], content, date), and indicates the number attached to each manuscript in the Nestle-Aland classification.—D.J.H.

49. C. J. MEWS, "Two unnoticed manuscripts in Poland copied before 900: Gregory's *Regula pastoralis* in Anglo-Saxon minuscule in Warsaw and an uncial New Testament in Cracow," *Scriptorium* 51 (2, '97) 303-313, plates 28-33.

From the earliest stages of christianization in the late 10th and 11th centuries, manuscripts were brought to Poland, often from monastic houses within the Holy Roman empire. After providing a checklist of manuscripts in Polish libraries that were copied before ca. A.D. 900, the article discusses a fragment of Gregory's *Regula pastoralis* in an Anglo-Saxon miniscule at Warsaw, and two fragments (Mt 9:4-8; 18:8-10 and 2 Cor 5:1-3) of a Latin uncial NT at Krakow.—D.J.H.

50. C. SAVASTA, "Il nome divino nel Nuovo Testamento," *RivistBib* 46 (1, '98) 89-92.

In response to M. Pierro's discussion of the Tetragrammaton in the NT [§ 42-93], this article argues that it is unlikely that the NT writers and the earliest scribes used the Hebrew divine name *YHWH* in their manuscripts.—D.J.H.

51. R. SCIBONA, "Un frammento di Marco a Qumran? Ipotesi sulla comunità cristiana di Gerico," *Asprenas* [Naples] 44 (3, '97) 385-400.

The article first gathers the evidence for the existence of a Christian community at Jericho in the 1st and 2nd centuries A.D. Then it takes up C. M. Martini's suggestion [§ 17-27] of a connection between 7Q5 (see Mk 6:52-53) and the Christian community at Jericho.—D.J.H.

Textual Criticism, §§ 43-5, 104, 179, 207, 209, 211, 264, 279, 291, 296, 299, 323, 415.

Biblical Linguistics and Philology

52. E. BORGHI, "La notion de Conscience dans le Nouveau Testament. Une proposition de lecture," *FilolNT* 10 (19-20, '97) 85-98.

After some etymological remarks on the term "conscience," this investigation of the semantic value of the word συνείδησις in the NT first examines its use in the LXX, and in Hellenistic Jewish literature outside the Bible. Then after noting where the term is employed in the NT, it analyzes all thirty NT occurrences under three headings: συνείδησις as a capacity for ethical analysis, as that deep introspection that orients human moral options, and as praxis for Christian life.—C.R.M.

53. G. H. R. HORSLEY AND J. A. L. LEE, "A Lexicon of the New Testament with Documentary Parallels: Some Interim Entries, 1," *FilolNT* 10 (19-20, '97) 55-84.

This report on a project to replace J. H. Moulton and G. Milligan's *Vocabulary of the Greek Testament* (1914-29) provides a glimpse of the current work and some of the problems encountered thus far (and their resolution), a brief statement of the approach to lexicography employed, several interim entries, and observations on the entries for several of the words (e.g. ἀρχισυνάγωγος, διδασκαλία, διδάσκαλος).—C.R.M.

54. K. KATRAMADOU, "The Word and the Bible," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 79 (1, '97) 94-111.

With reference to various OT and NT texts, the article considers aspects of the "moral" use of language, with particular attention to the distinctions between linguistic competence and linguistic performance, and between the written and the spoken word.—D.J.H.

55. J. LUST, "A Lexicon of Symmachus' Translation of the Psalms," *EphTheolLov* 74 (1, '98) 87-92.

As preparation for a lexicon of "the Three" (Symmachus, Aquila, and Theodotion), the article provides samples based on Symmachus' translation of the Psalms and focuses on his use of ἀδημονέω. The lexicon should provide not only a translation or an interpretation of the words used exclusively by "the Three" but also the data lacking in the Hatch-Redpath concordance (the context of each word and its Hebrew equivalent).—D.J.H.

56r. J. LUST, E. EYNIKEL, AND K. HAUSPIE, *A Greek-English Lexicon of the Septuagint.* Vol. 2, *K-Ω* [*NTA* 43, p. 206].

M. VERVENNE, "A Greek-English Lexicon of the Septuagint (II)," *EphTheolLov* 74 (1, '98) 83-86.—The completion of this Greek-English lexicon of the Septuagint by Lust and his team [see *NTA* 38, p. 492; § 38-52r] makes available a long-awaited updated dictionary of the vocabulary of the Greek OT. The authors have seriously taken account of recent scholarly literature on semantic and lexicographical questions related to the Septuagint. No doubt their most valuable work will lay the foundations for an exhaustive dictionary of Septuagint Greek.—D.J.H.

57. J. MAKUJINA, "Verbs meaning 'command' in the New Testament: determining the factors involved in the choice of command-verbs," *EstBib* 56 (3, '98) 357-369.

The article explores the distinction in meaning between the various NT verbs for "command" (παραγγέλλω, κελεύω, ἐντέλλω, διαστέλλω, the -τάσσω complex, and λέγω) and attempts to understand the rationale for their inclusion (or exclusion) by various NT authors. It is likely that four major factors operated in determining the choice of command-verbs in the NT: semantic, syntagmatic, socioreligious(?), and stylistic.—D.J.H.

58. A. PIÑERO, “New Testament Philology Bulletin Nos. 19-20,” *FilolNT* 10 (19-20, ’97) 173-209.

This bulletin [see § 42-104] provides bibliographic information and (in most cases) summaries for 251 books and articles related to NT philology.—D.J.H.

59. S. REECE, “Teaching Koine Greek in a Classics Department,” *ClassJourn* 93 (4, ’98) 417-429.

The article reports on a fourth-semester Koine Greek course that follows three semesters of classical Greek. After describing the basic assignments and goals of the course (use of Acts of the Apostles, training in textual criticism, training in the history of the Greek language), it discusses the introduction to Koine Greek from a historical perspective, characteristics of Koine vis-à-vis classical Greek in Acts, introduction to the discipline of textual criticism, and exercises in textual criticism.—C.R.M.

60. J. R. ROBERTS, “The Syntax of Discourse Structure,” *NotesTrans* 11 (2, ’97) 15-34.

The article contends that in NT Greek the order of certain headed constituents at the syntactic level has a profound influence on the ordering of certain headed semantic propositional structures. To substantiate this thesis it contrasts the discourse structure of NT Greek with that of Amele, a Papuan language.—C.R.M.

61. A. WOLTERS, “Cross-Gender Imagery in the Bible,” *BullBibRes* 8 (’98) 217-228.

In both the OT and NT, the designation of a person as masculine or feminine is unaffected by cross-gender imagery. This applies not only to human persons (e.g. Mt 23:37; Gal 4:19; 1 Thess 2:7; 5:3) but also to God as divine person (e.g. 1 Jn 4:7; 1 Pet 2:2-3). Feminine imagery was part of the ancient Near Eastern rhetoric of kingship and so was appropriate for the basic OT metaphor of God as the supreme king.—D.J.H.

62. M. ZEHETBAUER, “*Barmherzigkeit* als Lehnübersetzung. Die Etymologie des Begriffes im Hebräischen, Griechischen, Lateinischen und Deutschen - eine kleine Theologiegeschichte,” *BibNotiz* 90 (’97) 67-83.

After exploring the meaning of the Hebrew root *rḥm,* the article considers the linking of *rḥm* with Greek σπλάγχνα (or εὐσπλαγχνία) in various early Jewish and NT texts. Then it considers whether the German word *Barmherzigkeit* is a loan-translation from the Latin *misericordia* or the Greek εὔσπλαγχνος, and reflects on the theological consequences of the history of the etymology. Lost in the German word *Barmherzigkeit* are the anthropological dimension of emotional concern and the theological-eschatological implications of the concept *raḥămîm.*—D.J.H.

Biblical Linguistics and Philology, §§ 43-64, 320, 416.

Biblical Translation

63. R. C. BAILEY AND T. PIPPIN, “Race, Class, and the Politics of Bible Translation: Introduction,” *Semeia* 76 (’96) 1-6.

The articles in this issue of *Semeia* [see §§ 43-65, 70–72, 75, 256] seek to raise up the interstructured elements of race, ethnicity, and class with gender in the process of biblical translation. They aim to expose the decay of the biblical text and to propose means of looking at the text that are anti-definitive. [The same fascicle includes responses by M. McClenney-Sadler (pp. 115-118), F. Fite (pp. 119-121), H. Kinukawa (pp. 123-125), E. L. Greenstein (pp. 127-134), A. Bammer (pp. 135-146), and G. A. Phillips (pp. 147-158), as well as an article by Bailey on the sense of judgment in Isa 1:18 ("they shall become as white as snow")—when bad is turned into good (pp. 99-113), and a bibliography by Pippin and C. V. Vaughan (pp. 159-169).]—D.J.H.

64. J. BUTLER, "The Counsel of God's Will," *NotesTrans* 11 (1, '97) 54-57.

In some scriptural contexts there does not appear to be a clear distinction between βουλή and θέλημα, and both are sometimes translated "will." In other contexts a distinction is quite clear and can be made in English by translating βουλή as "counsel" or "resolve" and θέλημα as "will."—C.R.M.

65. R. P. CARROLL, "Cultural Encroachment and Bible Translation: Observations on Elements of Violence, Race and Class in the Production of Bibles in Translation," *Semeia* 76 ('96) 39-53.

At every stage in the historical development of the Bible, in its various appropriations by Christian communities and the many endeavors to translate the Bible into Christian and other vernacular languages, violence often has been done to the Bible itself and then, by means of the Bible, to other people and their cultures. So let all buyers and readers of Bibles be fully aware of what they are doing when they buy and read Bibles in translation. Let them also beware of what such practices may entail in the matter of the subjugation of or encroachment on other cultures.—D.J.H.

66. T. FARRELL AND R. HOYLE, "The Application of Relevance Theory: A Response," *NotesTrans* 11 (1, '97) 19-26.

This response to C. Unger [§ 41-1482] maintains that implicit information, whether it relates to an explicature or implicature, should be made explicit where it is necessary for correct understanding of the author's message. The degree of explicitness should be sufficient to represent accurately the original author's intent, but without including any unnecessary detail that would distract from the central focus of the author's communicative intent.—C.R.M.

67. P. FIELDS, "Comparing Five Easy-Reading Translations," *NotesTrans* 11 (2, '97) 1-14.

The article compares five easy-to-read translations (New International Reader's Version, God's Word, New Century Version, Contemporary English Version, New Living Translation) with the NIV rendering of selected verses under ten headings: theological terms, reordering, genitives and datives, figures of speech, pronominalization, rhetorical questions, naturalness, accuracy, use of "churchy" language, and use of logical connectors.—C.R.M.

68. P. MANKOWSKI, "The Necessary Failure of Inclusive-Language Translations: A Linguistic Elucidation," *Thomist* 62 (3, '98) 445-468.

The claim that English "man" no longer means what Greek ἄνθρωπος means is false. The vexation caused by so-called generic "man," "he," "his," and so forth can be lessened if these words are correctly recognized not as masculine forms but as "unmarked" forms. The difficulties that result from using inclusive language in translation are patent in all the recently issued versions of the Bible that employ such devices. In every case they have the effect of distancing the reader cognitively from the original text; this is true even of so-called horizontal inclusive language.—D.J.H.

69. F. MARTIN, "Lecture et traduction de la Bible. La référence au texte original," *SémiotBib* 89 ('98) 3-18.

The article first reflects on the privileged yet relative status to be accorded to the original text of the Bible. Then it considers how application of semiotic principles might influence the translation of various NT texts (Lk 1:34; Mt 6:9; Jn 8:51-52; 10:28; 8:13-14, 17; Lk 16:8; Acts 28:2).—D.J.H.

70. S. PAGÁN, "Poor and Poverty: Social Distance and Bible Translation," *Semeia* 76 ('96) 69-79.

The essay evaluates the importance of social distance in the understanding and translating of an ancient document, particularly the Bible. It includes discussions of agrarian versus industrial societies, poverty in the Bible, the Roman empire and Jesus' ministry to the poor in Luke, and implications for exegesis and translation. It is extremely important for translators and scholars to study not only the language of a translation project but also the culture behind the text.—C.R.M.

71. A. SMITH, "The Productive Role of English Bible Translators," *Semeia* 76 ('96) 55-68.

The article seeks to show the productive role of translators through analyses of the financial interests of the producers of several early English Bibles. It first treats the Wyclif Bible and class interests. Then it analyzes the strategic monetary interests of Henry VIII and his courtiers in the permitted and authorized productions of the Coverdale Bible, the Matthew Bible, and the Great Bible. It concludes with some implications for the problematics of contemporary Bible translation.—C.R.M.

72. R. S. SUGIRTHARAJAH, "Textual Cleansing: A Move from the Colonial to the Postcolonial Version," *Semeia* 76 ('96) 7-19.

The article first explores how the missionary investment in literary texts helped in fixing the colonized culture as stagnant and decadent, and how the indigenous texts were seen as in need of cleansing and purification. Then it advocates that in a religiously plural context like Asia translation should go beyond the purification of texts to illuminating the Christian texts with the help of the local religious texts. It also makes a proposal for a postcolonial version of a translation that will mobilize the phenomenal rise of non-native English outside its traditional Anglo-American context, in order to rewrite texts.—D.J.H.

73. H. SUMMERSON, "An English Bible and other books belonging to Henry IV," *BullJohnRylUnivLibMan* 79 (1, '97) 109-115.

A list of Henry IV's books from A.D. 1419 indicates that he was the earliest king of England recorded as owning an English Bible. That he also owned a Latin Bible suggests that he had some familiarity with the Latin language.—D.J.H.

74. M. L. WATT, "More on Luther's Bible Translation Principles," *NotesTrans* 11 (3, '97) 25-37.

After a summary and evaluation of Luther's Bible translation principles, the article considers them in the light of two modern translation categories: formal correspondence and functional equivalence. Then it makes a brief application of Luther's principles for the modern translator.—C.R.M.

75. D. Yilibuw, "Tampering with Bible Translation in Yap," *Semeia* 76 ('96) 21-38.

Written by a Yapese woman translator and biblical scholar, the article examines Bible translation as a process that involves both the sociological/ideological world of the text and that of the translator. Taking into account factors of race and gender with implications to class and/or caste, and drawing on postcolonial, feminist, and translation theories, it proposes a more liberating theory and praxis of translation than the current one for the decolonization of people, especially the women of Yap.—D.J.H.

Computer-Assisted Research

76. W.-D. Syring, "QUEST 2 — Computergestützte Philologie und Exegese," *ZeitAltheb* 11 (1, '98) 85-89.

Quest 2 promises to be a useful tool for biblical (OT and NT) philology and exegesis. The article describes its database, program, and availability.—D.J.H.

Scholars

77. J. Christians, "Erasmus and the New Testament: Humanist Scholarship or Theological Convictions?" *TrinJourn* 19 (1, '98) 51-80.

Erasmus was a leader in developing methods of textual criticism, and edited the first Greek NT to be published and spread throughout Europe. His scholarship, while exhibiting the marks of humanist methods, was nonetheless governed by his theological convictions.—D.J.H.

78. D. Duling et al., "A Tribute to Norman Perrin," *Criterion* [Chicago] 37 (1, '98) 16-33.

After Duling's biographical sketch (p. 16) of Perrin (1920-76) and a photograph of Perrin (p. 17), B. D. Chilton ("The Kingdom of God and the Historical Norman Perrin," pp. 18-23) situates Perrin's work on the kingdom of God and the historical study of Jesus in the "contented middle" of NT scholarship. Then J. R. Donahue ("A Pilgrimage Interrupted: Norman Perrin's Unfolding New Testament Theology," pp. 24-28) describes Perrin's work on the Son of Man and its afterlife in NT scholarship, and reflects on what shape his unfulfilled project might have taken and how it would fit into contemporary discussions of NT theology. W. H. Kelber ("Remembering Norman Perrin," pp. 29-33) reflects on Perrin's ability to combine methodological rigor with theological sensitivity in his quest for the teaching of Jesus and his exploration of the narrative nature of the Gospels.—D.J.H.

79. F. W. Graf, "La théologie critique au service de l'émancipation bourgeoise: David Friedrich Strauss (1808-1874)," *RevThéolPhil* 130 (2, '98) 151-172.

Strauss intended to work for modern emancipatory goals by a rereading of the history of Christianity and by universalizing Christology: What is said of one person (Jesus) must be valid for every person. Strauss's attempt to ground the freedom of the subject finally took a post-Christian turn. One can ask with F. Nietzsche whether Strauss reached an impasse between facticity and particularity, thus failing to assure freedom in effectively concrete individuality.—D.J.H.

80. D. J. HARRINGTON, "Raymond E. Brown: A Teacher for Us All," *America* 179 (2, '98) 5-6.

Brown (1928-98) taught thousands of people about the Bible and its interpretation through his many books and articles, his lectures at seminaries and universities, and his personal example. His work was distinguished by comprehensiveness, clarity, fairness, intellectual integrity, theological concern, and pastoral sensitivity.—D.J.H.

81. J. JERVELL, "Ernst Käsemann 1906-1998," *NorskTeolTids* 99 (2, '98) 124.

This memorial note calls attention to the late Professor Käsemann's ability to stimulate controversy in NT studies, theology, church-life, and politics.—D.J.H.

82. R. KUNTZMANN, "*In memoriam:* Le Professeur J.-E. Ménard (1923-1997)," *RevSciRel* 72 (2, '98) 130-132.

This appreciation of the late Professor Ménard's life notes the course of his academic career and particularly his interest in gnosticism and his work on the Nag Hammadi texts.—D.J.H.

83. E. M. LAPERROUSAZ, "Hommage à Jonas-Carl Greenfield (1926-1995)," *RevÉtudJuiv* 156 (3-4, '97) 495-497.

A description of the late Professor Greenfield's life (1926-95) and academic career, along with a personal appreciation with particular attention to his hospitality.—D.J.H.

84. W. O. MCCREADY, "Shields of Bronze Polished Like Mirrors—Biblical Studies and the Academy," *Canadian Society of Biblical Studies Bulletin & Abstracts* [Waterloo, Ont.] 57 ('97-'98) 19-38.

Taking its title from 1QM v 4-5, this presidential address reflects on the self-definition of the Canadian Society of Biblical Studies, and considers three steps in a structured process of self-definition: horizons, self-understanding as a learned society, and self-shaping as a learned society.—D.J.H.

85. C. MURPHY, "Was Jesus a Feminist?" *Harvard Magazine* [Cambridge, MA] 101 (1, '98) 50-57.

After describing the historical context in which Jesus lived and the NT was written, the article discusses the academic career of E. Schüssler Fiorenza, and considers her contributions to understanding the Jesus community and the role of women in early Christianity.—D.J.H.

86. J. L. NORTH, "'I sought a colleague': James Hope Moulton, papyrologist, and Edward Lee Hicks, epigraphist, 1903-1906," *BullJohnRylUnivLibMan* 79 (1, '97) 195-206.

It is clear from J. H. Fowler's 1922 biography of E. L. Hicks (1843-1919) that J. H. Moulton first approached Hicks in December of 1906 to collaborate on a dictionary of nonliterary parallels to the NT. This implies that G. A. Deissmann was Moulton's second choice, and therefore G. Milligan his third [see § 39-63]. The engagement of Milligan, primarily a papyrologist, deflected the focus of Moulton's venture, so that it is in the epigraphical area that the *Vocabulary of the Greek Testament* (1930) might be regarded as defective. An appendix presents a hitherto unpublished letter from Hicks to Moulton dated November 12, 1903.—C.R.M.

87. A. K. PETERSEN, "I korsets tegn. Ernst Käsemann teologi" [In the Sign of the Cross. Ernst Käsemann's Theology], *DanskTeolTids* 61 (2, '98) 133-156.

This essay on the late Professor Käsemann (1906-98) first situates his work in its historical context, with reference to three of his teachers (E. Peterson, A. Schlatter, and R. Bultmann) and to the history-of-religions school, Luther, and dialectical theology. Then it reflects on Käsemann's contributions to NT studies and theology, with particular attention to his emphasis on justification of the ungodly and on the christological primacy of the cross, as well as his Lutheran corrective to Bultmann's theology.—D.J.H.

88. C. S. RODD, "The Revd Dr C. Leslie Mitton. Editor 1965-1976," *ExpTimes* 109 (9, '98) 257.

After noting some of the late Professor Mitton's contributions as editor of *Expository Times,* the article traces his life (1907-98) and academic career. Essentially an old-fashioned liberal, Mitton's great concern was to live out the ethics of Jesus. His own character was marked by that of his Master.—D.J.H.

89. W. SCHRAGE, "Zum Tode von Ernst Käsemann," *ZeitNTWiss* 89 (1-2, '98) 3-4.

This reminiscence of Käsemann's life and work highlights his major books and articles, the topics that most occupied him, and how the originality and strengths of his scholarship were employed in service of the church.—C.R.M.

90. M. SHAPIRO, "On Targum and Tradition: J.J. Weinberg, Paul Kahle and Exodus 22:4," *Henoch* 19 (2, '97) 215-232.

After a sketch of Weinberg's life (1884-1966) and his work with Kahle, the article focuses on the debate between the two scholars on the meaning of Exod 22:4 (and especially the root *bʿr*) in light of the targumic evidence. The appendix provides the German texts of five letters written by Weinberg to Kahle between 1947 and 1951.—D.J.H.

91. J.-M. VACHEROT AND S. LÉGASSE, "Le chercheur: Mathématique et Exégèse," *BullLitt Eccl* 99 (1-2, '98) 139-144.

In this double issue dedicated to the many and varied interests and achievements of B. de Solages (1895-1983), Vacherot (pp. 139-142) discusses the role that mathematical methods played in his research on the Gospels, and Légasse (pp. 142-144) considers his contributions to NT exegesis in general and to the Synoptic problem in particular. [A bibliography of de Solages's publications appears on pp. 273-293.]—D.J.H.

92. J. S. VOS, "Het testament van Ernst Käsemann," *GerefTheolTijd* 98 (2, '98) 67-77.

The article first traces the academic formation of the late Professor Käsemann, with particular attention to several influential teachers (W. Weigle, E. Peterson, R. Bultmann, and

A. Schlatter). Then after discussing his early pastoral work, it focuses on his sermon on Isa 26:13 delivered on August 15, 1937.—D.J.H.

93. A. Ward and A. G. Kollamparampil, "Recalling Anton Baumstark on the Fiftieth Anniversary of His Death," *EphLiturg* 112 (3, '98) 246-278.

After describing Baumstark's life (1872-1948) and his many contributions to the study of early Christian liturgy and other topics, the article presents lists of his books and articles (422 items) and of some secondary literature about him.—D.J.H.

94. P. F. M. Zahl, "A Tribute to Ernst Käsemann and a Theological Testament," *AnglTheolRev* 80 (3, '98) 382-394.

After a sketch of Käsemann's life (1906-98), the article presents English translations of four letters sent by Käsemann to Zahl in 1995 and 1996. Written as responses to friendly theological criticism and interpretation, these letters reveal the astonishing strength and continuity of Käsemann's theological reflection.—D.J.H.

Bulletins

95. E. Best, "Recent Continental New Testament Literature," *ExpTimes* 109 (11, '98) 343-344.

The article briefly describes and evaluates eleven recent works (ten in German, and one in French) under the following headings: theology (one), the Gospels (four), the Epistles and Revelation (three), and other works (three).—C.R.M.

96. K. O'Mahony, "Some Recent Books on the Bible," *Scripture in Church* [Dublin] 28 (112, '98) 501-503.

Descriptions and evaluations of five recent books, all in English, including L. T. Johnson's *The Real Jesus* (1997) and J. Murphy-O'Connor's *Paul. A Critical Life* (1996).—C.R.M.

97. D. Senior, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 36 (3, '98) 200-204.

Descriptions and evaluations of twenty recently published books, all in English, on the NT and related matters.—D.J.H.

98. D. Senior, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 36 (4, '98) 263-267.

Descriptions and evaluations of nineteen recently published books, all in English, on the NT and related matters.—C.R.M.

99. D. Senior, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 36 (5, '98) 325-330.

Descriptions and evaluations of twenty-one recently published books, all in English, on the NT and related matters.—D.J.H.

GOSPELS—ACTS

Gospels (General)

100. G. K. BARR, "Significant Scale Changes in the Gospels and Acts," *IrBibStud* 20 (2, '98) 75-91.

A comparison of cumulative sum graphs and "SuperQsums" shows startling differences between the group comprising Mt, Lk, and Acts, and the pair comprising Mk and Jn. The mathematical model shows that these differences are due to the different ways in which material has been assembled and used. Matthew and Luke recast their material in batches, resulting in a fair measure of homogeneity in terms of scale within each batch. Mark used his source material more or less at the scale levels at which it came to his hand. John may have drawn his material from memory and employs the scale levels at which the material was previously used.—C.R.M.

101r. R. BAUCKHAM (ED.), *The Gospels for All Christians. Rethinking the Gospel Audiences* (Grand Rapids: Eerdmans, 1998; Edinburgh: T&T Clark).

P. F. ESLER, "Community and Gospel in Early Christianity: A Response to Richard Bauckham's *Gospels for All Christians,*" *ScotJournTheol* 51 (2, '98) 235-248.—This volume challenges the consensus that each Gospel was written for a specific church or group of churches, and proposes that the Gospels were written for general circulation around the churches and so envisaged a very general Christian audience. While the authors' primary assertion fails to convince, they have forced us to be more sensitive to the issues thrown up if the Gospels traveled around the early communities of Christ-followers in anything like the manner they postulate. At the same time, the book illustrates the risks attendant on biblical exegesis and hermeneutics that do not take seriously the need for a reasonable use of social-scientific perspectives in penetrating the complex links between text and context, community and Gospel. [The same issue (pp. 249-253) contains a response by Bauckham.]—D.J.H.

102. C. BRAVO, "Jesús y la Liberación de la Maldición," *Xipe-Totek* [Guadalajara, Mexico] 4 (4, '95) 242-245.

With reference to the healing of the leper in Mk 1:40-45 and other Gospel texts, the article shows how Jesus liberated sick people who lived under a curse and were marginalized because they were regarded as sinners.—D.J.H.

103. L. CARDELLINO, "La 'Madre di Gesù' simbolo di Israele," *BibOr* 40 (1, '98) 19-62.

The article discusses the mother of Jesus as a symbol of Israel with reference to various texts in the Gospels: the mother of Jesus in the Fourth Gospel (Jn 19:25; 2:1-5); Martha and Mary (Jn 11:1–12:8; Lk 7:36-50 and 10:38-42; Mt 26:6-13 and Mk 14:3-9); the "brothers" of Jesus (Jn 7:5 and 20:17; Mt 12:46-50; 13:55; cf. 16:28); and the birth of Jesus from Israel (Mt 1:18-25; Lk 1:26-38).—D.J.H.

104. H. VOCKE, "Kein Ende für die Textkritik der Evangelien. Qumran hat die modische Geringschätzung der Konjektur widerlegt," *IntKathZeit/Communio* 27 (3, '98) 283-288.

With reference to examples from the Gospels, the article first defends the necessity and value of conjectural emendation in NT textual criticism. Then it argues that conjecture is all the more justifiable in light of the Qumran scrolls, since it is now even more likely that the Gospels are translations of Semitic originals or depend on Semitic sources.—D.J.H.

105. D. WILLARD, "How to be a disciple," *ChristCent* 115 (13, '98) 430-435, 437, 439.

The teachings of Jesus in the Gospels show us how to live the life we have been given through the time, place, family, neighbors, talents, and opportunities that are ours. Discipleship involves counting the costs and making a decision to become a life student of Jesus.—D.J.H.

Gospels General, §§ 43-112, 604.

Jesus

106r. J. BECKER, *Jesus von Nazaret* [*NTA* 41, pp. 142-143].
G. THEISSEN AND A. MERZ, *Der historische Jesus* [*NTA* 41, p. 368].

D. ZELLER, "Zwei neue Jesusbücher im Vergleich," *TheolQuart* 178 (1, '98) 52-60.—After comparing the two books in terms of their overall structure and content, the article considers how they treat the following themes: Jesus' proclamation of God's kingdom, ethical teachings, and relation to Israel. Then it calls attention to some "trends." Becker deals better with theological issues (with some onesidedness), while Theissen and Merz place the material more in its social-historical context and open up many methodological possibilities. Both works are optimistic about the reliability of the sayings-tradition but diverge regarding Jesus' relation to Judaism. For Theissen and Merz Jesus belongs historically and theologically within Judaism, whereas for Becker he is significant for humankind in general after Easter.—D.J.H.

107. P. J. J. BOTHA, "Die Menigte rondom Jesus (The crowds around Jesus)," *SkrifKerk* 19 (1, '98) 11-28.

Interdisciplinary research in recent years has illuminated the life and daily experiences of 1st-century Galilean peasants. How we should picture the crowds around Jesus in the Gospels becomes a powerful way of opening a window onto the world of the historical Jesus.—D.J.H.

108. N. CLARK, "The Search for Jesus. Review Article," *ExpTimes* 109 (11, '98) 345.

There is much in T. J. J. Altizer's *The Contemporary Jesus* (1998) to spark the imagination. In *The Quest for Jesus and the Christian Faith,* ed. by F. J. Gaiser (1997), a succession of portraits of Jesus are allowed to jostle one another. G. Theissen and A. Merz's *The Historical Jesus* (1998) offers an "interim stocktaking" against the immediate background of the "third quest."—C.R.M.

109. E. DOHERTY, "The Jesus Puzzle: Pieces in a Puzzle of Christian Origins," *JournHigh Crit* 4 (2, '97) 68-102.

How Jesus of Nazareth gave rise to a faith movement centered upon himself remains a puzzle. After reflecting on ten pieces in the puzzle, the article considers some traditional solutions to the puzzle. Then with reference to the three phases in the development of Q and Mark's Gospel, it shows how the construction of a historical Jesus got underway.—D.J.H.

110r. J. DUQUESNE, *Le Dieu de Jésus* [*NTA* 43, p. 162].

L. RENWART, "'Le Dieu de Jésus', de J. Duquesne. À propos d'un livre récent," *NouvRevThéol* 120 (2, '98) 282-284.—The work of a convinced believer, this book gives evidence of wide research and of a vibrant and communicative faith. The article reflects on the family of Jesus, the relation between Christian faith and Scripture, and language about God.—D.J.H.

111. D. J. HARRINGTON, "Retrieving the Jewishness of Jesus: Recent Developments," *NewTheolRev* 11 (2, '98) 5-19.

For those interested in retrieving the Jewishness of Jesus, the past decade [see § 31-1016] has brought some important developments and challenges: (1) The newly available Dead Sea scrolls have raised questions about the language used to describe Jesus in the NT and about the origin of the Christian movement. (2) The recognition of Jesus as a Jewish wisdom teacher has helped to explain why early Christian hymns celebrated him as the Wisdom of God, and has fostered research on the earliest sources for Jesus' wisdom teachings and on his relationship to Jewish and non-Jewish wisdom teachers. (3) Renewed concern with Jesus' death has focused on whether his death was a historical necessity or a tragic mistake, and on the extent to which we may follow the Gospels in attributing responsibility to the Jewish authorities. (4) Reading Matthew's Gospel in the historical setting of the crisis facing all Jews in the late 1st century A.D. has helped to explain why it can be at once the most Jewish and most anti-Jewish Gospel.—D.J.H.

112. A. MERZ, "Jesus als Wundertäter: Konturen, Perspektiven, Deutungen," *ZeitNT* 1 (1, '98) 40-47.

The article discusses Jesus as a miracle-worker from the following perspectives: the religious- and social-historical macro-perspective (the understanding of miracles in the ancient world, Jesus and other miracle-workers), the sources and the question of the historicity of Jesus' miracles, Jesus' miracles as viewed by onlookers and contemporaries, the whole field of relationships (the perspective of those who were healed), the beginning of God's reign (Jesus' eschatological perspective), Easter perspectives, and Jesus' miracles in modern perspective.—D.J.H.

113. E. M. MEYERS, "Jesus und seine galiläische Lebenswelt," *ZeitNT* 1 (1, '98) 27-39.

After reviewing older works on Galilean regionalism, the article considers what has been learned from recent archaeological investigations and literary studies about Lower Galilee, and about the possible implications for understanding Jesus' life and activity. Then it focuses on the history and archaeology of Sepphoris, and concludes that recent research on Galilee has illuminated the Jewish context of Jesus' teaching and activity.—D.J.H.

114. P. MÜLLER, "Neue Trends in der Jesusforschung," *ZeitNT* 1 (1, '98) 2-16.

After tracing the quest for Jesus from the 19th century to the present, the article discusses some recent "trend setters" (G. Vermes, J. D. Crossan, E. P. Sanders, M. J. Borg), the various historical backgrounds against which they interpret Jesus, their different orientations, and the extent to which their works constitute a real trend. [The same issue contains a debate, with an introduction by R. Heiligenthal (pp. 48-49), between K. Berger (pp. 52-58) and W. Schmithals (pp. 59-64) about criteria for determining authentic sayings of Jesus, as well as an article by M. Meyer-Blanck (pp. 65-77) on Jesus in religious education—between exegesis and "Videoclip."] —D.J.H.

115. D. A. PAUW, "Jesus: Sy belewing en verwerking van sy emosies (Jesus: How He experiences emotions and deals with them)," *SkrifKerk* 19 (1, '98) 57-77.

After considering emotions in general, the article surveys their role in the OT and the NT, respectively. Then after preliminary remarks on the role of emotions in Mt, it focuses in detail on how the emotions of Jesus are portrayed in Matthew's Gospel. It concludes with remarks on Jesus as an emotional role model.—C.R.M.

116. A. PRAGASAM, "The Quest for the Historical Jesus in Contemporary Scholarship," *Vidyajyoti* 62 (4, '98) 251-269.

Modern scholarship offers seven different portraits of the historical Jesus: a marginal Jew, the eschatological prophet, a prophet of social change, a sage—the Wisdom of God, a man of the Spirit, an itinerant Cynic philosopher, and a Jewish peasant. The real Jesus is always going to elude full disclosure in the historical-critical methodology of NT scholarship. No one portrait or title fully captures the whole truth about the historical Jesus.—D.J.H.

117. H. RILEY, "The Brothers of the Lord," *DownRev* 116 (402, '98) 45-54.

The article approaches the question of the "brothers of the Lord" (see Mt 13:55; Mk 6:3; Lk 8:20-21; Jn 7:1-8) with attention to the literary methods of the Evangelists. If the brothers of Jesus lived at Capernaum (Jn 2:12), presumably with their father and mother, the references to Jesus' mother and brothers suggest that after the death of Joseph and after leaving Nazareth, it was in the family of Clopas and "the other Mary" (see Jn 19:25) that the Lord's mother had made her home. In such circumstances it would not be unnatural for the two Marys, wives of two brothers and living as one family, to be thought of as "sisters," and for Jesus, appearing from time to time with the group of sons, to be thought of as one of "the brothers."—C.R.M.

118. J. M. ROBINSON, "Der wahre Jesus? Der historische Jesus im Spruchevangelium Q," *ZeitNT* 1 (1, '98) 17-26.

This reflection on the historical Jesus and the Sayings Gospel Q [see §§ 41-1537; 42-903] considers what the Jesus of Q has to say to us, how Q deals with Jesus' death, and whether there is a way from the Jesus of Q to us.—D.J.H.

119. G. SEGALLA, "Un Gesù storico incerto e frammentato: guadagno o perdita per la fede?" *StudPat* 45 (1, '98) 3-19.

After calling attention to the confusion caused by some recent publications on Jesus, the article describes the two major ways of Jesus research: the analytical-literary approach (the heritage of W. Wrede), and the historical-synthetic approach (the heritage of A. Schweitzer). Then it asks whether research on the historical Jesus is a gain or a loss for faith, and compares the uncertain and fragmentary character of historical research with the glory of christological faith.—D.J.H.

120. E. VALLAURI, "Volti di Gesù negli studi più recenti," *Laurentianum* 39 (1-3, '98) 293-337.

The article describes and evaluates various approaches to Jesus in recent publications according to the following headings: Jesus disfigured (J. Schaberg, M. Smith, R. J. Hoffmann), Jesus relocated (G. Theissen, B. L. Mack, J. D. Crossan, H. Echegaray, J. Sobrino, R. A. Horsley), Jesus re-judaized (S. Ben-Chorin, G. Vermes, E. P. Sanders, J. P. Meier, J. H. Charlesworth), Jesus rehumanized (G. Magnani, E. Schüssler Fiorenza, E. Drewermann), and Jesus of Nazareth as Christ and Lord (P. Grelot, F. Dreyfus, R. Fabris, R. Laurentin, R. Schnackenburg).—D.J.H.

121. J. L. P. Wolmarans, "Jesus the Cynic," *Acta Patristica et Byzantina* [Pretoria] 8 ('97) 184-190.

After providing a characterization of Cynicism, the article offers a brief reading of Jesus against this background to see whether a valid construction of meaning results. It concludes that viewing Jesus within the framework of Cynicism is a valid construct for our times.—C.R.M.

122r. N. T. Wright, *Jesus and the Victory of God* [*NTA* 41, p. 369; § 42-1623r].

C. Bryan, "Seeking the Historical Jesus: Reflections on the Second Volume of N. T. Wright's *Christian Origins and the Question of God,*" *SewaneeTheolRev* 41 (3, '98) 282-297.—After noting Wright's "critical realist" stance and his approach to the Jewish setting of the NT, the article summarizes Wright's attempts in this volume to answer three questions: How did Jesus fit into the Judaism of his day? What were Jesus' aims? and Why did Jesus die? The massive collocation of reflection and data in this work commands our respect simply as an achievement. Wright's awareness that data raises theological questions, and his consistent application of this to his own area of study, are fascinating.—C.R.M.

123r. Ibid.

M. Casey, "Where Wright is Wrong: A Critical Review of N.T. Wright's *Jesus and the Victory of God,*" *JournStudNT* 69 ('98) 95-103.—Wright's book must rate as one of the best Jesus books so far. His scholarship is sober and vigilant, as well as learned and ingenious. Nonetheless, there are serious problems with the book: lack of attention to developments in the Jesus quest between 1906 and 1953, the misunderstanding of apocalyptic and eschatological language as metaphor, failure to discuss Jesus' sayings in Aramaic, the notion that Jews believed that they were in exile, a tendency to shift aspects of Jewish culture in a Christian direction, and so forth. [The same fascicle (pp. 105-112) contains a response by Wright to Casey and C. Marsh [see § 43-124r].]—D.J.H.

124r. Ibid.

C. Marsh, "Theological History? N.T. Wright's *Jesus and the Victory of God,*" *JournStudNT* 69 ('98) 77-94.—After briefly summarizing Wright's position, the article critically evaluates four of the main features of his procedure, and then notes some pluses and minuses of his approach. Despite itself, Wright's book is a work of theological history standing firmly in the idealist tradition. [The same fascicle (pp.105-112) contains a response by Wright to Marsh and M. Casey [see § 43-123r].]—C.R.M.

Jesus, §§ 43-85, 442, 461, 700, 747.

125. L. Brottier, “L’obscurcissement du soleil en plein jour. Quelques réflexions des Pères commentateurs de la Septante des prophètes,” *VigChrist* 51 (4, ’97) 339-358.

Several passages in the Minor Prophets (Amos 8:9; Joel 2:10; 3:4 [2:31]; 4[3]:15; Zech 14:5-7) refer to the darkening of the sun in the daytime. A survey of Greek patristic commentaries on the Septuagint reveals two approaches to the motif: a theological interpretation in which the prophecies are read in relation to the NT passion accounts, and a psychological interpretation in which the prophecies are read in a figurative sense.—D.J.H.

126. D. Cobb, “Les deux natures du Christ au Calvaire,” *Hokhma* 67 (’98) 19-44.

After discussing the roles of the two natures of Christ at Calvary according to J. Stott (a contemporary evangelical theologian) and the Calvinist Reformers, the article considers the treatments of Christ and Adam in Paul’s letters and of the work of Christ according to Hebrews. Without neglecting the divinity of Christ, both Paul and the author of Hebrews attribute the saving work of the cross to Christ’s humanity.—D.J.H.

127. C. Kurth, “Der Prozess Jesu aus der Perspektive jüdischer Forscher. Überlegungen zum Vorwurf der Schuld der Juden am Tod Jesu,” *Kirche und Israel* [Neukirchen-Vluyn] 13 (1, ’98) 46-58.

With reference to the views of Jewish scholars (P. Winter, J. Klausner, S. Ben Chorin, H. Cohn, etc.), the article discusses three aspects of the trial of Jesus: Jesus in the house of the high priest, motives for condemning Jesus, and possible collaboration from the Jewish side. It concludes with reflections on the significance of these matters for Christian-Jewish relations today.—D.J.H.

128. J. Magne, “Jésus devant Pilate,” *RevBib* 105 (1, ’98) 42-69.

This analysis of the Gospel accounts of Jesus before Pilate (see Mt 27, Mk 15, Lk 23, Jn 18–19) gives particular attention to reconstructing the stages of their redaction. It discovers two early redactions of the Pilate trial: one that places responsibility on the Jews for crucifying Jesus, and the other involving the Sanhedrin. It also discovers two redactions in the Barabbas episode: the first (conserved by Matthew) suggesting a choice between Jesus and Barabbas; and the second (deriving from the first, and on which Mark, Luke, and John depend) offering only the release of the King of the Jews. The distribution of the two redactions among the four Gospels becomes clear when one adds John to the Synoptic theory proposed by P. Rolland (which is once again confirmed).—D.J.H.

129. C. Niemand, “Jesu Tod — ein Opfertod?” *TheolPraktQuart* 146 (2, ’98) 115-122, 124.

After reflecting on problems related to sacrifice in theology today, the article considers how sacrifice, atonement, and “dying for” were understood in antiquity and the OT. Then it discusses the interpretation of Jesus’ death as a covenant sacrifice, a vicarious action, and an expiatory sacrifice (see Mk 14:22-25; Rom 3:21-26). Jesus’ death was “good for us” because God raised him from the dead.—D.J.H.

130. N. RUBELI-GUTHAUSER, "Er starb. Und die Gewalt seines Todes wiederholte sich. Ein Neutestamentler appelliert an das öffentliche Gewissen: John Dominic Crossans Schreitschrift gegen Raymond E. Brown," *Kirche und Israel* [Neukirchen-Vluyn] 13 (1, '98) 25-45.

After observations on the historical issues surrounding the death of Jesus, the article discusses Crossan's call for an open debate on the topic in *Who Killed Jesus?* (1995), and considers Brown's positions in *The Death of the Messiah* (1994).—D.J.H.

131. A. J. SALDARINI, "Interpreting the Passion Narratives," *SIDIC* [Rome] 31 (1, '98) 17-19.

The article describes and evaluates five books on the NT passion accounts and related topics: R. E. Brown, *The Death of the Messiah* (1994); M. D. Hooker, *Not Ashamed of the Gospel* (1994); J. T. Carroll and J. B. Green, *The Death of Jesus in Early Christianity* (1995); J. D. Crossan, *Who Killed Jesus?* (1995); and J. F. Moore, *Christian Theology After the Shoah* (1993).—D.J.H.

132r. G. S. SLOYAN, *The Crucifixion of Jesus. History, Myth, Faith* [*NTA* 40, p. 348].

M. A. MAYESKI ET AL., "Five Perspectives," *Horizons* 25 (1, '98) 95-112.—Mayeski (pp. 95-98) summarizes the content of the book and notes the division between theology and piety that has marked theological practice in the West. L. S. Cunningham (pp. 98-99) raises some questions about the link between Jesus' crucifixion and the notion of martyrdom. M. R. Miles (pp. 100-101) offers reflections on the cross as a problematic symbol. M. Slusser (pp. 101-103) calls attention to Sloyan's attempt at offering fresh grounds for a spirituality of redemptive suffering. F. J. van Beeck (pp. 103-108) praises Sloyan for recovering the life experience of the church's ordinary membership as a source of theological understanding. On pp. 108-112 Sloyan responds to his five reviewers.—D.J.H.

133. W. STEGEMANN, "Gab es eine jüdische Beteiligung an der Kreuzigung Jesu?" *Kirche und Israel* [Neukirchen-Vluyn] 13 (1, '98) 3-24.

After reflecting on the effective history of the NT passion accounts and calling for a truly critical approach to them, the article considers problems with the historical sources regarding Jesus' death, questions whether Jesus was tried before the Sanhedrin, and asks whether there was Jewish participation in the Roman condemnation of Jesus. It concludes that Jesus' death can be adequately explained in the framework of Roman rule in Judea, without postulating any Jewish participation [see § 42-1631].—D.J.H.

134. J. E. TAYLOR, "Golgotha: A Reconsideration of the Evidence for the Sites of Jesus' Crucifixion and Burial," *NTStud* 44 (2, '98) 180-203.

This study considers how specific we might be about the localizations of Jesus' death and entombment. It treats Golgotha—the place, the site of the crucifixion (NT, Melito of Sardis' *Peri Pascha,* Eusebius' *Onomasticon*), and the site of the burial. It defines Golgotha as the area of a disused quarry west of 1st-century Jerusalem. It proposes that Jesus was executed close to Gennath Gate and two main roads, and that he was buried some 200 meters further north in a more isolated area. Thus the traditional tomb of Jesus may well be authentic. Five figures are included.—C.R.M.

135. ANON., "La rivelazione dello Spirito Santo. Gesù Risorto dispensatore dello Spirito," *CivCatt* 149 (3548, '98) 107-119.

While the earthly Jesus was the bearer of the Holy Spirit, in his death and resurrection-glorification he became the "dispenser" of the Spirit. The article examines this theme with reference to pertinent passages from John's Gospel, Luke-Acts, Paul's letters, and other NT writings.—D.J.H.

136. ANON., "Voting Records. The Resurrection Appearances," *Forum* 10 (3-4, '94) 255-262.

The article lists the voting records from the March 1995 meeting of the Jesus Seminar in two different categories: (1) those derived directly from consideration of narrative texts (e.g. 1 Cor 15:3-8; Mk 15:42–16:8; Mt 27:57–28:20), and (2) votes on statements related to features of the texts (e.g. Paul's mention of the appearance to him in 1 Cor 15:8 was to defend his apostolic authority).—C.R.M.

137. J. GALOT, "L'apparizione di Cristo risorto a Maria," *CivCatt* 149 (3547, '98) 15-26.

Even though the canonical Gospels do not report an appearance of the risen Christ to his mother, their silence does not prove that such an appearance never took place. The article examines some possible reasons for the silence, and offers theological and historical considerations for a positive evaluation of the early Christian tradition about an appearance to Mary [see § 40-1441].—D.J.H.

138. C. KNIGHT, "The Resurrection Appearances as Religious Experience," *ModBelieving* 39 (2, '98) 16-23.

An interpretation of the resurrection appearances as contemplative religious experience (following the lead of K. Rahner) not only throws important light on the historical origins of Christian faith but also points toward a model of revelatory experience that has radical pluralistic implications and exhibits important affinities with a non-interventionist understanding of divine action.—D.J.H.

139. E. LOHSE, "Die Wahrheit der Osterbotschaft," *CommViat* 40 (1, '98) 5-15.

The conviction that God had raised Jesus from the dead and thus overcame the power of sin and death formed the early Christians into a community of Easter faith. Their proclamation grew out of the witness of those who had experienced the risen Christ as the living Lord (see 1 Cor 15:3-7). The empty tomb narratives are best viewed as the consequence of faith in Jesus' resurrection.—D.J.H.

140. G. LÜDEMANN, "The Resurrection of Jesus. The Greatest Hoax in History?" *Forum* 10 (3-4, '94) 161-175.

A historical analysis of the earliest Christian preaching of the resurrection (1 Cor 15:3-8) does not lead to the assertion of a supernatural event of the disappearance of Jesus from the tomb (Mk 16:1-8 is historically worthless). Rather, it notes the sudden emergence of the Easter faith expressed in the theological statement that "God has raised Jesus from the dead." The disciples were led to make this statement on the basis of "visions." It was a reaction to Jesus' life, suffering, and shameful death on the cross, or, as in the case of Paul, a reaction to the message about his life that led to the Easter experience.—C.R.M.

141. P. M. MEAGHER, "The Easter Spirit," *Vidyajyoti* 62 (3, '98) 181-185.

The resurrection of Jesus and his giving the Spirit as the Father's gift are one and the same reality, though they were experienced as distinct realities by the earliest followers of Jesus. God the Father both raised Jesus and gave him the gift of the Spirit. To raise and to fill with the Spirit are again one and the same reality. Both of these actions of the Father belong to the final and ultimate saving realities.—D.J.H.

142. P. PHILLIPS, "Seeing with Eyes of Faith: Schillebeeckx and the Resurrection of Jesus," *NewBlackfr* 79 (927, '98) 241-250.

The earliest interpretation of Jesus' resurrection could well have been expressed in the language of exaltation and ascent rather than that of physical resuscitation. As E. Schillebeeckx insists, the new life that the resurrection promises is appropriated not merely by looking back and weighing the evidence but by an encounter with the risen one who comes to meet us on the road of our own engagement with human suffering and injustice.—D.J.H.

143. J. J. PILCH, "Appearances of the Risen Jesus in Cultural Context: Experiences of Alternate Reality," *BibTheolBull* 28 (2, '98) 52-60.

The notion of experiences in altered states of consciousness or experiences of alternate reality appears to interpret the biblical accounts of sightings of the risen Jesus with appropriate sensitivity and respect. There is a high degree of cultural plausibility in the Mediterranean world that those persons in the NT reported to have "seen" Jesus, the risen Galilean *ḥāsîd* or *ṣaddîq,* could be interpreted as claiming that in an alternate state of consciousness they experienced Jesus' "real self." This would be like the human experience of similarly real other-than-human persons such as angels, demons, gods, or God.—D.J.H.

144. W. VOGLER, "Auferstehung ohne leeres Grab?" *ZeichenZeit* 1 (2, '98) 50-54.

The search for Easter is also the search for the origin of Christianity in both a historical and a theological sense. After showing that the empty tomb stories do not prove the resurrection, the article considers the earliest traditions about Jesus' resurrection (credal formulas and christophanies) and reflects on the nature of Jesus' resurrection and ours.—D.J.H.

Resurrection, § 43-716.

Synoptics

145. M. J. GILLINGHAM, "The Parables as Attitude Change," *ExpTimes* 109 (10, '98) 297-300.

The article highlights the contributions of A. Parker and E. Kessler to the study of the parables. After introducing their work, it discusses theories of cognitive dissonance and attitude change, and cognitive dissonance and the parables. It concludes that Jesus' concern in the parables was with changing attitudes and behavior rather than expounding intellectual propositions.—C.R.M.

146. P. HOFFMANN, "Betz and Q," *ZeitNTWiss* 88 (3-4, '97) 197-210.

After describing H. D. Betz's reconstruction of the relation of the Sermon on the Mount (SM) and the Sermon on the Plain (SP) to Q on the one hand, and to the Gospels of Matthew and Luke on the other, the article treats the following issues that emerge from Betz's conception: the relation between the SM, the SP, and Q; the hypothesis of two recensions of Q—Q^{Mt} and Q^{Lk}; the roles of Matthew and Luke as Gospel writers; and the date of the SM and the SP. It concludes that the SM as well as the SP in their present form can be seen as the work of the Gospel writers who updated the given tradition of Jesus for their particular communities.—C.R.M.

147. H. KVALBEIN, "Kan vi tale om en Gudsrike-etikk i de synoptiske evangelier?" [Can We Speak of an Ethics of the Kingdom of God in the Synoptic Gospels?], *Tids TeolKirk* 69 (1, '98) 3-28.

The Norwegian version of an article originally published in English in *Studia Theologica* [§ 42-152]. It challenges the common interpretation of βασιλεία τοῦ θεοῦ as "reign" or "rule," and argues that it should be understood as a "kingdom" of God in a concrete sense. It suggests that the ethical teaching of Jesus with its frequent reference to the Torah given in Scripture should be seen more as a halakah for the people of the kingdom than as an ethics of the kingdom. [J.-O. Henriksen critically discusses Kvalbein's understanding in the same issue (pp. 47-64), and contends that there is a link between the kingdom and ethics.]—C.R.M.

148. R. SANTALA, "The Jerusalem School and Its Theory," *JerusalemPersp* 54 ('98) 32-33.

The Jerusalem School has begun to shake the hypothesis that Mark was the earliest Evangelist. Mark's technique of amplification and his knowledge of Acts and of six Pauline letters confirm that he borrowed from Luke. The texts of the Gospels betray several written sources, and so there is good reason to reject the idea of the compelling significance of oral tradition.—D.J.H.

149. W. SCHMITHALS, "The Parabolic Teachings in the Synoptic Gospels," *JournHighCrit* 4 (2, '97) 3-32.

After a brief history of research on the parabolic teachings of Jesus, the article notes some methodological problems in the interpretation of parables and argues that the presupposition of a wide stream of oral tradition in their investigation is problematic. Then it considers parabolic teachings in Luke's special material, in Matthew's special material, in Mark and the Sayings Source, and from the Sayings tradition, respectively. The still prevailing conception that parabolic teachings as such are an indication of their origin in the mouth of Jesus is naive.—C.R.M.

150. N. J. STONE, "La aldea parabólica del maestro poeta," *TeolVida* 38 (4, '97) 371-393.

More than examples or fables with morals, the parables of Jesus are new ways of seeing, new points of view, which open the listener's eyes to the glory of the Lord. The poetry of Jesus is the seed that engenders a world created anew. This approach is illustrated with reference to the parables of the buried treasure (Mt 13:44), the good Samaritan (Lk 10:25-37), and the prodigal son (Lk 15:11-32).—D.J.H.

151. I. Stubø, “Guds kongeherredømme eller Guds rike? Sv. Aalen og debatten om Jesu gudsrikebegrep (God’s rule or God’s kingdom? Sverre Aalen and the debate on the meaning of βασιλεία τοῦ θεοῦ in the Mouth of Jesus),” *TidsTeolKirk* 69 (1, ’98) 29-45.

According to Aalen [see §§ 7-88; 12-1025], with the term βασιλεία τοῦ θεοῦ in the Synoptic Gospels Jesus referred to the gift and place of our salvation, not to God’s kingly rule. The fact that some contemporary scholars have reached similar conclusions offers encouragement to view Aalen’s work with renewed interest.—D.J.H.

Synoptics, §§ 43-91, 118, 217, 233, 419.

Matthew

152. B. E. Bowe, “The Criteria for Judgment in the Gospel of Matthew,” *BibToday* 36 (5, ’98) 295-300.

According to Matthew’s Gospel, response to Jesus is the basis on which God’s continuing judgment is rendered. Judgment has both a present and a future dimension. Rather than focus on strict adherence to legal principles and regulations, the criteria for judgment include coherence between word and deed, willingness to forgive others, avoidance of religious display, and simple deeds of mercy and compassion extended to the “least” ones.—D.J.H.

153. W. Carter, “Jesus’ ‘I have come’ Statements in Matthew’s Gospel,” *CathBibQuart* 60 (1, ’98) 44-62.

Various verbal and thematic indicators in the six “I have come” (ἦλθον) sayings in chapters 5–10 (Mt 5:17a; 5:17b; 9:13b; 10:34a; 10:34b; 10:35) bring the audience to understand that Jesus enacts God’s commission by his actions and teachings. By the same means the seventh “I have come” saying in 20:28 leads the audience to extend its understanding: Jesus’ death and resurrection also enact God’s commission. Thus the audience understands that all of Jesus’ existence—his words, actions, death, and resurrection—carries out God’s purposes for him: that he save from sins and manifest God’s presence (see 1:21-23).—D.J.H.

154. W. Carter, “Learning to Live as Faithful Disciples,” *BibToday* 36 (5, ’98) 287-293.

The characters in Matthew’s Gospel provide examples of living God’s will. Jesus manifests God’s presence in various ways, and is single-minded and faithful even in difficult and tempting circumstances. In imitating Jesus’ faithfulness, the disciples sometimes learn well but at other times are fragile and even fail. Other characters such as Joseph, the women, and marginal persons display important qualities of being disciples, while the religious leaders present a negative example that highlights positive characteristics of being a disciple and doing God’s will.—D.J.H.

155. E. Cuvillier, “Chronique Matthéenne IV. ‘Vous avez entendu qu’il a été dit . . .’ (Mt 5/27a),” *ÉtudThéolRel* 73 (2, ’98) 239-256.

This installment [see § 41-1561] in a survey of recent Matthean research deals with introductions (three), collections of articles (two), commentaries (four), and monographs (six).—D.J.H.

156. D. A. HAGNER, "New Things from the Scribe's Treasure Box (Mt 13:52)," *ExpTimes* 109 (11, '98) 329-334.

The article presents the results of an attempt to see what might strike a typical 1st-century Jewish reader (*ʿam hā-ʾāreṣ*) as surprising and new in Matthew's Gospel under the following headings: that the Messiah and the kingdom of God have come; but the kingdom of God brings fulfillment without consummation; the Messiah is not an ordinary nor even extraordinary human agent; the fate of God's Messiah; the nature of discipleship (orientation toward Jesus and not the Law); and the lengthening interim period. The new for Matthew is ever at the same time in continuity with and the fulfillment of the old (see Mt 13:52).—C.R.M.

157. G. HOWARD, "Shem-Tob's Hebrew Matthew and Early Jewish Christianity," *Journ StudNT* 70 ('98) 3-20.

The article first discusses four distinctive motifs in the Hebrew version of Matthew's Gospel in Shem-Tob's *Even Bohan:* the exaltation of John the Baptist, the continued relevance of John's baptism, the delayed inclusion of the Gentiles, and the delayed recognition of Jesus as the Messiah. Then it compares these motifs with the theologies of Jewish Christian groups in the NT and early Christian literature (Ebionites, Nazoraeans). These motifs are represented in Jewish Christianity during the first four centuries A.D., but no single Jewish-Christian group mirrors all of them. The Shem-Tob text of Matthew's Gospel most likely originated sometime in the first four centuries A.D.—D.J.H.

158. A. KOWALCZYK, "Cykle typologiczne epizodów w ewangelii Mateusza (Typological Cycles of Episodes in the Gospel of Matthew)," *StudTheolVars* 36 (1, '98) 31-49.

Exodus typology and Joshua typology play important roles in Matthew's Gospel. After suggesting that in Galilee Jesus is the new Moses and in Judea he is the new Joshua, the article shows how episodes in the Galilee period correspond to the events in the exodus story in the Pentateuch and how episodes in the Judea period relate to the account of Joshua's conquest of Canaan.—D.J.H.

159. P. LUOMANEN, "*Corpus Mixtum*—An Appropriate Description of Matthew's Community?" *JournBibLit* 117 (3, '98) 469-480.

The view of Matthew's community (and the universal church) as a mixed body of good and bad members is based on shaky arguments, and has either to be revised or supported by some fresh insights. Matthew understood himself to be a member of a devoted group of Jesus' followers opposed to the hostile Jewish parent group.—D.J.H.

160. L. NORTJÉ, "The 'Behind the Scenes'-Influence of Women: A Case Study in the Gospel of Matthew," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 79 (1, '97) 36-46.

Although the women in Matthew's Gospel (see 1:3-6; 14:1-12; 15:21-28; 20:20-28; 27:19, 24-26; 28:1-10) are from diverse backgrounds and mostly marginalized in Jewish society, they are instrumental in God's hand to exercise an unintentional influence on salvation.—D.J.H.

161. F. PEREZ HERRERO, "Identidad y misión de Jesús según san Mateo," *Burgense* 38 (2, '97) 321-346.

This discussion of Jesus' identity and mission according to Matthew proceeds in five steps:

the beloved Son of God—relation with God (Mt 3:17; 16:16; 11:25-27), the true interpreter of the Law—relation with the Law (5:17-20; 5:21-48; 11:30), the Messiah sent for his people—relation with Israel (15:24; 21:28–22:14), the teacher of the believing community—relation with the disciples (18:1-35), and the eschatological judge—relation with the future (25:31-46).—D.J.H.

162. D. SENIOR, "Matthew's Gospel as Ethical Guide," *BibToday* 36 (5, '98) 273-279.

The article situates Matthew's ethical emphasis with reference to the vocation of the Christian scribe, the historical circumstances, the Jewish heritage and Jesus' example, the structure and content of the Gospel, Jesus' teachings and actions as ethical guides, and the heritage of Matthew.—D.J.H.

163. E. K. WONG, "Two Interpretations of Law in Matthew," [in Chinese] *Jian Dao* [Hong Kong] 10 ('98) 1-21.

Matthew's Gospel contains two different understandings of the Law. The first is Jewish Christian in orientation and affirms the validity of the Law (see Mt 5:17-20), and the second is Gentile Christian in orientation and universalizes the Law through the "Golden Rule" (see Mt 7:12).—D.J.H.

Mt, § 43-115.

Mt 1–2, §§ 43-730, 732.

164. L. NORTJÉ, "Die Abraham-motief in Matteus 1-4 (The Abraham-motive in Matthew 1-4)," *SkrifKerk* 19 (1, '98) 46-56.

The article discusses the Gentile women included in the genealogy of Jesus in Mt 1:2-16 (Tamar, Rahab, Ruth, the wife of Uriah), and other motifs that reflect the story of Abraham (e.g. the Joseph narrative in 1:20-21; the Magi in 2:1-12; the flight to Egypt in 2:13, 19-20). Just as Matthew portrays Jesus as the Son of David to represent the "Jewish" line of the story, he employs the Abraham motif in chapters 1–4 to illustrate the inclusion of the Gentiles in the new people of God.—C.R.M.

165. J. D. M. DERRETT, "Shared Themes: The Virgin Birth (Matthew 1:18-2:12)," *Journ HighCrit* 4 (2, '97) 57-67.

While the idea that the Savior must be born of a virgin (see Mt 1:18-25) is missing from Jewish tradition, scholars have overlooked important targumic and midrashic passages pertinent to virgin birth and divine intervention. Jesus the Savior was recognized as such by Magi (see Mt 2:1-12), traditional recognizers of mystics and moralists.—D.J.H.

166. [Mt 2:1-12] M. A. POWELL, "Neither Wise Nor Powerful: Reconsidering Matthew's Magi in Light of Reader Expectations," *Trinity Seminary Review* [Columbus, OH] 20 (1, '98) 19-31.

Early readers of Matthew's narrative of the Magi (Mt 2:1-12) were expected to know that the μάγοι were not kings but servants, and learned only in matters that were nonsense. The story relates how God rejects kings (symbolized by Herod) and wise men (symbolized by the chief priests and scribes) in order to reveal Christ to the weak and foolish Magi. By turning the Magi into kings and/or wise men, readers have managed to create a meaning that was almost the opposite from that which they were expected to receive.—D.J.H.

167. C. RAIMBAULT, "Une analyse structurelle de l'adoration des Mages en Mt 2,1-12," *EstBib* 56 (2, '98) 221-235.

After critical examination of the structural analyses of Mt 2:1-12 proposed by E. Lohmeyer and A. Paul and by R. E. Brown, the article explains and defends a two-part outline (2:1-9a and 2:9b-12), with each part containing three corresponding sections (A [vv. 1-3], B [vv. 4-6], C [vv. 7-9a]); and A' [vv. 9b-10], B' [v. 11], C' [v. 12]).—D.J.H.

168. T. STRAMARE, "Matteo 2,1-12: Gesù adorato dai Magi a Betlemme (v. 6) E tu, Betlemme, terra di Giuda," *BibOr* 40 (2, '98) 119-125.

This installment [see § 42-1660] in a study of Mt 2:1-12 focuses on the prophetic quotation (Mic 5:1 and 2 Sam 5:2) in 2:6. It deals with the text(s) that are being cited, the difficulties involved in their classification, and the significance of the quotations in their present Matthean context.—D.J.H.

Mt 3:16, § 43-206.

169. L. CALAMBROGIO, "La forza del gruppo: Mt 4,18-22," *Laós* [Catania] 4 (2, '97) 3-10.

This consideration of Matthew's presentation of the calling of the first disciples in Mt 4:18-22 highlights the occurrence of the term "brothers" and the sense of "family" in the text. It treats the context of the pericope, its structure, the term "brother," the family, the family and following, the summons, and fishermen (see Jer 16:16; Ezek 47:10).—C.R.M.

170. [Mt 5–7] H. D. BETZ, "The Portrait of Jesus in the Sermon on the Mount," *Curr TheolMiss* 25 (3, '98) 165-175.

There seems to be no interest in the Sermon on the Mount (Mt 5–7) and the Sermon on the Plain (Lk 6:20-49) in making the role of Jesus as teacher part of the instruction material. At no point in either of the two sermons is Jesus the teacher par excellence viewed as more than a human being.—D.J.H.

171. [Mt 5–7] D. J. HARRINGTON, "The Sermon on the Mount: What Is It?" *BibToday* 36 (5, '98) 280-286.

The Sermon on the Mount (Mt 5–7) is Matthew's composition on the basis of earlier sources that allows us to hear the voice of Jesus the wise teacher. The first of five great discourses in Matthew's narrative of Jesus, it deals with true happiness, the proper interpretation of the Law and the Prophets, genuine piety, wise attitudes and behavior in everyday life, and the need to translate wisdom into action. As a Jewish wisdom instruction, it expresses the wisdom of Jesus. Today it is best taken as proposing an ethics of Christian character or a Christian virtue ethics. It is foundational for Christian life but always requires interpretation, adaptation, and application.—D.J.H.

172. [Mt 5–7] J. PATHRAPANKAL, "The Ethics of the Sermon on the Mount: Its Relevance for and Challenge to Our Times," *Jeevadhara* 27 (161, '97) 389-407.

After reflecting on modern challenges to Christianity, dimensions and dynamics of religion, and orthodoxy and orthopraxy, the article considers some of the basic characteristics of the Sermon on the Mount in Mt 5–7 (authority of Jesus, interiority, interpersonalism, humanism) and offers detailed comments on some of its more important sections (e.g. a better *dharma*—5:20; ethics of the beatitudes—5:3-12; ethics of the radical interpretation of Torah—5:21-48). In the Sermon we have the ethics for the third millennium, especially in the context of a post-Christian era.—C.R.M.

Mt 5–7, § 43-146.

173. M. GOURGUES, "Sur l'articulation des béatitudes matthéenes (Mt 5.3-12): une proposition," *NTStud* 44 (3, '98) 340-356.

Among the Matthean beatitudes (Mt 5:3-12) the first (poor in spirit), the fourth (hungering and thirsting for justice), and the sixth (pure of heart) situate happiness in relation with God, whereas the third (meek), the fifth (merciful), and the seventh (peacemakers) situate happiness in relation with others. The second (afflicted) and the eighth and ninth (persecuted) beatitudes form a separate category. In the first and second categories one can discern increasing levels of depth.—D.J.H.

Mt 5:27, § 43-155.

Mt 5:31, § 43-190.

174. P. WICK, "Der historische Ort von Mt 6, 1-18," *RevBib* 105 (3, '98) 332-358.

With its triad of almsgiving, prayer, and fasting and with the inclusion of the Lord's Prayer pericope in vv. 7-15, Mt 6:1-18 offers a program for the reform of synagogue worship independent of the Jerusalem Temple. The article considers the triad against its Jewish background and in its context in the Gospel and in the Matthean community, and reflects on different attempts at delineating the precise historical context of the reform program.—D.J.H.

175. [Mt 6:13] M. PHILONENKO, "La sixième demande du 'Notre Père' et le livre des *Jubilés*," *RevHistPhilRel* 78 (2, '98) 27-37.

The Greek text of a passage from *Jubilees* 10 preserved by George Syncellus, along with other Jewish texts, illuminates the background of the sixth petition in the Lord's Prayer (Mt 6:13b) and suggests the following translation: "Fais que nous n'entrions pas dans l'Épreuve, mais délivre-nous du Malin!"—D.J.H.

176. [Mt 6:13] R. J. TOURNAY, "'Ne nous laisse pas entrer en tentation,'" *NouvRevThéol* 120 (3, '98) 440-443.

In Aramaic and Hebrew the causative form of the verb can have a factitive or a permissive sense [see § 40-824]. By adopting the causative sense in Mt 6:13 ("lead us not into temptation") translators suggest that God tempts. However, accepting the permissive sense ("let us not enter into temptation," see Mt 26:41 parr.) eliminates the difficulty. The "evil one" is the only tempter.—D.J.H.

177. [Mt 6:19-20] J. FRANKOVIC, "The Best Long-term Investment—Making Loans to God," *Jerusalem Persp* 54 ('98) 36-37.

Jesus' exhortation to lay up treasure in heaven (Mt 6:19-20) drew inspiration from various biblical texts and later Jewish teachers (Ben Sira, Rabbi Meir), and stands in harmony with traditional Jewish thinking on the subject.—D.J.H.

178. H. C. BRENNECKE, "'Niemand kann zwei Herren dienen'. Bemerkungen zur Auslegung von Mt 6,24/Lk 16,13 in der Alten Kirche," *ZeitNTWiss* 88 (3-4, '97) 157-169.

Analysis of the early history of the interpretation of Mt 6:24/Lk 16:13 ("No one can serve two masters"), with attention not only to some 2nd-century sources but also to the views of Celsus, Irenaeus, Clement of Alexandria, Hippolytus, Tertullian, Cyprian, and Origen, shows that Tertullian's highly political approach (with its implications for military service by Christians) was untypical and found no following.—D.J.H.

179. J. M. ROBINSON AND C. HEIL, "Zeugnisse eines schriftlichen, griechischen vorkanonischen Textes: Mt 6,28b ℵ*, P.Oxy. 655 I,1–17 (EvTh 36) und Q 12,27," *ZeitNTWiss* 89 (1-2, '98) 30-44.

This examination of text-critical variants in Mt 6:28 (Codex Sinaiticus) and the Greek version of *Gospel of Thomas* 36 (P.Oxy. 655) argues that the saying in Mt 6:28/Lk12:27 originally read οὐ ξαίνει and that this was corrupted to αὐξάν . . . , on which the canonical readings αὐξάνουσιν (Mt) and αὐξάνει (Lk) depend. This information sheds light on the pre- and extracanonical tradition of the saying, and furnishes positive evidence for the existence of a Greek, written Sayings Gospel Q.—C.R.M.

180. [Mt 7:1] B. KOLLMANN, "Jesu Verbot des Richtens und die Gemeindedisziplin," *ZeitNTWiss* 88 (3-4, '97) 170-186.

The article explores to what extent the NT writings and early extracanonical sources already reflect an attempt at balancing Jesus' prohibition against judging others (see Mt 7:1/Lk 6:37a) and the demands of community discipline. After considering the tradition history of the prohibition, the article discusses how it was handled in the Synoptic tradition (Q, Matthew, Luke), Paul's letters (especially 1 Corinthians and Romans), and other early Christian texts (James, *1 Clement, Didache*), respectively. Like other radical ethical teachings of Jesus, this prohibition was relativized and accommodated to the demands of the post-Easter situation, but not entirely disregarded or forgotten.—D.J.H.

181. [Mt 8:5-13] F. MARTIN, "St. Matthew's Spiritual Understanding of the Healing of the Centurion's Boy," *Communio/IntCathRev* 25 (1, '98) 160-177.

After treating the ancient teaching on the spiritual sense of Scripture, the article briefly considers narrative and the manner in which narrative brings us to the events that it conveys. Then it presents a spiritual reading of the incident related in Mt 8:5-13 (with reference to Lk 7:1-10). Finally it reflects on the mystery that Matthew mediates through this text.—C.R.M.

Mt 10:35-36, § 43-233.

182. [Mt 11–12] P. S. MINEAR, "On Seeing the Good News," *TheolToday* 55 (2, '98) 163-174.

Characterizing Matthew's Gospel as a diachronic collection of stories that calls for a synchronic vision, this essay aims to help readers view Mt as a single mural with a central scene, the scene of a helpless servant whose very humiliation fulfills the divine design hidden in each of the preceding episodes. It illustrates Matthew's synchronic perspective by examining Mt 11:1-6; 11:7-15; and 12:1-14. Each of these three incidents finds its climax in words of Jesus. Through the servant's very humility (11:29-30), God speaks of his own final judgment and final victory (12:20).—C.R.M.

Mt 11:5, § 43-566.

183. J. D. M. Derrett, "Every 'idle' word that men speak (Mt 12,36)," *EstBib* 56 (2, '98) 261-265.

Frivolous or accidental utterances are not λόγοι ἀργοί within the meaning of Mt 12:36. The correct English translation of ἀργός here is "unpropitious," not tending to the results that the religion requires.—C.R.M.

184. [Mt 13:24-30] M. L. Bailey, "The Parable of the Tares," *BiblSac* 155 (619, '98) 266-279.

After discussing the setting of the parable of the tares (Mt 13:24-30; see also 13:36-43), the article considers the need or problem prompting the parable, the narrative structure and details, the central truth in relation to the kingdom of heaven, and the intended appeal to the audience. The certainty of the future separation of the righteous and the wicked at Jesus' second coming warns unbelievers about false profession and encourages believers to be faithful disciples of the Lord.—D.J.H.

Mt 13:36-43, § 43-184.

Mt 13:52, § 43-156.

185. A. Dettwiler, "La conception matthéenne de la foi (à l'exemple de Matthieu 14/22-33)," *ÉtudThéolRel* 73 (3, '98) 333-347.

Matthew's account of Jesus walking on the water (Mt 14:22-33) constitutes a small masterpiece of reflection on the character of faith. After situating the text in its literary context, the article examines its structure and explores its narrative and theological dynamic. Next it presents a diachronic analysis of the text as a restructuring of the tradition (from Mk to Mt; literary and theological results). Then it treats the symbolic and fictive nature of the account. Finally it outlines a brief phenomenology of Matthean faith on the basis of the text: the foundation, confidence, crisis, and prayer of faith.—C.R.M.

186. [Mt 17:1-8] H. W. Basser, "The Jewish Roots of the Transfiguration," *BibRev* 14 (3, '98) 30-35.

The key to understanding the transfiguration stories in the NT (Mt 17:1-8; Mk 9:2-8; Lk 9:28-36) is the rabbinic midrash of Psalm 43 that links the messiah with Moses and Elijah. This midrash compares the redemption that Moses brought to the Jews in Egypt with the redemption that the messiah will bring, and identifies Elijah as the harbinger of the messiah.—D.J.H.

Mt 17:1-8, § 43-213.

187r. U. LUZ, *Das Evangelium nach Matthäus*. 3. Teilband, *Mt 18-25* [*NTA* 43, p. 169].

F. NEIRYNCK, "The Sources of Matthew. Annotations to U. Luz's Commentary," *Eph TheolLov* 74 (1, '98) 109-126.—With particular attention to passages in Mt 18–25, the article discusses Luz's approaches to textual criticism, the Markan source, the Sayings Source Q, and oral tradition, respectively. Then it compares the approaches to Q taken by Luz and D. C. Allison, and comments on Luz's recent essay on Matthew and Q.—D.J.H.

188. [Mt 18:18-20] S. TELLAN, "I fondamenti teologici della correzione fraterna in Matteo," *Laurentianum* 39 (1-3, '98) 339-411.

The process of fraternal correction described in Mt 18:15-17 receives three different theological motivations in 18:18-20: the ecclesiological motivation (v. 18), the motivation of a spiritual order (v. 19), and the presence of the risen Christ in the community (v. 20). As a way of gaining a comprehensive understanding of the theology of fraternal correction, the article provides for each verse a detailed exegetical analysis, with particular attention to its relations to other NT texts and its Jewish background.—D.J.H.

189. S. GRASSO, "La parabola del re buono e del servo spietato (Mt 18,21-35). Analisi narratologica," *RivistBib* 46 (1, '98) 19-41.

After discussing Peter's request as the immediate context (Mt 18:21-23), this narrative analysis of the parable of the good king and unforgiving servant considers the three scenes in the story: the king pardons the debtor (18:24-27); the pardoned servant has no pity on his colleague (18:28-30); and the servant is forced to recognize his error (18:31-35). Then it reflects on the roles of the narrator, implied reader, and the characters, and concludes with observations on the parable's place in the message of Jesus.—D.J.H.

190. [Mt 19:7-8] A. WARREN, "Did Moses Permit Divorce? Modal *wĕqāṭal* as Key to New Testament Readings of Deuteronomy 24:1-4," *TynBull* 49 (1, '98) 39-56.

Syntactic analysis of Deut 24:1-4 shows that Moses issued a ruling on the procedure for divorce rather than simply presupposing it. The *wĕqāṭal* verbal form used in Deut 24:1-4 admits the range of modal interpretation from permissive "may" to obligative "must." The NT references to divorce either retain the ambiguity with third-person imperatives (Mt 5:31; 1 Cor 7:15) or resolve it as "may" (Mt 19:8/Mk 10:4) or "must" (Mt 19:7). The NT terminology has generally been moderated from the OT's obligative *šlḥ*/ἐξαποστέλλω to the NT's permissive ἀπολύω. The permissive reading must be the correct one.—D.J.H.

Mt 19:12, § 43-713.

191. [Mt 20:1-16] R. SCHRÖDER, "Die Arbeiter im Weinberg," *ZeichenZeit* 1 (2, '98) 69-71.

This reflection on the parable of the workers in the vineyard (Mt 20:1-16) from an economic perspective first considers the apparent incompetence in management displayed by the owner. Then it discusses the tensions surrounding the distribution of goods (freedom versus need) and the limits to the free-market economy.—D.J.H.

Mt 21:1-9, § 43-217.

Mt 21:33-46, § 43-220.

192. O. S. Brooks, "The Function of the Double Love Command in Matthew 22:34-40," *AndUnivSemStud* 36 (1, '98) 7-22.

Matthew used the pericope of Jesus' double love command in 22:34-40 to summarize the use of "love" in his Gospel, to encapsulate Jesus' basic demands on his would-be followers, to reiterate Jesus' prerogative to give his own interpretation to the Law and the Prophets, and to show how Jesus silenced his opponents (the Pharisees) in preparation for his criticism of them.—D.J.H.

193. F. Genuyt, "Matthieu 23," *SémiotBib* 89 ('98) 39-49.

This semiotic analysis of Mt 23 [see § 42-948] is divided into three sections: the address to the disciples and the crowds (vv. 1-12), the denunciation of the scribes and Pharisees as hypocrites (vv. 13-32), and the announcement of events to come (vv. 33-37).—D.J.H.

194. [Mt 24–25] M. M. Mitchell, "A Tale of Two Apocalypses," *CurrTheolMiss* 25 (3, '98) 200-209.

Both Mt 24–25 and 2 Thessalonians revised an existing apocalypse (Mk 13 and 1 Thessalonians, respectively) to make it more vividly depict the torments of judgment that await the wicked. Though the two texts share a revisionist tendency, the different identities of the antagonists in each case demonstrate the ready accommodation of a vindictive scenario to varied social functions in a range of historical conflicts, both internal (Matthew) and external (2 Thessalonians). The most significant difference is the role of ethics in determining eschatological salvation: Whereas in 2 Thessalonians salvation depends upon fidelity to tradition and obedience rather than a particular moral code, in Matthew's revision of Mk 13 individual ethical behavior is of paramount importance for determining one's fate at the last judgment.—D.J.H.

Mt 24:15, § 43-222.

195. S. Mattam, "Judgement on the Present Economic Order: Matthew Twenty Five," *Biblebhashyam* 23 (3, '97) 174-182.

The parables of the bridesmaids in Mt 25:1-13 and the talents in 25:14-30, as well as the judgment scene in 25:31-46, constitute a judgment on the present world order of ruthless profit making (the Mammon system). They challenge our individualistic, selfish accumulation of wealth, our unconcern and our unwillingness to share.—D.J.H.

196. J. P. Heil, "The Double Meaning of the Narrative of Universal Judgment in Matthew 25.31-46," *JournStudNT* 69 ('98) 3-14.

The scene of the universal final judgment in Mt 25:31-46 operates with a double meaning in which the audience is encouraged to behave first like the righteous sheep and then in a different way also like Jesus' least brothers. The judgment of the goats indicates that helping the needy least ones is a necessary requirement and not just an option. Jesus' identification of himself with the needy least ones means that he is not really absent and adds to the Matthean theme of his abiding presence.—D.J.H.

Mt 26:6-13, § 43-223.

197. [Mt 27:25] J. P. SCULLION, "Scripture and Preaching in the Aftermath of the *Shoah,*" *NewTheolRev* 11 (3, '98) 67-69.

It is important for teachers and preachers to place Mt 27:25 ("his blood be on us and on our children") in its historical setting (the confrontation after A.D. 70 between Matthew's Jewish Christian community and the synagogue led by the Pharisees, now called rabbis) and to insist that the responsibility for the Jewish people's judgment on Jesus (see Lev 20:9, 11, etc.) was limited to at most one generation and did not involve all Jews (surely not the Matthean Jewish Christians).—D.J.H.

Mt 27:50, § 43-283.

198. [Mt 27:57–28:20] R. T. FORTNA, "Mark Intimates/Matthew Defends the Resurrection," *Forum* 10 (3-4, '94) 197-218.

This examination of the various burial stories and the resurrection of Jesus and their historicity focuses on Matthew's use of Mark (and perhaps local tradition and imagination): Joseph of Arimathea buries Jesus (Mk 15:42-47/Mt 27:57-61); the tomb is secured (Mt 27:62-66); three women (Mk 16:1-8), two Marys (Mt 28:1-7) at the tomb; Jesus meets the two women (Mt 28:8-10); priests and elders bribe the guards (Mt 28:11-15); and on a mountain in Galilee (Mt 28:16-20).—C.R.M.

Mark

199. C.-B. AMPHOUX, "Quelques remarques sur la formation, le genre litteraire et la composition de l'*Évangile de Marc,*" *FilolNT* 10 (19-20, '97) 5-34.

After discussing the various sources of Mark's Gospel, the article considers its literary genre and its literary composition. The final redaction of Mark's Gospel is not as ancient or stable as is generally believed. In its complete form it is not the first Gospel used by Matthew and Luke, but rather the product of a history. Mark's Gospel is a joining (ca. A.D. 120) of two ensembles of episodes that represent two distinct narrative sources.—D.J.H.

200. P. DANOVE, "The Narrative Rhetoric of Mark's Ambiguous Characterization of the Disciples," *JournStudNT* 70 ('98) 21-38.

After introductory comments on method, this investigation of Mark's characterization of the disciples treats the preexistent beliefs of the authorial audience, the cultivated beliefs of the narrative audience (repetition as a sophisticating and deconstructive strategy), the narrative rhetoric, and the narrative function of the ambiguous characterization of the disciples. It concludes that the plausibility of the ending at Mk 16:8 for the narrative audience also encourages the real audience to recognize that its own lack of understanding, fear, and failure to proclaim the gospel may result in its own negative valuation.—C.R.M.

201. D. DORMEYER, "Ewangelie Marka jako dawna biografia (Das Markus-Evangelium als antike Biographie)," *StudTheolVars* 36 (1, '98) 11-30.

After a history of research on Mk as an ancient biography, the article discusses Mk as an ancient biography from a narratological point of view, briefly treats Mk in the context of ancient biographies (e.g. Plutarch, Suetonius), and considers the construction of Mk in terms of divine and human trajectories directed toward the reader. It concludes that Mk was created not only in light of ancient biographies but also in connection with OT and early Jewish biographical writings.—C.R.M.

202. P. GROVES, "The Least in the Community of Jesus as Examples for Leadership Today," *Anvil* 15 (1, '98) 13-21.

The women in Mark's Gospel—throughout the narrative but especially in 15:40–16:8—stand as examples of Christian life and leadership. Mark emphasized Jesus' call for his followers to travel with him in shame down the way of suffering service.—D.J.H.

203. D. A. PAUW, "The Influence of Emotions upon events in the Gospel of Mark," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 79 (1, '97) 47-61.

The study examines the influence of the following emotions (listed in descending order of frequency) in Mark's Gospel and illustrates them by representative examples: fear, anger, amazement, dismay and frustration, grief, sympathy and love, hatred and envy, pride and contempt, and others. It concludes that the negative emotions of anger, fear, hatred, and contempt are particularly conspicuous in Mark's account, although the outcome of fear is often positive in the presence of Jesus.—C.R.M.

204. E. H. PETERSON, "What's Wrong with Spirituality? The Gospel of Mark's prescription for spiritual sanity," *ChristToday* 42 (8, '98) 51-55.

Mark's Gospel is the basic text for Christian spirituality. The two stories at the center (8:27–9:9), the road and mountain stories, anticipate Jesus' crucifixion and resurrection. They immerse and train us in ascetic negations and aesthetic affirmations, and cast us forward in faith and obedience to the life that is finally and only complete in the definitive no and glorious yes of Jesus crucified and risen.—D.J.H.

205. M. SABIN, "Women Transformed: The Ending of Mark Is the Beginning of Wisdom," *Cross Currents* [New Rochelle, NY] 48 (2, '98) 149-168.

In keeping with Jewish personifications of Wisdom as a female figure (see Proverbs, Sirach, and Wisdom), Mark dramatizes women as symbols of the wise and as the immediate foils to the foolish disciples. He works out this metaphorical antithesis in three distinct but overlapping ways: the healing miracles in chapters 1–7 as acts in which women are "raised up" to a new status, the wise women as foils to the foolish disciples in the passion narrative, and the women as witnesses and signs of a new creation in 16:1-8. Mark projects God's kingdom as a state of transformed consciousness and invites us to ponder the image of women as followers and reflectors of Wisdom/Jesus who is the image of God.—D.J.H.

206. G. SCHWARZ, "'Wie eine Taube'? (Markus 1,10 par. Matthäus 3,16; Lukas 3,21.22; Johannes 1,32)," *BibNotiz* 89 ('97) 27-29.

The description of the Holy Spirit's descent upon Jesus as "like a dove" in Mk 1:10 parr. rests on vocalizing the Aramaic word *kywn* as *kĕyôn* ("like a dove") rather than the more meaningful *kêwān* ("at once," "immediately").—D.J.H.

207. J. Rius-Camps, “Les variants de la recensió occidental de l’*Evangeli de Marc* (II) (Mc 1,16-28),” *RevistCatTeol* 22 (2, ’97) 409-419.

This installment [see § 42-1688] compares thirty-two cases of textual variation between the Western and Alexandrian texts of Mk 1:16-28.—D.J.H.

208. C. Kanjirakompil, “New Wine into Fresh Wineskins. An Exegetical Study on Mk 2:21-22,” *Biblebhashyam* 23 (4, ’97) 245-255.

The lesson to be drawn from the failed experiments described in the double parable in Mk 2:21-22 is “new wine into fresh wineskins.” To accept Jesus and his message, to receive the new reality of the kingdom of God, one has to find new containers. The old garment and wineskins, worn out as they are, can only be replaced as there is no way to rejuvenate them.—D.J.H.

209. K. F. Ulrichs, “‘. . . und viele miteinander waren bei ihm.’ Ein textkritischer und formgeschichtlicher Vorschlag zu Mk 4,36b,” *ZeitNTWiss* 88 (3-4, ’97) 187-196.

The version of Mk 4:36b in the Freer Codex (W) (see also the Vetus Latina ms e)—καὶ ἅμα πολλοὶ ἦσαν μετ’ αὐτοῦ—is superior to the other readings in the light of textual criticism, philology, and form criticism. The account of the stilling of the storm in Mk 4:35-41 told how both the disciples and the πολλοί were rescued.—D.J.H.

210. E. S. Johnson, “Mark 5:1-20: The Other Side,” *IrBibStud* 20 (2, ’98) 50-74.

A reexamination of Mark’s introductory and concluding insertions, Jesus’ unusual interactions with the legion of demons, and the pervasive Roman religious imagery in Mk 5:1-20 indicates the continuing value of examining this pericope from the Roman side of the Sea of Galilee. In addition to military and commercial imagery that illuminates the perspective of Mark’s Roman readers, religious and sacrificial evidence indicates how the story of the demoniac reflects Mark’s concern with his readers’ understanding of Roman attitudes toward purity, death, and atonement (including the use of swine in services of atoning sacrifice).—C.R.M.

211. J. M. Vernet, “Si riafferma il papiro 7Q5 come Mc 6,52-53?” *RivistBib* 46 (1, ’98) 43-60.

The debate that has raged among scholars over J. O’Callaghan’s proposal in 1972 that 7Q5 is Mk 6:52-53 [§ 17-24] has reached an impasse. After reflecting on the objective difficulties involved in this proposal, the article seeks to show how a positive approach with regard to the identification can be explained and defended.—D.J.H.

Mk 6:52-53, § 43-51.

212. M. Ebner, “Neue Töne in einer neuen Form (II). Narrative Annäherung an das Markusevangelium: das Herzstück des Evangeliums (Mk 8,27–10,52),” *BibLiturg* 71 (2, ’98) 137-144.

This second installment in the narrative analysis of Mark’s Gospel [see § 42-1681] adopts the persona of the Evangelist to deal with the various episodes included in Mk 8:27–10:52, which constitutes the heart (“on the way”) of the Gospel.—D.J.H.

213. R. J. MILLER, "Historicizing the Trans-historical: The Transfiguration Narrative. Mark 9:2-8, Matt 17:1-8, Luke 9:28-36," *Forum* 10 (3-4, '94) 219-248.

The article first investigates the possibility that there is independent multiple attestation for the transfiguration (2 Peter 1; *Apocalypse of Peter* 15–17; Lk 9:28-36 as a special Lukan source; minor agreements of Mt and Lk against Mk) and concludes that there is insufficient evidence that it is attested independently of Mk 9:2-8. Next it explores the possibility of a pre-Markan tradition and concludes that there are not adequate grounds for thinking that the story took shape before Mark wrote it. Then it considers whether the transfiguration was originally a resurrection appearance and judges that it was not. Finally it assesses the historicity of the transfiguration narrative in light of all these findings and determines that the story contains nothing useful for reconstructing the life of the historical Jesus.—C.R.M.

Mk 9:2-8, § 43-186.

214. [Mk 9:38-41] C. B. BRIDGES, "Jesus and Paul on Tolerance: The Strange Exorcist and the Strange Concession," *Stone Campbell Journal* [Joplin, MO] 1 (1, '98) 59-66.

Jesus (see Mk 9:38-41; Lk 9:49-50) and Paul (see Phil 3:15-16) demonstrate tolerance for people who think differently from the norm or whose loyalty is to a different group. The meaning of Jesus' "soft" statement ("whoever is not against you is for you") becomes clearer when placed alongside the inverse statement (Mt 12:30; Lk 11:23). When opponents differ with Paul personally (Phil 1:15-18), he can be conciliatory. Loyalty to Christ and to the core of the gospel makes all the difference.—C.R.M.

Mk 10:4, § 43-190.

215. D. LANDGRAVE GÁNDARA, "Jesús y los pobres en Mc 10,21. Reflexiones exegético-teologicas," *EfMex* 16 (1, '98) 5-32.

After a detailed analysis of the terminology in Mk 10:21 (ἐμβλέψας, ἠγάπησεν, ἕν σε ὑστερεῖ, etc.), the article places the text in the context of what the OT and the NT say about poverty. Then it considers various themes ("treasure in heaven," the radicality of discipleship), and offers theological reflections on poverty.—D.J.H.

216. [Mk 10:46-52] M. A. BEAVIS, "From the Margin to the Way: A Feminist Reading of the Story of Bartimaeus," *JournFemStudRel* 14 (1, '98) 19-39.

This essay attempts a feminist disability-rights interpretation of the story of "blind Bartimaeus" (Mk 10:46-52) and concentrates on the disabled character depicted in the story and on the way that contemporary scholarship has portrayed him. It suggests that the type of the blind prophet lies behind the figure of Bartimaeus. The support for this hypothesis includes the prominence of figures of blind prophets in Greco-Roman culture, the presence of Hebrew traditions about blind persons with prophetic insight, the formal similarity of the story to a recognition oracle, and the analogy between the prophetic act of the woman in Mk 14:3-9 and the prophetic words of Bartimaeus identifying Jesus as the Son of David.—C.R.M.

217. A. FUCHS, "Die agreements der Einzugsperikope Mk 11,1-10 par Mt 21,1-9 par Lk 19,28-38," *StudNTUmwelt* 23 ('98) 215-227.

This investigation of the Synoptic accounts of Jesus' entry into Jerusalem calls attention to fourteen "agreements" between Mt 21:1-9 and Lk 19:28-38 vis-à-vis Mk 11:1-10. It concludes that these "agreements" in vocabulary and style reflect the work of the Deutero-Markan redactor.—D.J.H.

218. [Mk 12:1-11] J. WEHNERT, "Die Teilhabe der Christen an der Herrschaft mit Christus — eine eschatologische Erwartung des frühen Christentums," *ZeitNTWiss* 88 (1-2, '97) 81-96.

Taking as its starting point the ascension narrative in Acts 1, the article considers the saying about Christians sharing in the eschatological judgment of Israel (Mt 19:28/Lk 22:28, 30), and offers an interpretation of the (post-Easter) parable of the wicked tenants (Mk 12:1-11) as describing the participation of Christians in lordship with Christ (see especially vv. 9-11)—a participation based on service of others after the example of Jesus (see Mk 10:35-45).—D.J.H.

219. [Mk 12:1-12] K. R. SNODGRASS, "Recent Research on the Parable of the Wicked Tenants: An Assessment," *BullBibRes* 8 ('98) 187-215.

Three factors lead to failure in understanding the parable of the wicked tenants in Mk 12:1-12 parr.: ignoring the OT and Jewish context, the desire on the part of interpreters to avoid any thought of judgment, and the desire to avoid any correlation with Jesus. This parable is a juridical parable, modeled after Isaiah's juridical parable (or song) of the vineyard (Isa 5:1-7), which passes judgment on the ruling priests of Jerusalem.—D.J.H.

220. W. J. C. WEREN, "The Use of Isaiah 5,1-7 in the Parable of the Tenants (Mark 12,1-12; Matthew 21,33-46)," *Biblica* 79 (1, '98) 1-26.

The parable of the tenants in Mk 12:1-12 was constructed on the basis of the song of the vineyard in Isa 5:1-7. Mk 12:1-12 is not only interwoven with the versions of Isa 5:1-7 in the Hebrew text and the Septuagint, but also is closely linked to the interpretations of that text in 4Q500 and *Targum of Isaiah.* Matthew in 21:33-46 further strengthened the connection between the parable and Isa 5:1-7 in order to found Jesus' criticism of the Jewish leaders on the Scriptures.—D.J.H.

221. P. MÜLLER, "Zeitvorstellungen in Markus 13," *NovTest* 40 (3, '98) 209-230.

The article examines Mk 13:1-37 with particular attention to the time-references and to the tenses of the verbs as a way of understanding the sequence and structure of the events described in the text and of clarifying the temporal perspective from which they are viewed. It concludes with reflections on the significance of the analysis for dating the composition of Mark's Gospel (before or after A.D. 70) and for the portrayal of Jesus in Mark's Gospel.—D.J.H.

Mk 13, § 43-194.

222. J. DRURY, "'Let the reader understand!' Mark 13. 14," *ModBelieving* 39 (2, '98) 4-9.

The Synoptic Evangelists were able to see A.D. 70 as an end of a world rather than the end of the world. Mark (13:14) grasped a text from Scripture to steady Christians in anxiety. Matthew (24:15) attributed it to its author and took occasion to recommend endurance, which then clarified into Luke's (21:20) doctrine of salvific patience.—C.R.M.

223. C. V. Malzoni, "Da cabeça aos pés. A unção de Jesus em Betânia, em Mc 14,3-9 e nos textos afins na tradição evangélica," *PerspTeol* 30 (80, '98) 95-106.

This analysis of the four Gospel pericopes about the anointing of Jesus first makes three textual comparisons: (1) Mk 14:3-9 with Mt 26:6-13; (2) Mk 14:3-9 and Mt 26:6-13 with Jn 12:1-8; and (3) Mk 14:3-9; Mt 26:6-13; and Jn 12:1-8 with Lk 7:36-50. Then with reference to the views of D. Daube it traces the history of the tradition preserved in these passages.—D.J.H.

224. A. C. Hagedorn and J. H. Neyrey, "'It Was Out of Envy that They Handed Jesus Over' (Mark 15.10): The Anatomy of Envy and the Gospel of Mark," *JournStudNT* 69 ('98) 15-56.

This paper employs anthropological studies and data on envy from the ancients to make modern readers aware of the full "anatomy of envy," and to indicate how pervasive and culturally plausible envy is in a document of conflict such as Mark's Gospel. Mark presents Jesus in terms of the pivotal cultural values of his day, honor and shame. While Mark's rhetorical strategy is to praise Jesus as worthy Messiah and Son of God, honor provokes envy, which issues in hostility. Pilate's perception that "it was out of envy that they handed Jesus over" (15:10) allows Mark to advance a culturally plausible explanation for the crucifixion of his hero in shame.—C.R.M.

Mk 15:42–16:8, § 43-198.

Luke

225. B. Bidaut, "La figure du Moïse dans le III^e Évangile," *LumVie* 49 (237, '98) 37-51.

This examination of the figure of Moses in Luke's Gospel considers the authority of the Law of Moses, Jesus as beyond the expected new Moses (see Deut 18:15; Lk 9:28-36), Moses in relation to the Law, and Moses as a prophet (see Lk 24:19-23, 27).—D.J.H.

226. F. Bovon, "The Child and the Beast. Fighting Violence in Ancient Christianity," *Harvard Divinity Bulletin* [Cambridge, MA] 27 (4, '98) 16-21.

In *Acts of Philip* wild beasts can be transformed by divine mercy in the cosmic redemption. In Luke's Gospel this transformation is related to the love of one's enemies facilitated by Jesus' intervention. What remains unclear in *Acts of Philip* can be explained in Luke's Gospel: the way divine mercy reaches the human world, transforms creation, and makes possible the love of one's enemies. The Lukan emphasis on becoming a child aroused interest in all branches of early Christianity.—D.J.H.

227. B. Corsani, "Bulletin d'études lucaniennes," *ÉtudThéolRel* 73 (2, '98) 257-266.

This bulletin of Lukan studies treats four commentaries (C. F. Evans, J. Kremer, F. Bovon, R. Meynet) published between 1988 and 1990, and five monographs and one volume of collected essays published between 1988 and 1989.—C.R.M.

228. S. P. Kealy, "Luke's Gospel Today," *Scripture in Church* [Dublin] 28 (111, '98) 370-384.

Luke had an extraordinarily attractive capacity of combining the soft and hard in

Christianity, the homeliness and kindness of Jesus with a no-nonsense call to radical discipleship. The article presents a selective history of commentary on Luke's Gospel, and notes the interests of recent Lukan work, with particular attention to literary studies, the political dimension, and Luke's spirituality.—C.R.M.

229. P. M. MEAGHER, "The Gospel of Luke," *Vidyajyoti* 62 (5, '98) 339-348.

After noting some literary dimensions of Luke's Gospel, the article considers its "real world," portraits of Jesus, characteristic themes (prayer, women, wealth, those on the margin, the Holy Spirit), indications to readers of responses, presentation of Jesus, and general structure.—D.J.H.

230. [Lk 1–2] P. STEFANI, "Maria figlia di Sion e le radici ebraiche di Gesù. Tracce per una ricerca," *Marianum* 59 ('97) 17-30.

Taking as its starting point various expressions from the Lukan infancy narrative, the article explores the relation between the faith of Mary the daughter of Zion and the faith of Israel: "The Lord is with you" (Lk 1:28); "Nothing is impossible with God" (1:37); "Here I am" (1:38); "He has helped his servant Israel" (1:54); and "as the Law of the Lord prescribed" (2:24).—D.J.H.

Lk 1–2, §§ 43-730, 732.

Lk 3:21-22, § 43-206.

Lk 6:20-49, §§ 43-146, 170.

Lk 6:37, § 43-180.

Lk 7:22, § 43-566.

Lk 7:36-50, § 43-223.

231. [Lk 9:28-36] R. J. MILLER, "Source Criticism and the Limits of Certainty. The Lukan Transfiguration Story as a Test Case," *EphTheolLov* 74 (1, '98) 127-144.

As a test case for examining the kinds of evidence and arguments on which we base our judgments about source theories and for discerning the limits that scarce data impose on the certainty we can have about them, the article presents a detailed critique of B. E. Reid's argument in *The Transfiguration* (1993) that Lk 9:28-36 contains a uniquely Lukan source. It concludes that the case made for the existence of the special Lukan source is very weak and that the arguments regarding its precise wording are burdened by dubious assumptions and logical fallacies. The alternative to Reid's theory is that Luke composed the L material in Lk 9:28-36, and although this is not an entirely satisfactory explanation of the data, for now it is the best one around.—C.R.M.

Lk 9:28-36, §§ 43-186, 213.

Lk 9:49-50, § 43-214.

Lk 10:29-37, § 43-237.

232. P. HOFFMANN, "Der Menschensohn in Lukas 12.8," *NTStud* 44 (3, '98) 357-379.

The study investigates whether "the Son of Man" was a component of Q at Lk 12:8 (see Mk 8:38) or whether the "I" form of Mt 10:32-33 or the passive form of Lk 12:9 can be reclaimed for Q. After reviewing the three main arguments for the originality of the Lukan wording, it treats the origin of "the Son of Man" in Lk 12:8 (the correspondence with Acts 7:55-56), arguments against the originality of the Matthean wording, the original wording, the Son of Man in Mk 8:38, and the question of authenticity. It is likely that either an "I" stood in the original saying (as in Matthew) or a passive construction (analogous to Lk 12:9) did, and in this form the saying could go back to the historical Jesus.—C.R.M.

Lk 12:27, § 43-179.

233. [Lk 12:52-53] C. HEIL, "Die Rezeption von Micha 7,6 LXX in Q und Lukas," *ZeitNTWiss* 88 (3-4, '97) 211-222.

After commenting on the Septuagint setting of Mic 7:6, the article considers the role of Mic 7:6 in early Judaism (e.g. *Jubilees* 23:19; *3 Baruch* 4:17; *1 Enoch* 100:2), Q (Lk 12:53; cf. Mt 10:35-36), *Gospel of Thomas* 16, and Lk 12:52-53. Both Q and Luke make clear by the allusion to Mic 7:6 that the proclamation of Jesus is a radical summons to decision (for Q apocalyptic, for Luke daily) that shows no regard for familial obligations.—C.R.M.

234. D. M. MAY, "The Straightened Woman (Luke 13:10-17): Paradise Lost and Regained," *PerspRelStud* 24 (3, '97) 245-258.

This paper raises for examination intertextual echoes of Genesis motifs (fall-curse) found within the narrative of the straightened woman in Lk 13:10-17. It also considers the Genesis motifs found in Isaiah 51 that echo forward into Lk 13:10-17. In the process it illustrates how the Lukan story and its immediate context present Jesus' healing of the woman as a redramatizing and recasting of the Genesis saga and its narrative world of paradise lost and regained.—C.R.M.

235. [Lk 15:11-32] C. BARTSCH, "The Prodigal Son and His Father: Can Someone's Relative Be a Main Character?" *NotesTrans* 11 (1, '97) 40-42.

In some languages referring to a main character in a narrative as a relative of another character may give him lower prominence than the one to whom he is related. When translating the story of the prodigal son (Lk 15:11-32), the spotlight should be put on the appropriate character as the story progresses, with the father being given higher prominence than the son when the two are seen together in the narrative.—C.R.M.

236. E. RAU, "Jesu Auseinandersetzung mit Pharisäern über seine Zuwendung zu Sünderinnen und Sündern. Lk 15,11-32 und Lk 18,10-14a als Worte des historischen Jesus," *ZeitNTWiss* 89 (1-2, '98) 5-29.

After delineating the methodological problems associated with attributing Gospel sayings to the historical Jesus, the article considers Jesus' effort at enlisting the "righteous" for table fellowship with sinners through the parable of the prodigal son (Lk 15:11-32), and relates it to other Synoptic Gospel texts. Then it discusses Jesus' condemnation of the Pharisees on account of their separatism through the parable of the Pharisee and the tax collector (Lk 18:10-14a), and relates it to other Synoptic Gospel texts. It concludes with reflections on the significance of these texts and themes for understanding the public ministry of Jesus.—D.J.H.

237. [Lk 16:1-9] R. A. J. GAGNON, "A Second Look at Two Lukan Parables: Reflections on the Unjust Steward and the Good Samaritan," *HorBibTheol* 20 (1, '98) 1-11.

The parables of the unjust steward (Lk 16:1-9) and the good Samaritan (10:29-37) both make an appeal to noble conduct on the basis of self-interest. These parables show Jesus to be a realist on the question of the sinful human nature who at the same time had the foresight to see that even self-interest could be harnessed as a positive motivating factor for attaining the highest level of human moral aspirations.—C.R.M.

238. P. TRUDINGER, "Ire or Irony? The Enigmatical Character of the Parable of the Dishonest Steward (Luke 16:1-13)," *DownRev* 116 (403, '98) 85-102.

After reflecting on the reasons why Jesus would have told the tale of the unjust steward (Lk 16:1-13), the article considers points pertinent to understanding the parable (e.g. it is not an allegory), reviews five diachronic readings of it, examines the setting implied by the story, and suggests two interpretative scenarios stemming from teasing elements within the story itself: (1) a version of an actual situation that Jesus heard about; or (2) a story of a typical confrontation between landlords and tenants/merchants with the agent as go-between, in which the "weak and oppressed" are exploited.—C.R.M.

Lk 16:13, § 43-178.

239. J. J. KILGALLEN, "The Importance of the Redactor in Luke 18,9-14," *Biblica* 79 (1, '98) 69-75.

The key to understanding the parable of the Pharisee and the toll-collector in Lk 18:10-14 is Luke's introductory remark in 18:9, which has the effect of limiting one's attention to the Pharisee. Luke points to the impossibility that justice can sit in the same room with contempt for the rest.—C.R.M.

Lk 18:10-14, § 43-236.

Lk 19:28-38, § 43-217.

240. P. KARIAMADAM, "'Peace in Heaven . . .' (Lk.19:38b) - An Explanation," *Biblebhashyam* 23 (4, '97) 256-268.

After noting the structural and thematic relations between Lk 2:14 and 19:38b, the article considers the interpretation of "peace in heaven" in 19:38b, the meaning of peace in Luke, "peace in heaven" as the consummation of peace and salvation brought by Jesus, and peace and reconciliation.—C.R.M.

Lk 21:20, § 43-222.

241. B. J. CAPPER, "'With the oldest monks . . .' Light from Essene History on the Career of the Beloved Disciple?" *JournTheolStud* 49 (1, '98) 1-55.

The Beloved Disciple was very likely a member of an ascetic religious quarter in Jerusalem that previously during the reign of Herod the Great and into the reign of Archelaus had housed the Essene community at other times resident at Qumran. By the time of Jesus' ministry this ascetic community in Jerusalem was probably reduced in size by the exit of a major part of its membership to Qumran during Archelaus' reign. It appears to have been a development independent of Qumran for some two decades or more, and then to have developed links with, or even been fully drawn into, the movement of Jesus and his disciples (see Acts 2–6).—D.J.H.

242r. M. CASEY, *Is John's Gospel True?* [*NTA* 41, p. 544].
H. RIDDERBOS, *The Gospel according to John* [*NTA* 42, p. 164].

R. EDWARDS AND E. FRANKLIN, "Two Contrasting Approaches to John's Gospel," *ExpTimes* 109 (8, '98) 242-244.—Edwards (pp. 242-243) grants that Casey raises issues that Christian scholars need to face, notes that John's Gospel may be untrue in some ways but is nevertheless profoundly true in other senses, and observes that Casey's book is spoilt by its polemical tone. Franklin (pp. 243-244) contends that Ridderbos's concentration on the period of Jesus to the exclusion of later reflection makes for an impoverished exposition of John's Gospel that does not allow the Evangelist's insight the free rein that it deserves.—D.J.H.

243. M. C. DAVLIN, "*Piers Plowman* and the Gospel and First Epistle of John," *Yearbook of Langland Studies* [East Lansing, MI] 10 ('96) 89-127.

The article explores the intertextual relation of the 14th-century poem *Piers Plowman* with the Fourth Gospel and 1 John. The poem manifests certain theological ideas, key words, and stylistic patterns peculiar to John (e.g. association of the crucifixion with glory, tension of strong physicality with spirituality, contradiction in each text between anti-Judaism and reverence for Judaism), and other ideas, words, and devices which, while shared by other biblical authors, enter the poem through quotations from John. This intertextuality reveals something about the reception and interpretation of John's Gospel and 1 John in late 14th-century England.—C.R.M.

244. M. DIEFENBACH, "Ökumenische Probleme infolge johanneischer Auslegung. Eine wirkungs- und rezeptionsgeschichtliche Betrachtung des johanneischen Petrusbildes," *Catholica* 52 (1, '98) 44-66.

After discussing Protestant and Catholic approaches to the relation between Peter in the NT and the papacy, the article surveys Johannine exegetical literature on Simon Peter without the Beloved Disciple, Simon Peter with the Beloved Disciple in Jn 1–20, and Simon Peter with the Beloved Disciple in Jn 21.—D.J.H.

245. R. E. GLAZE, "Evangelistic Emphases in the Gospel of John," *TheolEduc* 57 ('98) 11-21.

John's Gospel was written with the intent that it be an instrument for evangelism. It emphasizes evangelism as an ongoing process, an individual matter, all-inclusive, carried out through identification and service, a ministry open to and demanded of all who have been redeemed, and sustained by the presence of Christ.—D.J.H.

246. C. HAM, "The Title 'Son of Man' in the Gospel of John," *Stone Campbell Journal* [Joplin, MO] 1 (1, '98) 67-84.

The thirteen occurrences of "Son of Man" in John's Gospel fit into the general pattern of the imagery found in Dan 7:13-14 and *1 Enoch* 37–71, and collectively their content looks back to Adam through Ezekiel (and Psalm 8). John uses the title "Son of Man" to explain Jesus' origin (see Jn 1:51; 3:13), authority (see 5:27; 6:27), and exaltation (see 8:28; 12:23). It brings together the incarnate and exalted one.—D.J.H.

247. H. KOBAYASHI, "What did John the Evangelist see in Jesus on the Cross? Using as a key 'Hypsothenai = to be lifted up,'" [in Japanese] *Katorikku Kenkyu* [Tokyo] 67 ('98) 97-123.

In the Fourth Gospel the term ὑψωθῆναι refers to Jesus' crucifixion (see Jn 3:14; 8:28; 12:32, 34), whereas elsewhere in the NT it indicates his exaltation. The article attempts to find the Evangelist's reason for using ὑψωθῆναι for the crucifixion by studying his understanding of the title "Son of Man" in association with this word.—D.J.H.

248. A. J. KÖSTENBERGER, "Jesus as Rabbi in the Fourth Gospel," *BullBibRes* 8 ('98) 97-128.

John's Gospel bears witness that Jesus was perceived by his contemporaries primarily as a Jewish religious teacher. This thesis is supported by the facts that "rabbi" or "teacher" is the customary address of Jesus in the Fourth Gospel, and that John portrays the relationship between Jesus and his closest followers in terms of the customary teacher-disciple relationship in 1st-century Judaism. However, the shift in religious terminology in John 13 suggests that Jesus' role as religious teacher is transcended by his anticipation of his return to heaven.—D.J.H.

249. W. KRAUS, "Johannes und das Alte Testament. Überlegungen zum Umgang mit der Schrift im Johannesevangelium im Horizont Biblischer Theologie," *ZeitNTWiss* 88 (1-2, '97) 1-23.

With attention both to explicit citations of the OT and to statements about "the Scripture" (ἡ γραφή) in the Fourth Gospel, the article contends that, according to John, Scripture itself gave witness to Jesus (see Jn 1:45; 5:31-47), the Christ-event was the "fulfillment" of Scripture (see 12:37-43), Scripture was brought to a "finish" by Jesus (see 19:28, 30), and John's Gospel was the "new Scripture" of the Johannine community (see 20:30-31). One must recognize both the achievements and the limits of John's approach to the OT in the context of biblical theology today.—D.J.H.

250. J. KÜGLER, "Der andere König. Religionsgeschichtliche Anmerkungen zum Jesusbild des Johannesevangeliums," *ZeitNTWiss* 88 (3-4, '97) 223-241.

After reflecting on what calling Jesus "king" involved in the light of the OT and contemporary Judaism, the article discusses the tradition history (Egyptian and OT) of the "shepherd" metaphor as a topos of royal theology, and considers the "shepherd" metaphor in the context of the Johannine King-Christology (see especially Jn 10:11-18). The Johannine discourse about the Good Shepherd is part of a King-Christology that was shaped by the wisdom tradition but changed decisively by the revelation of the Logos become human.—D.J.H.

251. F. J. MOLONEY, "God so Loved the World. The Jesus of John's Gospel," *AusCathRec* 75 (2, '98) 195-205.

In John's Gospel the cross is the place where Jesus reveals God's glory and is himself glorified. The article discusses the Jesus of John's Gospel with reference to four questions: What does the Johannine Jesus claim to be doing? What sort of God is the Father of Jesus? How does Jesus make known a God of love? and How can a crucifixion make God known?—D.J.H.

252. M. MORGEN, "Bulletin d'exégèse du Nouveau Testament. La littérature johannique," *RechSciRel* 86 (2, '98) 291-320.

This bulletin of recent research on Johannine literature [see § 41-293] covers twenty-three titles (in various languages) under three headings: general works (ten), monographs on the Fourth Gospel (nine), and Revelation (four).—C.R.M.

253. U. B. MÜLLER, "Zur Eigentümlichkeit des Johannesevangeliums. Das Problem des Todes Jesu," *ZeitNTWiss* 88 (1-2, '97) 24-55.

The intention of John's Gospel is to show not only that Jesus mediated the gospel of life but also that Jesus did it validly, that he was the only legitimate emissary of the heavenly Father, and that he worked in functional unity with the Father. This goal is fostered by the "witness" terminology and legal debates (especially with "the Jews"), the passion narrative, and the "Son of Man" passages. The death of Jesus, according to John, is a necessary passage to life, the last test in the Son's mission, and the consequence of the incarnation.—D.J.H.

254. M. OHHARA, "The Realization of 'Life' in John's Gospel," [in Japanese] *Katorikku Kenkyu* [Tokyo] 67 ('98) 125-166.

Analysis of the occurrences of the word "life" in the Fourth Gospel where it is predicated of believers shows that the main emphasis is on continuing to have the life that one possesses through present belief in Jesus Christ. The connection between "life" and "belief" is crucial. It forms a contrast with those who refuse to believe and are thus being "judged." John's Gospel was written as a mediation of the continuing life for those who already through believing possess life (see Jn 20:31b).—D.J.H.

255. G. C. PAGAZZI, "'Unico Dio generato' (Gv 1, 18). Idee per una cristologia del 'Figlio,'" *Teologia* 23 (1, '98) 66-99.

After phenomenological reflections on sickness and birth, the article examines some classic and recent interpretations of Jesus' filial identity, and sketches a Christology based on Jesus' divine sonship with reference to his discourse about himself in Jn 5:17-47, the concept of generation in Jn 1:18, the idea of the Son doing nothing on his own (see Jn 5:19, 30), the resurrection of Jesus, and the two births and the "only begotten" one.—D.J.H.

256. T. PIPPIN, "'For Fear of the Jews': Lying and Truth-Telling in Translating the Gospel of John," *Semeia* 76 ('96) 81-97.

The article contends that the Fourth Gospel is anti-Jewish—the opening into a horrible abyss of persecution and genocide. It suggests that the traditional apologetic that John "was a man of his time" underlies the reconstruction of a historical context that serves to explain away the rough language with respect to οἱ Ἰουδαῖοι and leave the Gospel ethically intact. What may have been cathartic for a small group of marginalized Christians in the late 1st century does not vindicate this Gospel. Perhaps glossing is a way out of the dilemma, that is, acknowledging the anti-Jewishness of the Gospel and providing glosses in the notes. But to translate Jn 8:31-59 at all is to betray the Jews.—C.R.M.

257. B. Rossi, "Dalla visione della sacralità giudaica alla rilettura dello spazio e del sacro dell'autore del quarto vangelo," *Vivens Homo* [Bologna] 8 (2, '97) 293-308.

The article first considers sacrality in Judaism with reference to the holiness of God and to the concept of holiness in rabbinic literature. Then it discusses the vision of the sacred in the Fourth Gospel: glory as a category of the sacred; the Father as the source of holiness-sacrality; the Son as the locus of God's holiness; the spatial idea of the sacred in its personal, christological, and anthropological dimensions; and the sacrality of believers as filiation, assimilation to Jesus, and consecration in truth. In the Fourth Gospel, Jesus is the "holy one of God." The holy and the sacred are tied no longer to places but rather to the believer's personal encounter with Christ in the Spirit and truth.—D.J.H.

258. D. F. Tolmie, "The Characterization of God in the Fourth Gospel," *JournStudNT* 69 ('98) 57-75.

When the characterization of God in John's Gospel is analyzed from the perspective of the implied reader, the following pattern emerges: In Jn 1:1-18 God is characterized primarily in terms of his relationship to Jesus, while the possibility of a unique relationship between God and humans is also mentioned. In 1:19–12:50 God is characterized mainly in terms of his relationship to Jesus, but in 13:1–17:26 more in terms of his relationship to human beings. In the last section 20:17 constitutes the climax when God is called the father of the disciples for the first time. Thus God's fatherhood is extended via Jesus to human beings. In order for this to happen, however, it was necessary that Jesus be "glorified."—D.J.H.

259. J. G. van der Watt, "The Dynamics of Metaphor in the Gospel of John," *StudNTUmwelt* 23 ('98) 29-78.

After describing some basic characteristics of metaphors, the article develops a "Johannine metaphor theory" by analyzing metaphors in the Fourth Gospel on the macro level. It argues that the author develops his theological thinking by using a coherent network of metaphors related to 1st-century family life. The discussion follows the different elements of family life used by John in developing his familial imagery: birth, life, doing what your father requires, familial love as a common attitude in the family, knowledge as a basic familial requirement, communication within the family, and house and property in familial context. It concludes that different themes related to family imagery in the Fourth Gospel should be read together theologically as part of a larger imagery.—C.R.M.

260. J. Winandy, "Le disciple que Jésus aimait: pour une vision élargie du problème," *RevBib* 105 (1, '98) 70-75.

The traditional opinion that the Beloved Disciple in the Fourth Gospel was none other than John the son of Zebedee is not unambiguously supported by Irenaeus and Polycarp. The John who frequently appears with Peter in Acts 1–8, as well as the John in Gal 2:9, may be identical with the Beloved Disciple. He was not the son of Zebedee but the Jewish priest of Jerusalem mentioned by Polycrates (see Eusebius *Hist. eccl.* 3.31.3; 5.29.3; cf. Jn 18:15-16).—C.R.M.

261. J. ZUMSTEIN, "Le processus de relecture dans la littérature johannique," *ÉtudThéolRel* 73 (2, '98) 161-176.

This article, which first appeared in German in *New Testament Studies* [§ 41-298], proposes to see in the "process of rereading" one of the most important methods that distinguishes the theological work of the Johannine school.—C.R.M.

262. K. D. BOOSER, "The Literary Structure of John 1:1-18: An Examination of Its Theological Implications concerning God's Saving Plan through Jesus Christ," *EvangJourn* 16 (1, '98) 13-29.

The article adopts a thirteen-part chiastic structure for Jn 1:1-18 with the center point at v. 12 proposed by H. D. Buckwalter and explores the theological meaning that the author of the Fourth Gospel develops in each pair of parallel passages as well as in the movement of the structure as a whole. Thus it treats 1:1-2/1:18; 1:3/1:17; 1:4-5/1:16; 1:6-8/1:15; 1:9-10/1:14; 1:11/1:13; 1:12.—C.R.M.

263. B. T. VIVIANO, "The Structure of the Prologue of John (1:1-18): A Note," *RevBib* 105 (2, '98) 176-184.

The two main proposals regarding the structure of Jn 1:1-18 in contemporary scholarship are the chiastic structure proposed by M.-É. Boismard and the wave structure proposed by I. de la Potterie. Each hypothesis explains some of the dynamics within the text better than the alternative does. A reconciliation of the two approaches may be found on the basis of the prehistory or gradual growth of the Prologue in the form of a single author glossing his own original poem over a limited period of time.—D.J.H.

264. [Jn 1:14, 18] T. BÖHM, "Bemerkungen zu den syrischen Übersetzungen des Johannesprologs," *ZeitNTWiss* 89 (1-2, '98) 45-65.

After a survey of the Syriac translations of the NT, the article calls attention to peculiar features in the Curetonian text of Jn 1:14 ("the Word became body") and 1:18 ("the only Son from the bosom of his Father"). Then it considers the reading of Jn 1:18 in the context of the Greek manuscripts, and reflects on Jn 1:18 and 1:14 according to Tatian and the Curetonian text with particular attention to theological issues.—D.J.H.

265. J. H. BARKHUIZEN, "A short note on John 1:17 in patristic exegesis," *Acta Patristica et Byzantina* [Pretoria] 8 ('97) 18-25.

This note examines some of the most important patristic passages illustrating a typological reading of Jn 1:17 (especially the contrast between νόμος and ἀλήθεια), and inquires whether the typological reading of ἀλήθεια in particular can throw any light on a modern understanding of it in Jn 1:17 (e.g. translating ἀλήθεια with "reality").—C.R.M.

266. J. KÜGLER, "Der Sohn im Schoss des Vaters. Eine motivgeschichtliche Notiz zu *Joh 1,18*," *BibNotiz* 89 ('97) 76-87.

The article traces the history of the motif of the Son resting in the Father's bosom in Jn

1:18 with reference to ancient Egyptian texts about kings and gods, the OT (see Prov 8:30), reports about Roman emperors, and the NT (Lk 16:22-25). When viewed against this background, the motif contributes to the Johannine presentation of Jesus as the Logos who is the only Son of God and at the same time the King.—D.J.H.

267. [Jn 1:18] G. MORUJÃO, "La relazione fra *rivelare* (ἐξήγεισθαι) Dio e *glorificare* (δοξάζειν) il Padre, nel contesto di *Parola* e *Gloria* del IV Vangelo," *Annales Theologici* [Rome] 12 (1, '98) 169-179.

The verb ἐξήγεισθαι ("explain") in Jn 1:18 contributes to the Johannine portrayal of Jesus as the revealer of the Father through his words and signs. Jesus not only manifests the glory of the Father but also glorifies (δοξάζειν) the Father by his saving power.—D.J.H.

Jn 1:18, §§ 43-255, 264.

Jn 1:32, § 43-206.

Jn 1:35, § 43-285.

268. S. SCHREIBER, "Die Jüngerberufungsszene Joh 1,43-51 als literarische Einheit," *StudNTUmwelt* 23 ('98) 5-28.

Over against suppositions of the composite nature of the episode of the calling of the disciples in Jn 1:43-51, this study advances arguments to demonstrate that the passage is a conceptual unity as it stands. It treats the context, literary-critical hypotheses, the tradition behind 1:43-51, and indications of its unity (vocabulary and style, narrative structure, pragmatic accents). The scene in 1:43-51 thematizes the following of Jesus as the basis for Christian life and reflection, just as the rest of the Gospel will. Its stylistic coherence and the course of the narrative offer no occasion for literary-critical operations.—C.R.M.

269. [Jn 2:1-12] T. W. MARTIN, "Assessing the Johannine Epithet 'the Mother of Jesus,'" *CathBibQuart* 60 (1, '98) 63-73.

After noting that the Johannine author never refers to the mother of Jesus by name but uses an epithet instead (see Jn 2:1-12; 6:42; 19:25-27), the article surveys symbolical, polemical, and historical interpretations of the epithet. Then it reports on the results of a *TLG* search that indicates that authors frequently refer to a character by using the epithet "mother of N" exclusively. It is safe to conclude that the designation of Mary exclusively as the mother of Jesus without mentioning her name indicates that she was well known to the readers of the Fourth Gospel.—C.R.M.

Jn 3:8, § 43-20.

270. G. VAN BELLE, "The Faith of the Galileans: The Parenthesis in Jn 4:44," *EphTheol Lov* 74 (1, '98) 27-44.

After raising the issue of what πατρίς means in the saying in Jn 4:44b ("a prophet has no honor in the prophet's own country"), the article considers the identification of πατρίς with Judea/Jerusalem, the Galilee/Nazareth explanation, the bearing of the faith of the Galileans (vv. 43-45) on the question, the meaning of γάρ, and the relation of John to the Synoptics. Both the immediate and the broader context of the saying in 4:44 point to an identification of

Jesus' πατρίς with Galilee. With this saying, introduced by an anticipatory γάρ, the Evangelist offers the key for interpreting the episode about the faith of the Galileans in 4:43-54.—C.R.M.

271. M. Labahn, "Eine Spurensuche anhand von Joh 5.1-18. Bemerkungen zu Wachstum und Wandel der Heilung eines Lahmen," *NTStud* 44 (2, '98) 159-179.

A narrative analysis of Jn 5 allows one to perceive thematic alterations and discontinuities in the narrative flow that make it possible to discern three phases of development: a miracle story of the healing of a lame man (5:2-9c), the traditional story of the Sabbath conflict between a Johannine-Jewish Christian group and the synagogue (5:2-16; 7:21-24), and the incorporation of this conflict story into the Fourth Gospel from a christological perspective.—C.R.M.

272. J. F. McGrath, "A Rebellious Son? Hugo Odeberg and the Interpretation of John 5.18," *NTStud* 44 (3, '98) 470-473.

Although Odeberg based his interpretation of Jn 5:18 on a nonexistent rabbinic citation, he nonetheless came very close to the meaning of the text: The Jews accuse Jesus of being a rebellious son, and the Johannine Jesus denies the charge.—D.J.H.

273. J. Kügler, "Der König als Brotspender. Religionsgeschichtliche Überlegungen zu JosAs 4,7; 25,5 und Joh 6,15," *ZeitNTWiss* 89 (1-2, '98) 118-124.

After outlining the presentation of Joseph as royal son of God and grain giver in *Joseph and Aseneth* (see especially 4:7; 25:5), the article treats the origin of the account in Jn 6 about Jesus as the royal bread dispenser (a redactional insertion between chapters 5 and 7), and notes the influence of the biblical-Jewish Wisdom tradition on the presentation of Jesus as giver and gift in the bread discourse. Since the Logos possessed royal qualities, the Evangelist was able, through the connection of the discourse with the Synoptic bread miracle, to take up the cultural idea of the king as bread giver in order to indicate in ironic fashion (see 6:15) the royal dignity of Jesus.—C.R.M.

Jn 6:42, § 43-269.

274. J. Marcus, "Rivers of Living Water from Jesus' Belly (John 7:38)," *JournBibLit* 117 (2, '98) 328-330.

One of the Scripture passages underlying Jn 7:38 is Isa 12:3: "With joy you will draw water from the wells of salvation." But in Jn 7:38 "from the wells of salvation" (*mimmaʿayenê hayĕšûʿâ*) was read or interpreted as "from the belly of Jesus" (*mimmēʿê yēšûʿa*).—D.J.H.

275. [Jn 8:17] J. Augenstein, "'Euer Gesetz' — Ein Pronomen und die johanneische Haltung zum Gesetz," *ZeitNTWiss* 88 (3-4, '97) 311-313.

The expression "your Law" (Jn 8:17; 10:34; see 15:25) serves to strengthen arguments and to show the closeness of John's Gospel to the Jewish tradition, not to create distance between the Johannine community and Judaism.—D.J.H.

276. M. Á. PERTINI, "La genialidad gramatical de Jn 8,25," *EstBib* 56 (3, '98) 371-404.

The article first considers the elements in the problematic clause τὴν ἀρχὴν ὁ τι [or, ὅτι] καὶ λαλῶ ὑμῖν in Jn 8:25. Next it classifies the translations and/or interpretations given to this text by exegetes and translators working in various languages. Then in light of Johannine double meanings and inverse attraction it proposes a solution that detects in τὴν ἀρχήν a reference to Jesus as "the Beginning."—D.J.H.

Jn 8:31-59, § 43-256.

Jn 10:34, § 43-275.

277. P. KATZ, "Wieso gerade nach Efrajim? (Erwägungen zu Jh 11,54)," *ZeitNTWiss* 88 (1-2, '97) 130-134.

The article inquires why a particular place with no apparent theological significance is named in Jn 11:54 and why Jesus and his disciples went directly to Ephraim. It concludes that Jesus withdrew to Ephraim in the critical situation before the passion, since someone there offered him lodging.—C.R.M.

Jn 12:1-8, § 43-223.

278. P. VON GEMÜNDEN, "Palmensymbolik in Joh 12,13," *ZeitDeutschPalVer* 114 (1, '98) 39-70.

The crowd's use of palm branches in greeting Jesus on his entrance into Jerusalem according to Jn 12:13 carries a deeper symbolism than jubilant welcome. The traditional associations of palm branches with Sukkot (see Ps 118:25), victory over death, and life in ancient art and literature contribute greatly to illumining the Johannine interpretation and context of the event.—D.J.H.

279. E. METZING, "Textkritische Beobachtungen zu ἐκβληθήσεται ἔξω in Joh. 12,31," *ZeitNTWiss* 88 (1-2, '97) 126-129.

While the reading ἐκβληθήσεται ἔξω is better attested and generally regarded as original in Jn 12:31, examination of the textual tradition indicates that the readings βληθήσεται and κάτω deserve serious attention.—D.J.H.

280. B. SCHWANK, "'Ich bin der wahre Weinstock' (Joh 15,1)," *ErbAuf* 74 (3, '98) 241-243.

The article comments on viticulture in the holy land and reflects on references to vines and vineyards in Jn 15 and other biblical texts (Deut 32:32; Isa 5:2; Rev 14:18). A color photograph of a grapevine appears between pp. 244 and 245.—D.J.H.

281. J. D. PELIGRO, "Johannine Ecclesiology in the Light of the Parable of the Vine and the Branches (Jn. 15:1-6)," *Quaerens* [Quezon City, Philippines] 1 (1, '97) 119-172.

After a literary analysis of Jn 15:1-6 (structure, sources, genre, historical-theological context), the article presents a verse-by-verse exegesis and reflects on the ecclesial dimension of the parable of the vine and the branches. The parable describes a church where believers work toward "union" under the grace and power of Christ and the Holy Spirit. All branches attached to the vine receive "equal" care, sustenance, and reward from the Father. The church is in the believer united with Christ individually, or together with other believers as a community.—D.J.H.

282. D. G. van der Merwe, "John 17: Jesus assigns His mission to His disciples," *Skrif Kerk* 19 (1, '98) 115-127.

The assignment given by Jesus to his disciples to continue and extend his mission is spelled out in Jn 17. This paper provides a hermeneutical, structural, theological, and historical discussion of this chapter from the perspective of Jesus' mission and discipleship.—C.R.M.

Jn 19:25-27, § 43-269.

283. M. Guerra Gomez, "¿Pneûma, un elemento pneumatológico (Espíritu Santo) o antropológico (el alma/espíritu del hombre)? Jn 19,30; Math 27,50, et par., en los escritos cristianos de los primeros siglos y en los no cristianos," *Burgense* 39 (1, '98) 31-78.

After reflecting on the crucified "God-man" in the context of the Trinity, the article discusses the etymological value of certain keywords (πνεῦμα, spirit, soul, etc.), their polysemy and the risk of reductionism or confusion, Gospel texts that describe Jesus giving the πνεῦμα (Jn 19:30; Mt 27:50; Mk 15:37; Lk 23:46), their context, their uses in patristic writings, the πνεῦμα as the supernatural endowment of the ψυχή/soul, the πνεῦμα (the anthropological-"pleromatic/divine" element) and its "departure-entrance" at the moment of death according to ancient (2nd-century A.D.) gnosticism, whether the interpretation of πνεῦμα (Jn 19:30 etc.) is the fruit of historicism, and the significance and scope of the descent of the Holy Spirit upon Jesus at the Jordan River.—D.J.H.

284. D. A. Lee, "Turning from Death to Life. A Biblical Reflection on Mary Magdalene (John 20:1-18)," *EcumRev* 50 (2, '98) 112-120.

The story of Mary Magdalene's coming to Easter faith involves the notion of turning on five levels: turning toward suffering and death, turning toward the Living One, God's turning toward the world, God's inner turning, and turning toward community. The article concludes with a meditation on turning based on Jn 20:1-18.—D.J.H.

285. M.-É. Boismard, "Le disciple que Jésus aimait d'après Jn 21,1 ss et 1,35 ss," *RevBib* 105 (1, '98) 76-80.

The skillful literary construction in Jn 21:1-14 only makes sense if the disciple whom Jesus loved was one of the seven mentioned in 21:2. For the final redactor of the Gospel one of the two anonymous disciples mentioned in 21:2 was identical with the anonymous disciple mentioned in 1:35. Since this one is a witness of everything written in the Gospel (21:24), he must have been a companion of Jesus from the start. Therefore if the disciple whom Jesus loved was one of the "two other disciples" mentioned in 21:2, he cannot have been John the son of Zebedee, who is explicitly named in that verse.—C.R.M.

286. J. D. M. Derrett, "Ἄρτος and the Comma (Jn 21:9)," *FilolNT* 10 (19-20, '97) 117-128.

The meaning of Jn 21:9 is risked by placing a comma before καὶ ἄρτον, as it is by ignoring the implications of the strange scene. Discussions of Jn 21 neglect three parts of the background: (1) The bread recalls the bread that God provided for Elijah; (2) the fish recalls the rations that the host acquired before they crossed the Jordan; and (3) the patriarch who is (unetymologically) called "Blessed" (Asher) is blessed in his "sons" and is favored by his "brothers," and to them he supplies both bread and dainties fit for rulers. Peter and the beloved disciple illustrate two fates scripturally attributed to Asher. Christ provides the *viaticum* for leaders into the land.—D.J.H.

Acts of the Apostles

287. L. ALEXANDER, "Fact, Fiction and the Genre of Acts," *NTStud* 44 (3, '98) 380-399.

With reference to the debate about reading Acts as history, the article explores some of the textual features, generic and otherwise, that informed the ancient reader's expectations of a text's reliability. It discusses history as fact, historical and geographical fiction, the Greek novel, and whether Acts is fact or fiction. We shall never solve the question of Acts' historicity by solving the genre question, since "fact" and "fiction" are not generic categories at all, and in ancient literature it is evident that the conventional markers of factuality in any genre were easily and regularly subverted. But it also seems clear that the narrative of Acts inhabits many of the spaces allocated to "fiction" on the Greco-Roman cultural map. Nevertheless there are disturbing features about the narrative that make it difficult to sustain this classification.—C.R.M.

288. T. G. CRAWFORD, "Taking the Promised Land, Leaving the Promised Land: Luke's Use of Joshua for a Christian Foundation Story," *RevExp* 95 (2, '98) 251-261.

The article examines the pervasive allusions in Acts to the book of Joshua and argues that Luke not only depended heavily on the Joshua story but in fact reworked some of its major emphases in ways that would allow the new narrative to serve as a foundational story for the emerging Christian movement. It first treats the thematic overlap between Joshua and Acts, the similarity of their canonical position, the "grand motif" that they share, and other major parallels. Then it points out several pairs of very similar passages in the two books and contrasts other scenes in which Acts reworks traditional perspectives based on Joshua.—C.R.M.

289. P. M. MEAGHER, "Pentecost Spirit: To Witness," *Vidyajyoti* 62 (4, '98) 273-279.

After noting Luke's preparation for the event of Pentecost in Lk 24 and Acts 1, this reflection on the theme of the Spirit in Acts treats such topics as the Pentecost narrative, exemplary scenes featuring the Spirit and the community of faith, and the empowering of key figures as witnesses.—C.R.M.

290. E. PLÜMACHER, "ΤΕΡΑΤΕΙΑ. Fiktion und Wunder in der hellenistisch-römischen Geschichtsschreibung und in der Apostelgeschichte," *ZeitNTWiss* 89 (1-2, '98) 66-90.

This study contends that Luke belonged to one of the mainstreams of Hellenistic-Roman historiography: tragic-expressive (or mimetic/sensationalistic) historiography. It first explains the nature of this type of history writing—an imitation of reality (μίμησις) intended to produce pleasure (ἡδονή) or passion (ἔκπληξις) in the reader. Then, starting from Polybius' rebuke of historians who make use of τερατεία, it explores the essence and function of the latter concept as it is understood by Polybius, Agatharchides, and Lucian in order to cast light on the connection between Acts and mimetic historiography. The survey makes it clear that Luke's style of narration and attitude toward fiction and miracles by no means deprives him of the title historian. It is possible that Luke read the mimetic historians. Acts shows that Luke possessed a notion of history, albeit with clear apologetic impulses. As was true for many of his ancient contemporaries, the first Christian historian was by no means inspired merely to show what had actually happened.—C.R.M.

291. J. READ-HEIMERDINGER, "The 'Long' and the 'Short' Texts of Acts: A Closer Look at the Quantity and Types of Variation," *RevistCatTeol* 22 (2, '97) 245-261.

This article aims to offer a methodology for comparing manuscripts of the two main forms of Acts. The discussion and seven tables set out the results of a comparative analysis of Codex Vaticanus (B03) and Codex Bezae (D05). The variant readings are considered under three headings: proportion of text affected by variation, categories of variation, and narrative text compared with direct speech. While the analyses offered here make available precise information that enables the two texts to be compared with greater ease and accuracy, the actual content of the variant readings still needs to be examined in order to understand the reasons for their existence.—C.R.M.

Acts, § 43-100.

292. [Acts 1–2] M. QUESNEL, "Le critère de la fidélité à l'Esprit," *Christus* 179 ('98) 293-301.

With reference to Acts 1–2, the article notes that the Spirit of Pentecost is the Spirit of Jesus, and shows how the Spirit is made manifest in the community through signs and wonders, community of goods and fraternal charity, prayer and cohesion, and outreach to outsiders.—D.J.H.

Acts 1–8, § 43-260.

293. J. F. BRUG, "Acts 1:26 — Lottery or Election?" *Wisconsin Lutheran Quarterly* [Mequon, WI] 95 (3, '98) 212-214.

The common precedent in ancient Israel probably tips the balance toward the theory that Acts 1:26 refers to the casting of lots rather than the casting of ballots. But the evidence for a lottery in Acts 1:26 is much less decisive than the near unanimous verdict of the commentaries and translations would suggest.—D.J.H.

294. [Acts 2] F. D. MACCHIA, "The Tongues of Pentecost: A Pentecostal Perspective on the Promise and Challenge of Pentecostal/Roman Catholic Dialogue," *JournEcum Stud* 35 (1, '98) 1-18.

If the sign of tongues at Pentecost resists a complacent sectarianism, it also resists an evasion of the scandal of division through a complacent "catholicism." The text of Acts 2 gives hints of a tongues event that is as significant as an indication of the current lack of unity of the people of God as it is symbolic of future realizations of unity that are yet unforeseen.—C.R.M.

295. K. O. SANDNES, "Beyond 'Love Language': A Critical Examination of Krister Stendahl's Exegesis of Acts 4:12," *StudTheol* 52 (1, '98) 43-56.

K. Stendahl has argued that the exclusive claim of Acts 4:12 ("there is no other name") can rightly be perceived only if we compare it to "love language." But this attempt to soften the text has a very weak exegetical foundation. Although the question of dialogue between religions is a matter extending beyond exegesis of this particular passage, Acts 4:12 cannot lend any support to Stendahl's conclusion.—C.R.M.

296. J. RIUS-CAMPS, "Las variantes de la Recensión Occidental de los Hechos de los Apóstoles (IX) (Hch 4,23-31)," *FilolNT* 10 (19-20, '97) 99-104.

This installment [see § 42-325] of the ongoing comparative review of the textual variants of the Western and Alexandrian texts of Acts presents philological and theological notes on the readings in Acts 4:23-31. The text is analyzed according to the following concentric structure: 4:23—A; 4:24-30—B; 4:31—A'. The account of the prayer offered to God in 4:24-30 breaks down into four smaller units: 4:24-25a—a; 4:25b-26—b; 4:27-28—b'; 4:29-30—a'.—C.R.M.

297. J. J. KILGALLEN, "Your servant Jesus whom you anointed (Acts 4,27)," *RevBib* 105 (2, '98) 185-201.

This investigation of the meaning of Acts 4:27 ("your holy servant Jesus, whom you anointed") treats the anointing of Jesus, Acts 4:27, David the servant, παῖς as a description of Jesus in Lk and Acts, the Lukan servant of God, and Jesus anointed. While Jesus is understood in terms of Psalm 2 (LXX), his being the anointed one is enriched by likening the Christ to David "your servant" (Acts 4:25). Even more enriching is the likening of the anointed one to Isaiah's servant. But these likenesses to ancient figures must be reworked so as to take account of the precise nature of Jesus' role before God.—C.R.M.

Acts 6–7, § 43-736.

298. [Acts 6:1] M. BODINGER, "Les 'Hébreux' et les 'Hellénistes' dans le livre des *Actes des Apôtres,*" *Henoch* 19 (1, '97) 39-58.

The common supposition that "Hebrews" and "Hellenists" in Acts 6:1 refer to two different groups in terms of their respective languages is the point of departure for diverse hypotheses concerning the chronology, theology, and history of the early church. But it is unlikely that these appellations designate differences of language. Acts represents an attempt to find a solution in the past to problems that preoccupy the community addressed by the author of the book. The presence of the Hellenists is to be connected with the legitimizing of the Gentile mission, because these people not only serve as an example for the presence of nonorthodox Jews among the disciples of Jesus but also as a way to introduce Stephen, Philip, and Paul, and finally account for the conversion of Gentiles.—C.R.M.

299. [Acts 6:3–7:60] J.-L. SIMONET, "Les citations des Actes des Apôtres dans le *Sur Étienne premier des serviteurs et prémices des témoins,* oeuvre présentée sous le nom de Jacques de Saroug en syriaque et sous celui d'Ephrem en arménien," *Muséon* 111 (1-2, '98) 59-94.

This study seeks to make a contribution to the task of establishing a reliable critical text of Acts that takes account not only of the Greek text and all the versions but also patristic quotations in all of the languages. With attention to the neglected Oriental Fathers, it presents a partial study of the citations of Acts in *A Homily on Stephen, the Archdeacon and Firstborn of the Martyrs,* transmitted under the name of Jacob of Sarug by the Syriac tradition, but attributed to Ephraem by the Armenian tradition (which is probable). Thus it examines various citations from Acts 6:3–7:60 in Syriac and Armenian, respectively. It concludes that while the reliability of the Syriac citations from Acts is apparent, the dependability of the Armenian transmission of the text can not be demonstrated.—C.R.M.

300. A. CASALEGNO, "'O Espírito disse a Filipe'. Reflexões sobre o Espírito nos Atos dos Apóstolos a partir de 8,26-40," *PerspTeol* 30 (80, '98) 37-56.

The article examines the narrative of the conversion of the Ethiopian eunuch (Acts 8:26-40) with particular attention to the light it sheds on Luke's basic theology of the Spirit as it is found throughout his writings: the mode of the Spirit's operation, the Spirit and the angel of the Lord, the operation of the Spirit and human initiative, the Spirit and the mission of the church, the Spirit and the sacrament of baptism, the Spirit and the interpretation of the Scriptures, whether there is a personal conception of the Spirit, and the Spirit and ecclesial ministry.—C.R.M.

301. A. MIRANDA, "La chiamata di Paolo nella comunità cristiana nelle tre narrazioni degli Atti dell'episodio di Damasco (At 9,1-19a; 22,3-21; 26,9-23)," *RivistBib* 46 (1, '98) 61-88.

This study aims to reconstruct the stages of the "conversion" of Paul according to the accounts in Acts 9:1-19a; 22:3-21; and 26:9-23. It examines the individual moments of the story's progression in order to establish a balanced interpretation. The discussion unfolds under the following main headings: the mediation of Ananias, the words of the resurrected one, and the delineation of the mission. The narrative elements examined indicate the conformity of Paul's experience to the model of Christian life portrayed in Acts. Thus Paul was not the protagonist of a unique and unrepeatable experience, but entered into the path of faith.—C.R.M.

302. R. TREVIJANO ETCHEVERRÍA, "El contrapunto lucano (Hch 9, 26-30; 11, 27-30; 12, 25 y 15, 1-35) a Gal 1, 18-20 y 2, 1-10," *Salmanticensis* 44 (3, '97) 295-339.

The article investigates Paul's visits to Jerusalem according to his own account in Gal 1:18-20 and 2:1-10 and the complementary presentation in Acts 9:26-30; 11:27-30; 12:25; and 15:1-35. Thus it treats the first visit (the trip after the escape from Damascus [Acts 9:25-26/Gal 1:17-18]; evangelization in Jerusalem [Acts 9:26-30] or private visit [Gal 1:18-19]; the basis of the Lukan reconstruction; etc.), the second visit (Jerusalemite Christians at Antioch [Acts 11:27/Gal 2:4-5]; prophecy of universal famine [Acts 11:28]; the Antiochian collection and the commission of Barnabas and Saul [Acts 11:29-30]; etc.), and the third visit (motivation for controversy [Acts 15:1-3/Gal 2:1-5]; public [Acts 15:4, 6, 12] or private [Gal 2:2] presentation of the gospel; Peter's speech [Acts 15:7-11] and the baptism of the house of Cornelius [Acts 10:1–11:18]; etc.). It concludes with a summary of the Lukan composition and its rearrangement of authentic data about Paul's journeys to Jerusalem into a schema of five visits.—C.R.M.

303. B. HEININGER, "Einmal Tarsus und zurück (Apg 9,30; 11,25-26). Paulus als Lehrer nach der Apostelgeschichte," *MünchTheolZeit* 49 (2, '98) 125-143.

After considering the origin of Luke's information that Paul's home city was Tarsus and the possibility that he introduced it himself, the article investigates the significance that Paul's stay in Tarsus (see Acts 9:30) had for Luke. It suggests that since the first evidence of the teaching activity of Paul in Acts (11:26) directly follows his return from Tarsus (11:25), the implication is that Paul gained "didactic competence" during his stay there. The plausibility of this argument is supported by a review of Tarsus' status as a "university town" and the teaching career of Paul as it is portrayed in Acts (Antioch and Athens, Corinth, Ephesus, Troas). Thus Paul left Jerusalem for Tarsus not only for reasons of personal safety (9:29-30) but also for his own further education.—C.R.M.

304. J. J. KILGALLEN, "Clean, Acceptable, Saved: Acts 10," *ExpTimes* 109 (10, '98) 301-302.

Acts 10:1–11:18 is read better if one makes a clear and explicit distinction among these three terms: "common/unclean" (10:28), "acceptable to God" (10:35), and "saved" (11:14). It is possible in the Lukan conception to be "acceptable" to God but not "saved." Although Acts affirms that all are "clean," this cleanliness in no way makes a person acceptable to God or saved.—C.R.M.

Acts 11:25-26, § 43-303.

305. [Acts 11:26] T. DE KRUIJF, "The name Christians. A label or a challenge?" *Bijdragen* 59 (1, '98) 3-19.

After discussing questions raised by the text of Acts 11:26 (the form of the word Χριστιανοί, the meaning of χρηματίζειν, the significance of the use of the adverbial form πρώτως), the article reviews theories for the origin of the name "Christians" (the standard explanation—the people of Antioch, E. Peterson—the Roman authorities, J. Taylor—the Roman authorities influenced by the Jewish milieu of Antioch [§ 38-1468]). Then it examines the context (wider: chapters 11–15; preceding: 11:19-26; immediate: 11:26; following: 11:27-30) of the statement in Acts 11:26 and suggests that Luke's intention was not to explain a historical situation but to describe the diffusion and the growth of the community of disciples.—C.R.M.

Acts 11:27-30, § 43-302.

Acts 12:25, § 43-302.

Acts 15:1-35, § 43-302.

306. R. SELINGER, "Die Demetriosunruhen (Apg. 19,23-40). Eine Fallstudie aus rechtshistorischer Perspektive," *ZeitNTWiss* 88 (3-4, '97) 242-259.

After noting the problematic complexity of the narrative of the riot of the silversmiths in Acts 19:23-40 and the variety of scholarly approaches to it, the study seeks to determine from a legal-historical perspective whether and to what extent the facts reported in the narrative may be seen as objectively plausible. It concludes that the historical and legal ambiance of Ephesus is present in the Demetrius story in such a clear form that a quite detailed knowledge of the theory and practice of Greek municipal administration must be presupposed for the author. Yet only a creative mind with great literary ability could have developed the entire drama in such a playful manner, moving from a small start to an exciting climax that finally explodes in a riot. Interpreters frequently become entangled in the elaborate network that Luke created with the Demetrius story for reasons that have nothing to do with the incompetence of the ancient redactor.—C.R.M.

Acts 19:23-41, § 43-417.

307. [Acts 22:3] N. FÖRSTER, "Sprach Paulus einen kilikischen Koine-Dialekt? Ein bisher übersehener Aspekt in der Biographie des Paulus," *ZeitNTWiss* 88 (3-4, '97) 316-321.

Luke's information that Paul was from Tarsus in Cilicia (Acts 22:3; see also 9:11, 30) is supported by Jerome's view (*Epistle* 121) that Paul spoke a local Cilician Koine-dialect and that traces of this may be seen in the language and vocabulary of his letters (e.g. καταβραβεύειν in Col 2:18; ὑπὸ ἀνθρωπίνης ἡμέρας in 1 Cor 4:3; ἀνθρώπινον λέγω in Rom 6:19; οὐ κατενάρκησα ὑμᾶς in 2 Cor 11:9; 12:13, 14).—C.R.M.

Acts 22:3-21, § 43-301.

308. H.-W. PARK, "Die Berufung des Paulus zur Völkermission — im Hinblick auf die Tempelvision von Jerusalem in Apg.22,17-21," *AnnJapanBiblInst* 23 ('97) 46-63.

This study seeks to illuminate the relation of the Lukan report of Paul's call to the Gentile mission in Acts 22:17-21 with Paul's actual experience. It first considers the bearing of Rom 15:19b on this issue. Then it examines Acts 22:17-21 with attention to the narratives of Paul's call (9:1-19; 22:3-21; 26:9-18), the Temple vision in Jerusalem, pre-Lukan tradition, and correspondences with Paul's letters. It concludes that the accounts of Paul's call and his summons to the Gentile mission were connected with one another prior to Luke.—C.R.M.

Acts 26:9-23, § 43-301.

EPISTLES—REVELATION

Epistles (General)

309. P. PIOVANELLI AND J.-D. KAESTLI, "Epîtres et Apocalypse," *Bulletin de Bibliographie Biblique* [Lausanne] 22 ('98) 1-65.

This fascicle [see § 41-327] provides bibliographic information for books and articles on the NT epistles (Pauline letters, Pastorals, Hebrews, Catholic epistles) and Revelation, as well as on Greek terms.—D.J.H.

310. L. VENTER, "Statistical distributions in the Pauline epistles," *Acta Patristica et Byzantina* [Pretoria] 8 ('97) 173-183.

Statistical analysis of the linguistic habits—sentence length, word frequency, and use of common conjunctions—in six letters traditionally attributed to Paul shows that Ephesians and Hebrews most probably had (a) different author(s) from Romans, 1 and 2 Corinthians, and Galatians.—D.J.H.

311r. D. Boyarin, *A Radical Jew* [*NTA* 39, pp. 332-333].

J. Gundry-Volf and M. Volf, "Identität und Differenz bei Paulus. Zu Daniel Boyarins Buch 'A Radical Jew,'" *EvangTheol* 58 (1, '98) 74-82.—Boyarin, a professor of talmudic culture who is dedicated to postmodernist thinking, takes Gal 3:28 as the starting point of Pauline theology, and argues that Paul proceeds to spiritualize away the differences represented by women and Jews. But the localization of unity in the sphere of the "spirit" does not necessarily imply the loss of particularity. The "one" in which Paul seeks to locate the unity of humankind is not a dematerializing transcendence but rather the crucified and risen Jesus Christ. [The English original appeared in *Books & Culture* 3 (4, '97) 16-18.]—D.J.H.

312. G. W. Derickson, "The Cessation of Healing Miracles in Paul's Ministry," *BiblSac* 155 (619, '98) 299-315.

Evidence from Paul's letters, the record of three men Paul did not heal (Epaphroditus, Timothy, and Trophimus), and Heb 2:3-4 indicates that miraculous gifts of the Holy Spirit were no longer being distributed to the body of Christ by the end of the 1st century, but that the church was being given gifted individuals (Eph 2:20; 4:11).—C.R.M.

313. J. Dunnill, "Saved by whose faith?—The function of πίστις χριστοῦ in Pauline Theology," *Colloquium* 30 (1, '98) 3-25.

If we habitually take πίστις plus genitive to have objective force, we set the NT's usage against that found in almost every other example from contemporary or previous literature. Study of some key passages in the context of the central argument of Romans (especially 1:17) and Galatians shows that the subjective-genitive reading "faith/faithfulness of Christ" for πίστις Χριστοῦ yields a far clearer account of what Paul had to say, an account that is consonant with Paul's sonship Christology, and which articulates not only the relation of Jesus to the "faithfulness" of God but also the relation of this event to the human response of "believing."—C.R.M.

314. M. Günther, "Die gescheiterte Mission. Niemand weiss so recht etwas über das paulinische Werk in Ephesus zu sagen," *ZeichenZeit* 1 (7, '98) 32-34.

Although some scholars regard Ephesus as a great Pauline center, there is little concrete evidence in Paul's own letters, Acts, or the patristic tradition about his work in Ephesus. The reason for this silence is that Paul's mission in Ephesus failed.—D.J.H.

315. M. Klinghardt, "Sünde und Gericht von Christen bei Paulus," *ZeitNTWiss* 88 (1-2, '97) 56-80.

The article first examines three Pauline texts (1 Cor 3:5-15; 5:1-13; 11:27-32) that place post-baptismal sins in the context of chastisement in the present and against the horizon of the last judgment. Next it considers the Jewish tradition-historical background with reference to the motifs of chastisement for testing, for past sins, and as protection against eschatological destruction, respectively. Then it discusses Paul's statements about the justification and sin of Christians against this background, and notes that Paul found in the present chastisement of Christians for their sins an alternative to their condemnation in the last judgment.—D.J.H.

316. H. Koester, “The Community of the New Age. Paul’s Letters as a New Political Theology for Christian Community,” *Harvard Divinity Bulletin* [Cambridge, MA] 27 (4, ’98) 24-26.

Paul was exclusively concerned with the creation of an alternative community of the end of all times. For Paul, divine presence is most concretely documented in the deepest humiliation of Christ through his death on the cross. The political virtue that builds up the Christian community is “humility” (ταπεινοφροσύνη). The Law is established in Paul’s theology as the law of love and respect and service.—D.J.H.

317. S. Légasse, “Ministère apostolique et travail profane selon Paul,” *Laurentianum* 39 (1-3, ’98) 473-483.

Paul did manual labor (see 1 Cor 4:12). Although he was not obligated to do so (see 1 Cor 9:7-14), he undertook manual labor for several reasons: not to burden the community (see 1 Thess 2:9; 2 Thess 3:8), to facilitate the spread of the gospel (see 1 Cor 9:12b), and to provide a good example to others (see 2 Thess 3:7-12).—D.J.H.

318. W. C. Linss, “The Hidden Humor of St. Paul,” *CurrTheolMiss* 25 (3, ’98) 195-199.

The article calls attention to various examples of humor in Paul’s writings: play with words, sarcastic and ironic remarks, comparisons, self-directed humor, and miscellaneous.—D.J.H.

319. H. B. P. Mijoga, “The Use of the Term ‘Merit’ in Connection with Paul’s Phrase ἔργα νόμου (*erga nomou,* ‘Deeds of the Law’),” *JournTheolSAfric* 100 (’98) 20-35.

The concept of “merit” prominent in legalistic works-righteousness interpretations of the Pauline phrase ἔργα νόμου is foreign to Paul’s theology and entered Christian theological discussion in the patristic period. The idea was based not on the Septuagint or on the Hebrew Bible, but rather on the Vulgate’s use of *meritum* in its Latin translation of Sirach (see 10:31; 16:15; 38:18). The idea of merit (laying a claim) is also foreign to Christianity in Africa and to traditional African society.—D.J.H.

320. R. K. Moore, “δικαιοσύνη and cognates in Paul: The semantic gulf between two major lexicons (Bauer-Arndt-Gingrich-Danker and Louw-Nida),” *Colloquium* 30 (1, ’98) 27-43.

The English version of W. Bauer’s Greek lexicon continues the tradition of representing the three δικαι- words common to Romans and Galatians by two English word families (“righteousness” and “justify,” and their cognates), while that of J. P. Louw and E. A. Nida uses only one English word family and provides relational language for each of the three δικαι- words (“be put right with”) and uses forensic language (“acquit”), which receives more emphasis in Bauer’s lexicon, only for δικαιοῦν. Five passages in Galatians (3:11) and Romans (1:17; 2:13; 3:20-24; 4:2-6) establish that δικαι- words differ only in the way they function grammatically as noun, verb, and adjective; semantically each refers to the same phenomenon—God’s action of “righting” or “rectifying” the ungodly, whether the reference is to the action itself or the result of the action or the condition resulting from God’s action.—C.R.M.

321. S. OTA, "Absolute Use of ΠΙΣΤΙΣ and ΠΙΣΤΙΣ ΧΡΙΣΤΟΥ in Paul," *AnnJapanBibInst* 23 ('97) 64-82.

An examination of every use of πίστις in Galatians (especially 3:23, 25) supports the view that the absolute use of πίστις in Paul refers to an objective dispensation or system of salvation by God comparable with the Torah. While πίστις followed by a human name or a pronoun in the Pauline letters refers to the faith of the person(s) in question, πίστις followed by "God" or "Christ" in the genitive case denotes their faithfulness to humanity. All seven occurrences of πίστις Χριστοῦ and similar phrases in Rom 3:22, 26; Gal 2:16 [twice], 20; 3:22; Phil 3:9 can be interpreted from this perspective.—C.R.M.

322. G. M. M. PELSER, "Die verhouding verkondiging en belydenis by Paulus (The relationship between proclamation and confession in Paul)," *HervTeolStud* 53 (4, '97) 1228-1249.

The study examines Paul's use of traditional confessional formulas and hymns (e.g. Rom 1:3-4; 3:25; Phil 2:6-11) in order to determine how these materials were evaluated by him. It concludes that although Paul definitely regarded these materials as existential expressions of faith of some importance and as forms of proclamation in their own right, he never saw them as unchangeable dogmas to be strictly adhered to as prescriptive for his understanding and proclamation of the gospel.—C.R.M.

323. E. R. RICHARDS, "The Codex and the Early Collection of Paul's Letters," *BullBibRes* 8 ('98) 151-166.

After surveying current theories on the formation of the Pauline corpus, the article notes that 1st-century letter-writers routinely retained copies of their letters and suggests that Paul did this as well. Then it proposes that Paul probably retained his copies in a small codex notebook. Consequently Paul's letters were not collected by someone circulating among the churches and gathering up copies of the dispatched letters. Rather the so-called *Corpus Paulinum* originated with Paul himself but unintentionally.—C.R.M.

324. T. SCHMELLER, "Kollege Paulus. Die Jesusüberlieferung und das Selbstverständnis des Völkerapostels," *ZeitNTWiss* 88 (3-4, '97) 260-283.

The article first sets out the problem of Paul's relation to the Jesus tradition and surveys various scholarly approaches to it. Next as a way of understanding Paul's relation to other early Christian missionaries, it discusses four areas that were apparently significant for them but less important for Paul: administering baptism, support for apostles, miracle working, and the Jewish mission. Then it reflects on how Paul viewed his fellow missionaries and on their relation to the Jesus tradition. It concludes that Paul ascribed a complementary role to the other missionaries; he regarded them as colleagues, not rivals or opponents.—D.J.H.

325. A. F. SEGAL, "Paul's Thinking about Resurrection in its Jewish Context," *NTStud* 44 (3, '98) 400-419.

Paul's understanding of the end of time and the resurrection is firmly apocalyptic. He describes his own spiritual experiences in terms appropriate to a Jewish apocalyptic-mystagogue of the 1st century. The study shows that apocalyptic in Paul's case implies mystical revelation. Many of his discussions of resurrection depend directly on the apocalyptic end, an intuition about history that he received from personal revelation. Paul saw the resurrected Christ as a body, but he was aware that this seeing was an apocalypse, or vision. Paul's notion contrasts heavily with the Gospel writers who claim that Jesus was literally resurrected as a physical body. Paul's notion completely coheres with his notion that the fleshly way to salvation is not a spiritual, transforming way to salvation.—C.R.M.

326. J. Smit Sibinga, "*Serta Paulina.* On Composition Technique in Paul," *FilolNT* 10 (19-20, '97) 35-54.

This examination of Paul's way of writing Greek prose with reference to four passages (1 Cor 14:33b-40; 1 Cor 9:1-27; Romans 4; and 1 Thess 4:13-18) gives particular attention to the number of syllables and words and to the resulting structures and proportions. These analyses show a remarkable degree of artistic, imaginative, and intelligent refinement displayed by Paul in his writing. In using number as an essential element of literary form and orderly composition he may have done nothing exceptional at the time, but to us today it is a reason for surprise and admiration.—D.J.H.

327. T. Söding, "Kooperation in den paulinischen Gemeinden. Eine neutestamentliche Perspektive," *BibLiturg* 71 (2, '98) 108-116.

In light of the fact that the Pauline mission spread vigorously without benefit of a "mission headquarters" or strategy commission, the article considers, with copious reference to Paul's letters, the cooperative nature of the Pauline communities under the following headings: collaboration of diverse ministries, cooperative community leaders, the service of the apostle, the principal ecclesiological image—the body of Christ and its many members, and ecclesiological perspectives (developments in Colossians, Ephesians, and the Pastorals).—C.R.M.

328. M. Trowitzsch, "Das Alte Testament als Zeuge des Evangeliums. Überlegungen im Anschluss an Paulus," *BerlinTheolZeit* 14 (1, '97) 23-32.

Taking as its starting points 2 Cor 3:6 (τὸ πνεῦμα ζῳοποιεῖ) and 3:17 (ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν), the article reflects on various aspects of Paul's understanding of the OT as a witness to the gospel. According to Paul, the Scriptures were written "for us" and the gospel is the presupposition for their illumination.—D.J.H.

329. A. van Aarde, "Side-notes from Graeco-Roman and Hellenistic-Semitic literature to the notion 'adopted as God's child' (ΥΙΟΘΕΣΙΑ)," *Acta Patristica et Byzantina* [Pretoria] 8 ('97) 150-172.

Paul's use of the term υἱοθεσία to describe adoption as God's child (see Rom 8:15, 23; 9:4; Gal 4:5) has many analogies in Greek mythology, the literature of the Greco-Roman world, and Hellenistic-Semitic writings. It is very likely that converts from paganism to Christianity would have been aware of these parallels.—D.J.H.

330. B. Villegas Mathieu, "El Dios de Pablo. Alcance de 'mi Dios' en sus cartas," *TeolVida* 39 (1-2, '98) 150-154.

At several points in his letters Paul speaks of "my God" (see Rom 1:8; 1 Cor 1:4; 2 Cor 12:21; Phil 1:3; 4:19; Phlm 4). This expression arose from his personal experience that communicated to him the certainty that he understood and shared the criteria of God, especially in relation to the apostolic ministry that God had given to him.—D.J.H.

331. J. S. Vos, "Het probleem van de onderscheiding der geesten bij Paulus (The Problem of Discerning the Spirits in Paul)," *NedTheolTijd* 52 (3, '98) 194-205.

The article explores a tension in Paul's evaluation of pneumatic phenomena with particular attention to 1 Corinthians 12–14; 1 Cor 2:15; and Gal 1:6–2:10. While Paul maintains the necessity for discerning the spirits, no model for evaluation can be found in his letters. Rather spiritual people are declared to be above scrutiny, and Paul tests himself on the basis of special revelation. In the face of conflicting pneumatic claims, the discernment of spirits is above all a matter of individual persuasive power.—C.R.M.

332. F. WILK, "Die Wege Gottes. Rechtfertigung und Schrift bei Paulus," *ZeichenZeit* 1 (7, '98) 34-37.

For Paul, the gospel of justification and Scripture are inextricably joined: (1) Scripture is the starting point. (2) The justification-event illuminates Scripture. (3) Scripture is the condition for understanding justification. (4) Justification is the theme of Scripture. (5) Scripture is the interpreter of justification. (6) Justification is the Alpha and Omega.—D.J.H.

333. W. M. ZOBA, "In Search of the Lost Churches of Paul," *ChristToday* 42 (9, '98) 42-48.

The article reports on efforts by the Turkish government to promote Christian tourism by offering the lure of Paul's lost legacy.—C.R.M.

Paul, §§ 43-8, 307, 308, 310, 647.

Romans, 1–2 Corinthians

334. R. JEWETT, "The God of Peace in Romans: Reflections on Crucial Lutheran Texts," *CurrTheolMiss* 25 (3, '98) 186-194.

The article considers how the concept of divine peace relates to the gospel of Christ crucified with reference to three texts in Romans: righteousness through faith as the basis of peace with God (Rom 5:1), the God of peace acting through the gospel (15:33), and peace achieved through the elimination of enemies (the non-Pauline interpolation in Rom 16:20).—D.J.H.

335. C. L. PORTER, "God's Justice and the Culture of the Law: Conflicting Traditions in Paul's Letter to the Romans," *Encounter* 59 (1-2, '98) 135-155.

No concept is more important or more difficult to explain in Romans than δικαιοσύνη θεοῦ. After preliminary observations about how the concept of justice works, the study endeavors to establish that Paul explains what he meant by "the justice of God" and that his own experience of radical transformation related to his call and even portions of Romans bear witness to a conflicting tradition that includes Josephus' *Against Apion, 4 Maccabees,* and Wisdom of Solomon. Paul argues against this conflicting tradition and sets forth his alternative: "the justice of God made known through the faithfulness of Jesus Christ."—C.R.M.

336. G. SCHILLE, "Dialogische Elemente im Römerbrief," *StudNTUmwelt* 23 ('98) 153-191.

This investigation of "dialogical elements" in Romans first considers the glory that has been won with reference to Rom 3:23-26; 8:29-30; 8:31-39; 1:3-4; and 6. Next it deals with the salvation still to come: the eschatological reservation, the two ages, the christological plus, and the shift of accent. Then it discusses the task of Christianity: the apostle for all the

Gentiles (1:1-5), the equal place of the Gentiles according to 1:18–3:31, Abraham as the father of believers (4:1-25), the Law as accuser, the law of the promise, and the Law as continuing accuser. Finally it reflects on Israel in God's saving plan: the abiding validity of God's election, and promise and experience.—D.J.H.

337. [Rom 1–3] M. A. SEIFRID, "Natural Revelation and the Purpose of the Law in Romans," *TynBull* 49 (1, '98) 115-129.

This essay follows the basic lines of Paul's argument in Romans 1–3 and stakes out the relation between the Law of Moses and "natural revelation." After arguing that Paul's reference to natural revelation in 1:19-20 must be understood within the context of idolatry, it focuses on 2:12-16 where the two themes of the Law and natural revelation meet. Then after treating 2:17-29, it finds that the distinctive function of the Law emerges in 3:19-20, namely, the outward and objective establishing of human guilt.—C.R.M.

338. J. H. GREENLEE, "Some 'Called' People: Romans 1:1, 6-7," *NotesTrans* 11 (3, '97) 49-51.

Many English versions and commentaries inexcusably translate the adjective κλητός in Rom 1:1, 6-7 as if it were a form of the perfect passive participle κεκλημένος. The phrase κλητὸς ἀπόστολος in 1:1 should be translated "a called apostle"; κλητοὶ Ἰησοῦ Χριστοῦ in 1:6 "Jesus Christ's called ones"; and κλητοῖς ἁγίοις in 1:7 "called ones, saints."—C.R.M.

339. B. A. BAKER, "Romans 1:18-21 and Presuppositional Apologetics," *BiblSac* 155 (619, '98) 280-298.

With particular attention to the exegesis of Rom 1:18-21, the article argues that people everywhere are religious because they recognize the truth of God's existence. The fact that God exists and is eternally powerful is foundational to knowledge.—D.J.H.

340. [Rom 1:18-22] T. C. ODEN, "Without Excuse: Classic Christian Exegesis of General Revelation," *JournEvangTheolSoc* 41 (1, '98) 55-68.

There is a substantive consensus of classic Christian commentary on Rom 1:18-22 that confirms with Paul that all humanity is offered some true, even if limited, knowledge of God by contemplating the majesty and goodness of God in the whole of creation. But the ancient Christian writers did not presume or imagine from this that such knowledge could constitute a saving knowledge of God. Rather, it took away any excuse by which natural humanity might plead a righteousness of its own in the presence of God, whose righteousness is once for all incomparably revealed on the cross.—D.J.H.

Rom 3:27–4:12, § 43-407.

341. [Rom 5:12-19] L. HOULDEN, "Fall and Salvation. A Case of Difficulty," *ExpTimes* 109 (8, '98) 234-237.

In Rom 5:12-19 Paul appropriates a myth of origins that has long been abandoned by secular as well as a great deal of Christian opinion. Paul's idea of our flawed character is still more problematic in that it seems to involve a total powerlessness on the part of all of us, save Adam himself. In the Fourth Gospel there is less mythological distortion and perhaps a more appropriate placing of the choices of faith.—C.R.M.

342. A. K. PETERSEN, "Shedding new Light on Paul's Understanding of Baptism: a Ritual-Theoretical Approach to Romans 6," *StudTheol* 52 (1, '98) 3-28.

After expressing uneasiness about the dominant (particularly Protestant) approaches to the study of Pauline baptismal theology, the study seeks to demonstrate the heuristic value of a ritual-theoretical approach. From a ritual-theoretical point of view the introduction of baptismal traditions in Romans 6 can be explained as an attempt to relate the general order of being of Paul's theology to the individual life of his readers (i.e. Rom 6:1-14 serves *inter alia* to fulfill the typology of 5:12-21). Paul's eschatological reservation may be understood within the frame of an ideologically conditioned liminality.—C.R.M.

343. J.-B. ÉDART, "De la nécessité d'un sauveur. Rhétorique et théologie de Rm 7, 7-25," *RevBib* 105 (3, '98) 359-396.

This analysis of Rom 7:7-25 according to the conventions of classical rhetoric follows Paul's reasoning step by step and at each stage identifies the rhetorical figures employed and analyzes their function in the argument. It treats the passage according to the following outline: the ineffectiveness of the Law (7:7-12), transition (7:13), the powerlessness of human beings (7:14-23), and epilogue (7:24-25). Finally it considers the identity of the figure concealed behind the first person singular ἐγώ, the argumentative function of the *prosopopeia*, and the autobiographical dimension.—C.R.M.

344. H. LICHTENBERGER, "Der Beginn der Auslegungsgeschichte von Römer 7: Röm 7,25b," *ZeitNTWiss* 88 (3-4, '97) 284-295.

The first attempt at solving the problem of Rom 7:7-25 is to be found in 7:25b: "So then, with my mind I am a slave to the law of God, but with my flesh I am a slave to the law of sin." After considering some particular problems in Rom 7:25b (ἄρα, αὐτὸς ἐγώ, δουλεύω νόμῳ θεοῦ . . . νόμῳ ἁμαρτίας), the article deals with its place and authenticity (most likely a non-Pauline gloss), and discusses its interpretation with reference to the passage as a whole.—D.J.H.

345. A. G. VAN AARDE, "Aanneming tot kind van God (υἱοθεσία) by Paulus in Romeine 8 teen die agtergrond van die Jerusalemse tempelkultus - Deel II (Paul's notion of 'adoption' [υἱοθεσία] in Romans 8 in the light of the Jerusalem temple cult)," *Skrif Kerk* 19 (1, '98) 96-114.

When Paul explained who constituted the true Israel, he used the metaphor of "Israel as family" as his point of departure. This second installment [see § 42-1622] shows how Paul continued to transmit the heart of Jesus' message about children entering God's kingdom by making use of the notion of adoption (υἱοθεσία) in Romans 8 and elsewhere. It also traces the trajectory back from Paul to Jesus to John the Baptist, the initiator of the idea of an inclusive and egalitarian community.—D.J.H.

346. G. SMITH, "The Function of 'Likewise' (ὡσαύτως) in Romans 8:26," *TynBull* 49 (1, '98) 29-38.

The function of the adverb ὡσαύτως in Rom 8:26 is to link by way of comparison the active ministries of the indwelling Spirit described by Paul in 8:16 and 8:26. This proposal is not only exegetically sound but also theologically enriching, for it reinforces the dominant theme of Romans that salvation is the exclusive work of the triune God.—D.J.H.

Rom 8:26-27, § 43-25.

347. [Rom 9–11] R. P. SCHROEDER, "The Relationship between Israel and the Church," *ConcJourn* 24 (3, '98) 250-267.

The biblical evidence makes it clear that, though the synagogue and the church have strong historical relationships, they do not today worship the same God. While Romans 9–11 contains words that militate against any form of anti-Semitism (see 9:4-5; 10:1), this text in no way condones the unbelief of unbelieving Jews. In fact, Paul establishes that they are without excuse before God (see 10:3; 11:23).—D.J.H.

348. P. J. MAARTENS, "A Critical Dialogue of Structure and Reader in Romans 11:16-24," *HervTeolStud* 53 (4, '97) 1030-1051.

After a syntactic specification and semantic representation of the sentences of Rom 11:16-24, the article introduces a method that takes account of structure and reader to illustrate that the knowledge of the meaning of a text is perspectival. Then it presents a structural analysis and a reader's analysis, respectively, of Rom 11:16-24. The interpretation provided in the reception analytical analysis of the text yields totally different results compared with the structural analysis. Both types of analysis show that the NT text manifests itself as an "open text" that lends itself to multiple interpretations.—C.R.M.

349. [Rom 11:16-24] P. J. MAARTENS, "Inference and Relevance in Paul's Allegory of the Wild Olive Tree," *HervTeolStud* 53 (4, '97) 1000-1029.

After introducing the principles of relevance theory, the article "specifies" the text of Rom 11:16-24 and presents a relevance analysis of it: the relevance of preceding contexts (covenant promises, the failure of historical Israel, the continuity of Israel, a theodicy, a Jewish and Gentile Christian conflict, election privileges), and relevance and inference in 11:16-24 (the attributive thought, the kindness and severity of God). It becomes clearer in relevance theory why Paul employed the "wild olive" tree and refrained from taking up the more frequently used "vine" tree for his allegory. The choice of the wild olive grafted onto the cultivated olive (true Israel) more vividly portrays the conversion of the Gentile Christians.—C.R.M.

350. M.-I. SEEWANN, "Semantische Untersuchung zu πώρωσις, veranlasst durch Röm 11,25," *FilolNT* 10 (19-20, '97) 139-156.

The longer version of an article published in *Kirche und Israel* [§ 42-1809].—D.J.H.

351. T. SENSING, "From Exegesis to Sermon in Romans 12:9-21," *RestorQuart* 40 (3, '98) 171-187.

The article first offers general observations on the purpose and content of Romans, and presents exegetical and structural observations on Rom 12:9-21. Then it offers an example of moving from text to sermon based on the latter pericope's theme of peacemaking.—C.R.M.

352. K. L. YINGER, "Romans 12:14-21 and Nonretaliation in Second Temple Judaism: Addressing Persecution within the Community," *CathBibQuart* 60 (1, '98) 74-96.

Rom 12:14-21 continues the ecclesial focus of 12:1-13. The "persecutors" and "enemies" referred to are persons within the Christian fellowship, not hostile outsiders. This approach reveals a coherent argument running throughout chapter 12 and forming the theological backdrop for the more concrete admonition in 14:1–15:13. Furthermore, when Paul speaks as he does in 12:14-21, he is adopting a Jewish tradition (the prohibition against personal retribution was first grounded in God's prerogative to avenge) that already brought many of these elements together, in order to give instructions on responding to a wrong suffered at the hands of a fellow believer.—D.J.H.

353. [1–2 Cor] D. A. DESILVA, "'Let the One Who Claims Honor Establish That Claim in the Lord': Honor Discourse in the Corinthian Correspondence," *BibTheolBull* 28 (2, '98) 61-74.

The study examines how honor discourse contributes to the maintenance of subcultural and countercultural groups. It first treats honor as a social value and comments on the setting of 1–2 Corinthians. Then it considers Paul's strategic use of honor discourse: the error of worldly wisdom, the true basis of the believer's honor and its honorable expression, assessing the messenger—accepting the message, constructing and activating the alternate court of opinion, and promises of honor and the power of shaming in Paul's exhortations. It concludes that many of the specific problems that Paul addresses in both letters radiate from the more basic issue of the Corinthians' continued allegiance to the dominant culture.—C.R.M.

354. [1–2 Cor] V. P. FURNISH, "Paul and the Corinthians. The Letters, the Challenges of Ministry, the Gospel," *Interpretation* 52 (3, '98) 229-245.

In order to fully appreciate 2 Corinthians, it must be read against the background of Paul's whole Corinthian ministry. Thus this essay considers the literary-historical puzzle presented by 2 Corinthians, the character of Paul's Corinthian ministry as reflected in both of the canonical letters, and key aspects of the theological orientation of the Corinthian letters (1 Corinthians—letter B; 2 Corinthians 1–9—letter D; 2 Corinthians 10–13—letter E). Attentive readers will discover that 1 Corinthians reflects a generally clear and consistent understanding of the gospel, although certainly nothing like a systematic theology; and further, that this understanding of the gospel continues to be evident in the letters that make up 2 Corinthians, where it has informed especially Paul's comments about apostleship.—C.R.M.

355. [1 Cor] E. AGOSTO, "Social Analysis of the New Testament and Hispanic Theology: A Case Study," *Journal of Hispanic/Latino Theology* [Collegeville, MN] 5 (4, '98) 6-29.

After describing the values of social scientific analysis for studying leadership in the Pauline churches, the article examines 1 Corinthians in light of honor and shame and of patron-client relationships. Divergent perspectives on leadership were at the core of Paul's problems with the Corinthians. There is a sense of otherness in Paul's attitude toward leadership with which the Corinthian patrons clashed, given their status quo attitude.—D.J.H.

1 Cor, § 43-315.

356. J. C. HANGES, "1 Corinthians 4:6 and the Possibility of Written Bylaws in the Corinthian Church," *JournBibLit* 117 (2, '98) 275-298.

After reviewing attempts to clarify Paul's phrase μὴ ὑπὲρ ἃ γέγραπται in 1 Cor 4:6, the article notes that it bears a certain functional resemblance to the kinds of "internal self-reference" common to Greek *leges sacrae*. Then it adduces evidence to demonstrate the frequent co-occurrence of ἐξεῖναι + dative (see 6:12 and 10:23) and equivalents of the phrase μὴ ὑπὲρ ἃ γέγραπται in the documentary record of a variety of contemporary cult organizations. It argues that it is plausible to propose that the referent of the phrase ἃ γέγραπται is a foundational, public document of the Corinthian church modeled on the kind of cult bylaws that would have been familiar to every member of the church. In this document Paul laid out those guidelines and principles that he felt necessary for the group's prosperity.—C.R.M.

357. R. L. TYLER, "First Corinthians 4:6 and Hellenistic Pedagogy," *CathBibQuart* 60 (1, '98) 97-103.

The article presents six observations to demonstrate that μὴ ὑπὲρ ἃ γέγραπται in 1 Cor 4:6 is a maxim that the Corinthians would have recognized from their early education. Paul refers to a pedagogical conception when he urges the Corinthians to follow Apollos and himself as models: "Copy us, imitate us, being careful, just as you were as children learning to write letters, not to write above or below the lines."—C.R.M.

358. J. R. WAGNER, "'Not Beyond the Things which are Written': A Call to Boast Only in the Lord (1 Cor 4.6)," *NTStud* 44 (2, '98) 279-287.

Paul's enigmatic phrase μὴ ὑπὲρ ἃ γέγραπται in 1 Cor 4:6 is best understood in the context of 1 Corinthians 1–4 as a reference to Jer 9:22-23 (cited in 1:31 and alluded to in 3:21), namely, "Let the one who boasts, boast in the Lord." The article outlines the exegetical foundation of this conclusion and answers the objections raised by L. L. Welborn [§ 32-752] and others.—C.R.M.

359. [1 Cor 5–7] J. A. GLANCY, "Obstacles to Slaves' Participation in the Corinthian Church," *JournBibLit* 117 (3, '98) 481-501.

After reviewing evidence concerning slaves and their lack of control over sexual activity in the ancient Mediterranean world, the study considers Paul's discourse on πορνεία in 1 Corinthians 5–7 in light of evidence concerning the sexual vulnerability of slaves. A lack of attention to the actual requirements of ancient slavery (e.g. the unlimited sexual access of masters to slaves, including the right to profit from a slave's body by forcing him or her into prostitution) has prevented scholars from acknowledging obstacles to slaves' participation in early Christianity, more specifically, in the Corinthian church.—C.R.M.

1 Cor 7:15, § 43-190.

360. B. W. WINTER, "Puberty or Passion? The Referent of ὑπέρακμος in 1 Corinthians 7:36," *TynBull* 49 (1, '98) 71-89.

The article assembles the external evidence for the meaning of ὑπέρακμος in 1 Cor 7:36, examines the meaning of ἀσχημονέω to understand the ways in which a person could have been "behaving in an unseemly fashion" toward another, shows that Paul's use of καὶ οὕτως following ὑπέρακμος indicates that such conduct had inevitable consequences because of sexual impropriety, compares the conditions applied in 7:37 for not marrying by understanding the meaning of "necessity" and "having control over one's desire," and argues that the referent was male and not female.—C.R.M.

361. [1 Cor 8:1–11:1] B. J. OROPEZA, "Laying to Rest the Midrash: Paul's Message on Meat Sacrificed to Idols in Light of the Deuteronomic Tradition," *Biblica* 79 (1, '98) 57-68.

This study maintains that the Israelite traditions that Paul echoes in 1 Cor 8:1–11:1 underscore the coherence of his message. It argues that Paul alludes to the Deuteronomic tradition, especially the Song of Moses (Deuteronomy 32), when he discusses points related to idolatry and apostasy in both 10:1-22 and 8:1–9:23; 10:23–11:1. Thus it is not coincidental that in 1 Cor 8:1–11:1 Paul's language reflects Deuteronomic themes such as monotheism, idols/eating, and apostasy throughout the message. Put differently, it is hard to imagine that Paul would have placed all these relevant innuendoes in an already existing "midrash" (i.e. 10:1-22). If there were such a midrash, Paul has worked it over so thoroughly that it seems pointless to recover it.—C.R.M.

362. E. LOHSE, "'Kümmert sich Gott etwa um die Ochsen?' Zu 1Kor 9,9," *ZeitNTWiss* 88 (3-4, '97) 314-315.

In Paul's allegorical interpretation of Deut 25:4 in 1 Cor 9:9-10, the rhetorical question, "Is it for oxen that God is concerned?" may reckon that his readers bring with them a Stoic conception of divine care for human beings for whom the world and everything in it was created (see Cicero, *De natura deorum* 2.132-133, 153-55).—C.R.M.

363. K. A. MCELHANON, "1 Corinthians 13:8-12: Neglected Meanings of ἐκ μέρους and τὸ τέλειον," *NotesTrans* 11 (1, '97) 43-53.

The article examines 1 Cor 13:8-12 and weighs the merits of interpreting ἐκ μέρους either quantitatively (fragmentary knowledge—and therefore τὸ τέλειον refers to "complete" knowledge) or qualitatively (indistinct and fuzzy concepts). That ἐκ μέρους denotes blurred, indistinct concepts rather than incomplete knowledge is reinforced by Paul's contrast of it with a future face-to-face vision.—C.R.M.

364. [1 Cor 14:1-40] F. FABBRO, "Prospettive d'interpretazione della glossolalia paolina sotto il profilo della neurolinguistica," *RivistBib* 46 (2, '98) 157-178.

After introductory comments on the application of neuropsychological and neurolinguistic analysis to biblical texts, the article considers the experience of glossolalia at Corinth according to 1 Cor 14:1-40, verbal communication from a neurolinguistic perspective, anthropological studies on glossolalia, neurolinguistic studies on glossolalia, religious glossolalia from a neurolinguistic perspective, and the application of a neurolinguistic approach to the phenomenon of glossolalia at Corinth. It concludes that the limits imposed by Paul on glossolalia among members of the Corinthian congregation mainly aimed at reducing the risk of collective religious ecstasy during worship.—C.R.M.

365. [1 Cor 15:1-11] W. B. TATUM, "The Resurrection & Historical Evidence. Wolfhart Pannenberg on 1 Corinthians 15," *Forum* 10 (3-4, '94) 249-254.

In light of Pannenberg's argument on historical grounds both that Jesus was resurrected by God and that the event itself was "historical," the article sketches Pannenberg's reflections on the two strands of tradition that bear witness to the resurrection (appearances, empty tomb) and their place in his historical scenario.—C.R.M.

366. [1 Cor 15:3-8] S. J. PATTERSON, "Why Did Christians Say: 'God Raised Jesus from the Dead'? 1 Cor 15 and the Origins of the Resurrection Tradition," *Forum* 10 (3-4, '94) 135-160.

After comments on the limits of historical investigation, this examination of the traditions of the resurrection of Jesus in 1 Cor 15:3-8 first notes that there are two different types of assertions underscored by the divergent forms in vv. 3-4 and 5-7. Then it treats the resurrection tradition and its origins (with reference to various other Pauline texts), and the appearance tradition (and what happened to Paul, Peter and James, the Twelve, the apostles, and the more than 500 others, respectively). It concludes that the origin of Christian claims about the resurrection of Jesus was the conviction among his followers that he had been right about God.—C.R.M.

367. D. FREDRICKSON, "God, Christ, and All Things in 1 Corinthians 15:28," *WordWorld* 18 (3, '98) 254-263.

Paul's language of subordination and of God being "all in all" in the eschaton in 1 Cor 15:28 is actually his way of speaking about God and creation in terms of personal identity and friendship. The common, identity-creating relation of all things to Christ and Christ to God enables God to enter into a personal relation with creation, to become all things to all things.—C.R.M.

368. A. R. BROWN, "The Gospel Takes Place. Paul's Theology of Power-in-Weakness in 2 Corinthians," *Interpretation* 52 (3, '98) 271-285.

The conflict driving 2 Corinthians is largely a conflict about place, and attention to the letter's preoccupation with place illuminates the letter's argument, especially its central theological claim that Paul's apostolic power is manifested in his weakness. Paul preaches a place-free gospel to a place-anxious world, and stands between the two poles of tradition-free, egalitarian vision on the one hand and the Jewish-Christian power of place on the other. His solution in 2 Corinthians is to present himself in weakness as the place of the crucifixion, thereby re-placing Jerusalem, so to speak, in the cruciform body of the apostle.—D.J.H.

369. S. HAFEMANN, "Paul's Use of the Old Testament in 2 Corinthians," *Interpretation* 52 (3, '98) 246-257.

Paul's use of the OT in 2 Corinthians underscores his conviction that the new covenant of the new creation has been inaugurated in Christ, and reveals his confidence that the gospel he preached would bring about a transformation in the lives of God's people in accordance with the power of the Spirit being poured out under the new covenant. The article considers the biblical framework of Paul's thought (2 Cor 2:14–3:18), the biblical basis for Paul's confidence in his ministry (4:1-6), the biblical perspective for Paul's suffering (4:7-18), and the application of the Scriptures to the Corinthians.—D.J.H.

370. J. C. PAKALA, "A Librarian's Comments on Commentaries: 6 (1 & 2 Kings, 1 & 2 Chronicles, and 2 Corinthians)," *Presbyterion* 24 (1, '98) 46-53.

This installment [see § 42-1815] of an ongoing treatment of commentaries for the OT and NT treats 1–2 Kings, 1–2 Chronicles, and 2 Corinthians. For the latter it highlights the commentary by M. Thrall (vol. 1, 1994), and also recommends the volumes by C. K. Barrett, V. P. Furnish, and P. Hughes.—C.R.M.

371. J. SCHRÖTER, "Schriftauslegung und Hermeneutik in 2 Korinther 3. Ein Beitrag zur Frage der Schriftbenutzung des Paulus," *NovTest* 40 (3, '98) 231-275.

Taking as its starting point the letter-spirit dichotomy in 2 Cor 3:6, the article makes methodological observations about objectivity in interpretation and intertextuality. Then it analyzes Paul's use of Scripture in 2 Corinthians 3 according to the following outline: the opposition between πλάξες λίθιναι and πλάξες καρδίαι σάρκιναι (3:1-3); Moses and Paul as the representatives of two orders—the reworking of aspects of Exod 34:29-30 (old and new covenant in 3:4-6, and transient and abiding δόξα in 3:7-11); and openness and veiling, hardening and conversion (3:12-18). For Paul, the Christ-event has filled the Scriptures with meaning, and with their help he seeks to describe the new access to God made possible through Christ.—D.J.H.

372. M. Hubbard, "Was Paul out of his Mind? Re-reading 2 Corinthians 5.13," *Journ StudNT* 70 ('98) 39-64.

Paul's use of ἐξίστημι in 2 Cor 5:13 has been generally understood either as a reference to a charge of eccentric behavior against Paul or as an allusion to his own ecstatic experience. But the text is better interpreted in light of the complaint leveled against Paul in Corinth about his poor rhetorical skills (see 2 Cor 10:10; 11:6; 12:19; 13:3). Both ἐξίστημι and σωφρονέω were used in rhetorical handbooks in relation to proper oratorical style. This reading anchors the text firmly within the literary context, while also reflecting issues prominent in the Greco-Roman world of 1st-century Corinth.—D.J.H.

373. R. Särkiö, "Die Versöhnung mit Gott—und mit Paulus. Zur Bedeutung der Gemeindesituation in Korinth für 2 Kor 5.14-21," *StudTheol* 52 (1, '98) 29-42.

After introductory comments on the unity of 2 Corinthians and the situation in Corinth, this analysis of the historical background of 2 Cor 5:14-21 considers the range of ideas in the pericope, the use of tradition, and the significance of the historical situation for Paul's formulation. While Paul speaks a great deal about practical matters in 2 Corinthians, the historical situation also plays an important role in theological and christological sections. He skillfully shifts the practical difficulties between himself and the Corinthians to a spiritual level. Paul takes on the role of the ambassador of reconciliation in order to demonstrate his irrevocable mid-position between the Corinthians and God or Christ.—C.R.M.

374. R. Bieringer, "Die Liebe des Paulus zur Gemeinde in Korinth. Eine Interpretation von 2 Korinther 6,11," *StudNTUmwelt* 23 ('98) 193-213.

In 2 Cor 6:11 the central point is not the picture of openness but rather that of breadth (6:11b is determined by 6:12a). The emphasis lies not on "speaking frankly" but on πρὸς ὑμᾶς (τὸ στόμα ἡμῶν ἀνέῳγεν πρὸς ὑμᾶς, Κορίνθιοι). Thus Paul emphasizes here not his sincerity (see 5:11-12) in relation to the community but his love for them.—C.R.M.

375. J. W. Olley, "A Precursor of the NRSV? 'Sons and Daughters' in 2 Cor 6.18," *NTStud* 44 (2, '98) 204-212.

The only instance of θυγάτηρ in all of the letters ascribed to Paul occurs in a catena of OT quotations in 2 Cor 6:18. The article contends that the use of "sons and daughters" in this verse (1) alludes to Deut 32:19 (perhaps there is an echo of Isa 43:6), and (2) follows a common OT pattern when there is a reference to "children."—C.R.M.

376. B. K. Peterson, "Conquest, Control, and the Cross. Paul's Self-Portrayal in 2 Corinthians 10–13," *Interpretation* 52 (3, '98) 258-270.

The article examines two of the images Paul uses to portray himself in 2 Corinthians 10–13: military conqueror, and parent of his converts. These military and parental images brought with them powerful expectations, and Paul uses these societal stereotypes to gain his congregation's attention. Yet the images do not remain unaltered. As Paul's argument progresses, both of these images are refracted through the cross.—C.R.M.

377. C. Böttrich, "2Kor 11,1 als Programmwort der 'Narrenrede,'" *ZeitNTWiss* 88 (1-2, '97) 135-139.

The supposition of a repeated ἀφροσύνης as the object of ἀνέχεσθε in 2 Cor 11:1b resolves the problem of the opposition between v. 1a and v. 1b signaled by ἀλλὰ καί. Paul speaks in both sentences of foolishness: in v. 1a of his own apparent foolishness, and in v. 1b (taking ἀνέχεσθε as indicative) of the antithesis of his position that was obviously gladly tolerated in Corinth. Thus in 11:1 Paul announces the program of the "fool's speech" and alludes to what in a clear text (see 1 Cor 9:19-23) he must mean: "To the fools, I become a fool, in order to win the fools."—C.R.M.

Galatians–Philemon

378. E. Calderone, "Lo Spirito Santo nella lettera ai Galati," *Laós* [Catania] 4 (2, '97) 11-21.

This consideration of the Holy Spirit in Galatians treats the relation between the Spirit and faith (see especially Gal 3:1-7), the relation between the Spirit and divine progeny (see 4:4-7), the relation between the Spirit and the flesh (5:16-26), and sowing in the Spirit (6:7-9).—C.R.M.

Gal, § 43-548.

Gal 1:18-20, § 43-302.

Gal 2:1-10, § 43-302.

379. [Gal 2:11-21] B. Holmberg, "Jewish *versus* Christian Identity in the Early Church?" *RevBib* 105 (3, '98) 397-425.

After discussing the restricted commensality that was a social fact in 1st-century Judaism, the article employs perspectives from sociology and cultural anthropology to show that the Antioch incident (see Gal 2:11-21) was a conflict about Jewish identity in the church. What Paul explicitly or implicitly demanded from his coreligionists in Antioch was the very opposite of what James wanted: The Christian Jews had to give up (the marking of) their Jewish identity for the sake of the church's unity.—C.R.M.

380. A. von Dobbeler, "Metaphernkonflikt und Missionsstrategie. Beobachtungen zur personifizierenden Rede von Glauben in Gal 3,23-25," *TheolZeit* 54 (1, '98) 14-35.

This investigation of personifying language applied to πίστις in Gal 3:23-25 is carried out in five methodological steps: the rhetorical figure of *fictio personae,* the semantic content of the personification within the context, the history-of-religions data (pagan, early Christian), the tradition-historical presuppositions of the Pauline metaphor in Judaism, and phenomenological considerations. It concludes with reflections on the role of the personification of πίστις in the Pauline mission to Gentile God-fearers and in the ethos associated with the house churches.—D.J.H.

381. M. NAVARRO PUERTO, "Nacido de mujer (Gal 4,4): Perspectiva antropologica," *EphMar* 47 (3, '97) 327-337.

Paul's paradoxical affirmation about Jesus in Gal 4:4 ("born of a woman") challenges the understanding of the old covenant and its assumption of patriarchy. The maternity of Mary denies paternity in the patriarchal sense. According to Paul, Jesus is human and divine without the legitimacy of a Jewish father.—D.J.H.

382. J. MURPHY-O'CONNOR, "Gal 4:13-14 and the Recipients of *Galatians*," *RevBib* 105 (2, '98) 202-207.

The natural meaning of Gal 4:13-14 is that Paul's illness had an impact on a relatively small number of people at the same time. Such a situation excludes the South Galatia hypothesis, because of the distances between the various churches; the North Galatian hypothesis as commonly conceived is also problematic for the same reason. If we think of the churches of Galatia in terms of house churches in a small poor village, however, the formulation of 4:13-14 makes perfect sense.—C.R.M.

383. M. GROHMANN, "Sara und Hagar. Anfragen an die Exegese von Gal 4,21-31 von der Wirkungsgeschichte her," *ProtoBib* 7 (1, '98) 53-74.

The common Christian exegesis of Gal 4:21-31 which links Hagar, Sinai, present Jerusalem, and slavery with Judaism, and Sarah, heavenly Jerusalem, and freedom with Christianity is problematic because of its anti-Jewish history. Attention to other possibilities of the reception of Genesis 16 and 21:8-21 in rabbinic midrash, Muslim tradition, and feminist-theological exegesis can open up new approaches to interpreting Hagar and Sarah.—D.J.H.

384. C. D. MCCLANE, "The Hellenistic Background to the Pauline Allegorical Method in Galatians 4:21-31," *RestorQuart* 40 (2, '98) 125-135.

Paul's allegorical treatment of the Sarah/Hagar narrative in Gal 4:21-31 contains both Philonic/Hellenistic and rabbinic characteristics. At the same time it is distinctly Pauline and emphasizes the elements of faith, freedom, and hope.—D.J.H.

Eph, § 43-394.

385. R. R. JEAL, "A Strange Style of Expression: Ephesians 1:23," *FilolNT* 10 (19-20, '97) 129-138.

Eph 1:23 contains a paronomasia where the rhetorical and morphological (i.e. stylistic) balance of the statements τὸ σῶμα αὐτοῦ and τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου indicates that τὸ σῶμα and τὸ πλήρωμα are equally explanatory of τῇ ἐκκλησίᾳ in 1:22. The word πλήρωμα is consequently to be taken in apposition to σῶμα and not to αὐτόν. The church is both the body of Christ and the fullness of Christ. The problematic grammatical forms appear as they do for rhetorical, stylistic, and poetic effect, to impress the reader or hearer with an understanding of the role of Christ, not for the purposes of doctrinal description.—C.R.M.

386. M. E. GUDORF, "The Use of πάλη in Ephesians 6:12," *JournBibLit* 117 (2, '98) 331-335.

An extensive search of the *TLG* database for all words containing some form of πάλη indicates that it made perfect sense for the author of Ephesians to draw upon the figure of a fully armored soldier who also happened to be an accomplished wrestler. The use of πάλη in Eph 6:12 helps impress upon the reader's mind that the battle being described is one in which close-quarter struggling is involved.—C.R.M.

387. G. W. MURRAY, "Paul's Corporate Witness in Philippians," *BiblSac* 155 (619, '98) 316-326.

In Philippians "gospel" denotes the work of evangelism and "fellowship" points to active partnership in that activity. The article treats the following texts in which Paul indicated the importance of unified witnessing: 1:5; 1:7; 1:27-28; 2:14-16; 2:22; 2:25-30; 4:3; and 4:21.—C.R.M.

388. S. E. PORTER AND J. T. REED, "Philippians as a Macro-Chiasm and Its Exegetical Significance," *NTStud* 44 (2, '98) 213-231.

This rejoinder to A. B. Luter and M. Lee's chiastic analysis of Philippians [§ 39-1606] first shows the lack of methodological rigor in explicating the concept of chiasmus in recent NT study. Then it examines critically their (and others') chiastic analysis of Philippians under three headings: macro-chiasm as a method, the nature and quality of macro-chiastic claims regarding the structure of Philippians, and its possible use in determining the literary integrity of Philippians. It concludes that Luter and Lee have adopted a problematic model (a macro-chiastic pattern) for interpreting a Pauline letter, and that their analysis is conceptually and evidentially unsatisfactory.—D.J.H.

389. A. J. MCCLAIN, "The Doctrine of the Kenosis in Philippians 2:5-8," *MastSemJourn* 9 (1, '98) 85-96.

Careful attention to the details of Phil 2:5-8 helps to state as well as the human mind can comprehend just what the kenosis involved and hence how Christ's humanity and deity related to each other. In the death of Christ there was a marvelous blending of sovereign choice and utter obedience.—C.R.M.

390. C. BASEVI, "Estudio literario y teológico del himno cristológico de la epístola a los Filipenses (Phil 2,6-11)," *ScriptTheol* 30 (2, '98) 439-472.

After establishing the state of the question regarding Phil 2:6-11, the article offers general considerations about its literary structure, analyzes its strophes and verses, and draws literary conclusions. Then it deals with the doctrinal content of the text: the preexistence of Christ (2:6), the incarnation and the "kenosis" (2:7a-c), the humiliation even unto death (2:7d-8), the exaltation of Christ (2:9), and universal adoration (2:10-11).—D.J.H.

391. L. J. KREITZER AND D. W. ROOKE, "'Singing in a New Key.' Philippians 2:9-11 and the 'Andante' of Beethoven's *Kreutzer Sonata,*" *ExpTimes* 109 (8, '98) 231-233.

The change in tone in Phil 2:9-11 from ethical example to exaltation may be compared to a modulation within a musical movement by which the composer takes the melody, almost imperceptibly, from its original key into another one before allowing it to return to the key in which the movement began. The way Beethoven did the "Andante" in the *Kreutzer Sonata* provides a useful analogy for Paul's creativity in integrating the christological hymn in 2:5-11 within his letter to the church at Philippi.—D.J.H.

392. B. P. ROBINSON, "Paul's Character in the Face of Death (Phil. 2:17-18; 2 Tim. 4:6-8)," *ScriptBull* 28 (2, '98) 77-87.

Neither in Phil 2:17-18 nor in 2 Tim 4:6-8 is Paul clear in his own mind whether his imprisonment will issue in his execution or will free him to press on with his mission as he had planned when writing Romans (see Rom 15:22-28). His expectations swung this way and that. Consistency was not a Pauline virtue.—D.J.H.

Phil 3:15-16, § 43-214.

393. G. D. FEE, "To What End Exegesis? Reflections on Exegesis and Spirituality in Philippians 4:10-20," *BullBibRes* 8 ('98) 75-88.

Faithful exegesis must always take into account the spiritual purposes for which the NT documents were written, and belongs within the framework of the believing community. The predicates of friendship and orality not only make sense of Phil 4:10-20 in its present placement but are also intended to lead the community into the climactic theology and doxology of 4:19-20 as the letter is read in its midst.—D.J.H.

394. T. OTERO LAZARO, "Reflexiones sobre el significado de ΠΛΗΡΩΜΑ en las cartas a los Colosenses y Efesios," *Burgense* 39 (1, '98) 9-30.

The term πλήρωμα appears twice in Colossians (1:19; 2:9) and four times in Ephesians (1:10, 23; 3:19; 4:13). After considering the basic meanings of πλήρωμα, the article discusses its occurrences in the Septuagint and in the rest of the NT. Then after expressing skepticism about a technical or specialized function of the word in Colossians and Ephesians, it analyzes how πλήρωμα is used in Colossians (in the context of Christology) and in Ephesians (in the context of Christology and ecclesiology), respectively.—D.J.H.

395. W. T. WILSON, "The 'Practical' Achievement of Colossians: A Theological Assessment," *HorBibTheol* 20 (1, '98) 49-74.

This reflection on interpretive options for Colossians first considers Colossians as Pauline theology, polemical theology, and traditional theology, respectively, and notes the limitations in data and perspective offered by these models. Next it proposes a fourth model (Colossians as paraenetic theology) that incorporates the findings of the first three while tending more to the text's internal argumentation and generic characteristics. Then with reference to D. Browning's *A Fundamental Practical Theology* (1991) it considers what difference the paraenetic mode of doing theology in Colossians makes for modern theological assessments of the letter, elaborates the traits of practical theology with attention to Colossians, and considers Paul's practical-theological achievement in Colossians.—C.R.M.

396. P. JORDAAN, "The *Inscriptio* Colossians 1:1-2," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 79 (1, '97) 62-69.

After noting that Col 1:1-2 has the formal structure of an *inscriptio,* the article examines its immediate context, compares it to similar formulas, considers its semantic content, and identifies the situation with which the epistle reacts. It concludes that this pseudepigraphic epistle was written sometime after A.D. 70, prompted by a situation of hostility, to urge the restoration of adherence to Pauline doctrines.—C.R.M.

Col 1:13-20, § 43-729.

397. J. S. LAMP, "Wisdom in Col 1:15-20: Contribution and Significance," *JournEvang TheolSoc* 41 (1, '98) 45-53.

The wisdom tradition as appropriated in Col 1:15-20 extends its influence beyond content parallels to considerations of form. As such, the passage does not present a series of merely propositional statements of metaphysical reality. Rather, it utilizes the full scope of the wisdom framework as a vehicle of communication to present Christ in his preeminence in terms of his creative and redemptive significance.—D.J.H.

Col 3:11, § 43-663.

1 Thess, § 43-194.

398. S. LÉGASSE, "Vas suum possidere (1 Th 4,4)," *FilolNT* 10 (19-20, '97) 105-115.

The term σκεῦος in 1 Thess 4:4 is generally interpreted as a reference either to a man's wife or to a man's body in general, and the meaning of κτᾶσθαι is adjusted according to which option is chosen. But the interpretation that takes σκεῦος as a euphemism for the male genital organ seems more likely: ". . . chacun d'entre vous, tenir son 'instrument' dans la sanctification et l'honneur, ..."—D.J.H.

2 Thess, § 43-194.

2 Tim 4:6-8, § 43-392.

399. M. C. BLIGH, "Seventeen Verses Written for Timothy (2 Tim 4:6-22)," *ExpTimes* 109 (12, '98) 364-369.

2 Tim 4:6-22 is the uncorrected version of a note for Timothy from Paul after his short visit to Corinth between writing his second and third letters to the Corinthians. Along with other data from Paul's own hand, it provides material for tracing Paul's thought on the place of suffering in his missionary enterprise. Mention of events near the Aegean Sea suggests that it was written in Asia.—D.J.H.

400. R. H. VAN DYKE, "Paul's Letter to Philemon: An Appeal Above and Beyond the Law," *SewaneeTheolRev* 41 (4, '98) 384-398.

Paul's letter to Philemon may have been a "wake up" call to refresh his ministry and care toward members of his own household. Why did Paul have to convert Onesimus? In asking for reconciliation between Philemon and Onesimus, Paul was appealing to Philemon about what was right above and beyond the law, and in this way attacked the institution of slavery.—D.J.H.

Hebrews

401. G. W. GROGAN, "The Old Testament Concept of Solidarity in Hebrews," *TynBull* 49 (1, '98) 159-173.

According to the author of Hebrews, under the new covenant too God has a people, joined to him by faith in Christ, in whom God acted decisively, as their representative and substitute, as their high priest and sacrifice, with many-sided consequences filled with blessing. In these ways Christians are shown to have not simply an individual relationship with God but also membership in a community with as much sense of common interests as was the case in OT days.—D.J.H.

402. V. Rhee, "Chiasm and the Concept of Faith in Hebrews 11," *BiblSac* 155 (619, '98) 327-345.

A careful exegesis of Hebrews 11 indicates that "faith" in this epistle is as christologically oriented as it is in the Pauline letters, even though it is not expressed in terms of "faith in Christ." The article illustrates the chiastic structure of Hebrews 11 and comments on each of its sections. It concludes that all of the corresponding sections in the chapter, including the center in vv. 13-16, support the argument that the author wrote Hebrews 11 chiastically to set forth the importance of the eschatological nature of faith.—C.R.M.

403. J. H. Greenlee, "A Question of Tenses: Hebrews 11:15," *NotesTrans* 11 (3, '97) 52-56.

The conditional expression in Heb 11:15 is not a past condition but a present general condition. Thus 11:14-16 should be rendered: "For they who say such things make known that they are seeking a homeland. And if (when they say these things) they were thinking of (ἐμνημόνευον) the country from which they came (which they were not), they would have (εἶχον) opportunity to return; but now they are longing for a better one. . . ."—C.R.M.

Catholic Epistles

404. P. J. Hartin, "'Who is wise and understanding among you' (Jas 3:13)? An analysis of wisdom, eschatology and apocalypticism in the epistle of James," *HervTeolStud* 53 (4, '97) 969-999.

The letter of James lies within the wisdom tradition emanating from the OT and the intertestamental writings whereby all wisdom comes from above. Characteristic of James' application of the wisdom tradition is the fact that he has broadened the perspective to incorporate consistently an eschatological perspective. The letter of James is a hybrid that brings together many different traditions (wisdom, eschatology, and apocalyptic), as *1 Enoch* 92–105 did in another way.—D.J.H.

405. F. Mussner, "Rückbesinnung der Kirchen auf das Jüdische. Impulse aus dem Jakobusbrief," *Catholica* 52 (1, '98) 67-78.

The letter of James contains much that is genuinely "Jewish" in its idea of perfection, theme of hearing and doing, emphasis on sanctification of everyday life, piety of the poor, concept of God, and wisdom teaching. This "Jew" was none other than James the Lord's brother.—D.J.H.

406. K.-W. Niebuhr, "Der Jakobusbrief im Licht frühjüdischer Diasporabriefe," *NTStud* 44 (3, '98) 420-443.

After reflecting on the letter of James as an apostolic Diaspora letter, the article discusses the use of the Greek language and of the letter form as media for promoting the unity of God's people in other early Jewish Diaspora letters: Letter of Jeremiah, 2 Maccabees 1–2, *2 Baruch* 78–86, and *Paraleipomena Jeremiou* (also known as *4 Baruch*) 6:17-23. Then it discusses three themes common to the letters (the God of Israel, the people of God, expectations about the future) and summarizes their theology: the Torah as the expression of God's will for his people Israel.—D.J.H.

407. [Jas 2:14-26] K. HAACKER, "Justification, salut et foi. Étude sur les rapports entre Paul, Jacques et Pierre," *ÉtudThéolRel* 73 (2, '98) 177-188.

In the letter of James there is no polemical reaction against the Pauline doctrine of justification. Rather, Jas 2:14-26 reflects a progress toward Paul's new interpretation of the figure of Abraham in Rom 3:27–4:12. It is more likely that the object of whatever polemic there was in Jas 2:14-26 was the apostle Peter.—D.J.H.

Jas 3:13, § 43-404.

408. [1 Pet] P. BONY, "Au coeur de la diaspora chrétienne: les esclaves," *EspVie* 108 (11, '98) 161*-167*.

In 1 Peter the figure of the Christian slave functions as a type or metaphor for Christian existence in the world. When the church realizes that it is a "diaspora" in the world, it can recover the original condition of the people of God: a precarious situation in which it is exposed to suffering but where witness is also possible.—D.J.H.

409. [1 Pet] J. H. ELLIOTT, "The Church as Counterculture: A Home for the Homeless and a Sanctuary for Refugees," *CurrTheolMiss* 25 (3, '98) 176-185.

The economic, political, and social situation of 1st-century Christianity in Asia as reflected in 1 Peter is remarkably similar to the situation faced by the church in Central America today. The article reflects on the author's scholarly engagement with 1 Peter and his commitment to the sanctuary movement and related forms of Christian social action.—D.J.H.

410. J. HERZER, "Alttestamentliche Prophetie und die Verkündigung des Evangeliums. Beobachtungen zur Stellung und zur hermeneutischen Funktion von IPetr 1,10-12," *BerlinTheolZeit* 14 (1, '97) 14-22.

After discussing the context of 1 Pet 1:10-12, the article notes the absence of the "promise and fulfillment" paradigm in it, and shows that "the prophets" represent the starting point for understanding the gospel and Christian existence as based on God's word mediated by the Holy Spirit.—D.J.H.

411. H. GIESEN, "Lebenszeugnis in der Fremde. Zum Verhalten der Christen in der paganen Gesellschaft (1 Petr 2,11-17)," *StudNTUmwelt* 23 ('98) 113-152.

After brief remarks about the context of 1 Pet 2:11-17, the article considers Christian life and witness in pagan society according to 2:11-12. Then it deals with the conduct of Christians vis-à-vis other people and the political authorities according to 2:13-17. Finally it reflects on how the texts challenged Christians in late-1st century A.D. Asia Minor to be both strangers and sympathetic to the world.—D.J.H.

412. J. D. CHARLES, "The Language and Logic of Virtue in 2 Peter 1:5-7," *BullBibRes* 8 ('98) 55-73.

2 Peter 1 ushers the reader into the moral world of Hellenistic society. The catalogue of

virtues in 1:5-7 serves as a linchpin in the writer's strategy to relate the morality of Christian truth-claims in a relevant fashion to the community which finds itself in a morally skeptical cultural environment. Without advancing a Stoic view of "ultimate things," the writer employs rhetorical and lexical tools from the Stoic moral grammar that enable him to address ethical lapse within the community—lapse that may be judged potentially catastrophic (see 2:4-22) if unchecked.—D.J.H.

413. A. DALBESIO, "Il messaggio teologico della prima lettera di Giovanni," *Laurentianum* 39 (1-3, '98) 15-292.

This monograph first presents (on pp. 17-80) a general introduction to the letters in the Johannine corpus, their content, literary features, historical-ecclesial context, teachings, the identity of the Johannine community (an isolated Christianity?), origin (authorship, date, place), and present significance. Then after an exposition of the prologue (1 Jn 1:1-4), it treats two cycles in 1 Jn 1:5–3:10 that deal with criteria for communion with God (1:5–2:28; 2:29–3:10), providing for each pericope a structured translation, a literary analysis, a detailed commentary, and suggestions for actualization. [The same issue (pp. 3-14) contains S. Vacca's personal appreciation of Dalbesio (1934-96) and a list of his publications.]—D.J.H.

414. [1 Jn] M.-L. GUBLER, "'Wer sagt, er sei im Licht, aber seinen Bruder hasst, ist noch in der Finsternis . . .' (1 Joh 2, 9)," *Diakonia* 29 (4, '98) 222-228.

Describing 1 John as a guide to Christian community, the article discusses the community conflict that occasioned it and shows how the letter responded to the conflict theologically. It notes that 1 John provided the spectacles through which the Fourth Gospel was read, that it took back extreme features in the Fourth Gospel, and that its abiding significance resides in its emphasis on discerning whether the spirits are from God.—D.J.H.

1 Jn, § 43-243.

1 Jn 2:9, § 43-414.

415. M. WALLRAFF, "Das Zeugnis des Kirchenhistorikers Sokrates zur Textkritik von 1Joh 4,3," *ZeitNTWiss* 88 (1-2, '97) 145-148.

Instead of ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν the Latin tradition of 1 Jn 4:3 usually reads *qui solvit Iesum.* The church historian Socrates' reference to 1 Jn 4:3 (*Hist. eccl.* 7.32.11), in the context of arguments against a Nestorian Christology, suggests that the reading λύει came in from the start with the variant ἀπό in place of ἐκ.—C.R.M.

416. M. M. MITCHELL, "'Diotrephes Does Not Receive Us': The Lexicographical and Social Context of 3 John 9-10," *JournBibLit* 117 (2, '98) 299-320.

The influential entry on ἐπιδέχεσθαι in W. Bauer's Greek lexicon is both inaccurate and misleading. The study first compares Bauer's entry with other Greek lexica to show that it adopts a completely unique meaning for the term in 3 Jn 9. Then it traces the lexicographical history of Bauer's entry to demonstrate that it is the end product of a long, complicated, and not entirely error-free history of revisions of revisions of precursor lexica. Next it shows that none of the comparative evidence cited by Bauer supports the translation "recognize someone's authority" for ἐπιδέχεσθαι in 3 Jn 9. Then on the basis of additional lexical evidence it argues that the well attested meaning of the verb in diplomatic contexts, best translated "to receive," is indicated in 3 Jn 9. Finally it discusses the limited conclusions that can be reached from this term about Diotrephes' motivation for not receiving the envoys.—C.R.M.

Revelation

417. G. BIGUZZI, "Ephesus, Its Artemision, Its Temple to the Flavian Emperors, and Idolatry in Revelation," *NovTest* 40 (3, '98) 276-290.

The article first notes that Revelation distinguishes the idolatry of idols from the idolatry of the Beast, and that it characterizes the two idolatries in different ways. Then it seeks to confirm these literary facts through a historical and archaeological consideration of the Ephesian Artemision (see Acts 19:23-41) and the Ephesian temple, which was built and dedicated to the cult of the Flavian emperors under Domitian. It concludes that in addition to being a book of resistance to "persecution," Revelation is also a book of resistance to the ideology and the way of life of the *pax Romana.* It is thus understandable why the idolatry of the Beast polarizes John's interest and consequent condemnation much more than traditional idolatry.—C.R.M.

418. G. BIGUZZI, "John on Patmos and the 'Persecution' in the Apocalypse," *EstBib* 56 (2, '98) 201-220.

On the basis of both ancient tradition and modern scholarship, one can affirm that John (a *vagus* and not a Roman citizen) was in confinement on Patmos for some reason related to the proclamation of the Christian message (see 1:9c). The "persecution" was the object of common awareness. While some Christians demanded God's immediate intervention, John counseled faithful witness even in the midst of turmoil. Although the Domitianic dating is not improbable, Revelation ultimately portrays the modest, local world of small Christian communities in a Roman province.—D.J.H.

419. J. A. DU RAND, "Paranetiese deparabolisering van paroesie-gelykenisse by die Sinoptici en die Openbaring aan Johannes (Paraenetic deparabolization of parousia parables in the Synoptics and the Revelation of John)," *SkrifKerk* 19 (1, '98) 29-36.

When John used Synoptic parable traditions in Rev 2:7; 3:3; and 16:15, he transformed them by using the method of paraenetic deparabolization in order to apply his message to a new audience in a new situation.—D.J.H.

420. H. HEATER, "Do the Prophets Teach that Babylonia Will Be Rebuilt in the *Eschaton*?" *JournEvangTheolSoc* 41 (1, '98) 23-43.

Just as Isaiah used destruction language to describe the fall of Babylon and the province of Babylonia in 689 B.C., so Jeremiah used much of the same language to argue for the fall of the Babylonian empire in 539 B.C. While it is always possible that Babylonia will be rebuilt (and that references to Babylon in Revelation 14 and 17–18 are to be taken literally), it does not seem likely that it will be.—D.J.H.

421. M. H. POHLMANN AND J. A. DU RAND, "The Influence of the 'Weltanschauung' of the Theological Thrust of the Apocalypse of John and the Effect Thereof on the Suffering

yet Triumphant Chruch," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 79 (1, '97) 70-77.

Revelation can be interpreted as a book about God working out his plans and purposes through Jesus Christ by the Holy Spirit. This dynamic can be discerned in the summary (1:1-8) as well as the book's two major thrusts: God's victory over history through Jesus Christ (1:9–11:19), and God's victory over Satan in the heavenlies and history (12:1–19:21).—D.J.H.

422. T. B. SLATER, "On the Social Setting of the Revelation to John," *NTStud* 44 (2, '98) 232-256.

Even though there is no evidence of an empire-wide persecution of Christians under Domitian, Christian suffering in Roman Asia is nonetheless highly probable and historically intelligible. Local action against Christians was most likely initiated by local Asian pagans whose religio-political sensibilities were offended by the Christians. Jewish persons also harassed Christians for bestowing divine honors upon Jesus. Moreover, readings of Roman writers indicate that there was a measurable degree of contempt for Christians by many Romans.—D.J.H.

423. F. THIELMAN, "The Place of the Apocalypse in the Canon of St. Gregory Nazianzen," *TynBull* 49 (1, '98) 155-157.

The absence of an explicit mention of Revelation in Gregory Nazianzus' list of NT books does not prove that he did not regard it as canonical. His description of John as οὐρανοφοίτης ("entrant of heaven") may cover Revelation. Moreover, Gregory used Revelation in his extant writings more frequently than is often recognized.—D.J.H.

424. T. C. VOORTMAN AND J. A. DU RAND, "The Language of the Theatre in the Apocalypse of John: A Brief Look at the Apocalypse as Drama," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 79 (1, '97) 78-93.

The view that Revelation is a Greek drama has been defended by many scholars from the 16th century to the present, and remains a credible position. The conventions of Greek drama are used effectively to communicate the revelation of Jesus Christ.—D.J.H.

Rev, §§ 43-252, 604, 693.

425. D. K. K. WONG, "The Hidden Manna and the White Stone in Revelation 2:17," *BiblSac* 155 (619, '98) 346-354.

The "hidden Manna" in Rev 2:17 may be understood as a symbol of Christ, whom believers can assimilate spiritually in blessed fellowship. The "white stone" refers to a reward for all Christians, whether one chooses a Greco-Roman connotation (favor and acceptance) or a Jewish connotation (acceptance in God's presence and the privilege of knowing God's will fully). The "overcomer" at Pergamum, who will receive the rewards of the manna and white stone, represents every saved person.—D.J.H.

426. M. BACHMANN, "Noch ein Blick auf den ersten apokalyptischen Reiter (von Apk 6.1-2)," *NTStud* 44 (2, '98) 257-278.

Even though many 20th-century commentators evaluate the first horseman (see Rev 6:1-2) as a negative figure, there are good synchronic and diachronic arguments for a positive evaluation. The vocabulary (the intransitive uses of νικάω, the noun στέφανος, and adjective λευκός) and the structural differences from the descriptions of the other three horsemen point toward a positive interpretation. Furthermore, Rev 6:1-8 shows clear correspondence with depictions of theophanies in which the positive aspect of God's appearance precedes negative phenomena.—D.J.H.

427. P. Wick, "There Was Silence in Heaven (Revelation 8:1): An Annotation to Israel Knohl's 'Between Voice and Silence,'" *JournBibLit* 117 (3, '98) 512-514.

Knohl's observation [§ 40-1809] that priestly sacrifices in the Jerusalem Temple were made in silence offers a simple and satisfying explanation for the silence that occurs in Rev 8:1. In the heavenly setting of Rev 8:1-6 the breaking of the seventh seal and the offering of incense take place in silence, and are followed by the blowing of trumpets.—D.J.H.

428. A. Valentini, "Il 'grande segno' di Apocalisse 12. Una Chiesa ad immagine della Madre di Gesù," *Marianum* 59 ('97) 31-63.

After reviewing the history of the interpretation of the woman in Revelation 12, the article considers the characteristics of the book of Revelation as a whole, chapter 12 in the context of the book, its immediate context, the basic lines and message of Revelation 12, and the symbolism of the woman (from the church to Mary). The "great sign" of Revelation 12 cannot be restricted to the ecclesial interpretation, and the γυνή cannot be adequately understood apart from the historical role of the mother of Jesus.—D.J.H.

429. J. Dochhorn, "Und die Erde tat ihren Mund auf: Ein Exodusmotiv in Apc 12,16," *ZeitNTWiss* 88 (1-2, '97) 140-142.

The case for taking the persecution in Revelation 12 as the eschatological recapitulation of Pharaoh's persecution of Israel in Moses' time is strengthened by the allusions in Rev 12:16 not only to the Korah episode (see Num 16:30, 32; Deut 11:6) but also to Israel's exodus from Egypt (Exod 15:12). Those two biblical episodes are also joined in ps.-Philo's *Biblical Antiquities* 16 and the Palestinian Targums of Exod 15:12.—D.J.H.

430. K. G. C. Newport, "Revelation 13 and the papal antichrist in eighteenth-century England: a study in New Testament *eis*egesis," *BullJohnRylUnivLibMan* 79 (1, '97) 143-160.

With particular attention to the writings of W. Whiston (1667-1752) and J. Gill (1697-1771), the article shows how English Protestant commentators saw in Revelation 13 a prophetic picture of the Roman Catholic church. In the hands of most 18th-century Protestant interpreters the book became a means of divinely sanctioning the contemporary society's anti-Catholicism. Although Revelation can and often does appeal to the weak and/or persecuted, it has no less attraction for the strong and/or the persecutor.—D.J.H.

431. B. J. Malina, "How a Cosmic Lamb Marries: The Image of the Wedding of the Lamb (Rev 19:7 ff.)," *BibTheolBull* 28 (2, '98) 75-83.

Revelation is best understood as a 1st-century Mediterranean astronomical/astrological document describing the visions of an Israelite astral prophet who believes in the resurrected Lord Jesus. In astral terms the cosmic Lamb is the constellation known to Romans and

Greeks as Aries. The mention of the wedding of the Lamb with its celestial bride in Rev 19:7-9 would clue the astute astral reader to expect the advent of the new heaven and the new earth.—D.J.H.

432. [Rev 21:1–22:5] U. VANNI, "Linguaggio, simboli ed esperienza mistica nel libro dell'Apocalisse. II," *Gregorianum* 79 (3, '98) 473-501.

This installment [see § 42-1876] focuses on the relation between language, symbols, and religious experience in the portrayal of the New Jerusalem in Rev 21:1–22:5. After describing the New Jerusalem as overcoming the barrier between immanence and transcendence, the article discusses the presentations of the New Jerusalem in 21:1-8 and of Jerusalem as the bride in 21:9–22:5 (the bride-wife, the glory of God and the light of Christ, the measure of the city-spouse, the gift of gold and precious stones). It concludes that the idea of contact with divine transcendence in Revelation is a development of the theme of incarnation (see Jn 1:14; Rev 21:3).—D.J.H.

BIBLICAL THEOLOGY

433. H. HÜBNER, "Fundamentaltheologie und biblische Theologie," *TheolLitZeit* 123 (5, '98) 443-458.

The article explores the relation between fundamental theology and biblical theology in the light of essays by G. Ebeling, G. O'Collins's *Retrieving Fundamental Theology* (1993), and the collection edited by R. Fisichella and entitled *La teologia fondamentale* (1997).—D.J.H.

434. W. G. JEANROND, "The Significance of Revelation for Biblical Theology," *BibInt* 6 (2, '98) 243-257.

A biblical theology that refuses to deal with the question of divine revelation in human time, space, language, and relationships ignores the communicative fact that the biblical texts offer testimony to such revelation in history. A biblical theology that claims to know all about God because of the testimony expressed in the biblical texts ignores the hermeneutical nature of testimony. We must choose between absolute knowledge and dogmatic systems on the one hand and, on the other hand, the hermeneutics of testimony to divine revelation.—D.J.H.

435. D. T. OLSON, "Biblical Theology as Provisional Monologization: A Dialogue with Childs, Brueggemann and Bakhtin," *BibInt* 6 (2, '98) 162-180.

Several features of shared methodology in the practice of biblical theology by B. S. Childs and W. Brueggemann suggest a proximate convergence that may not be evident on the surface when comparing their two projects. The paradigmatic shift toward a more postmodern approach to biblical theology begins already implicitly with Childs and continues more explicitly in Brueggemann's work. This convergence has some important parallels with two recent developments in literary theory and philosophy: renewed attention to M. Bakhtin's notion of the dialogical quality of reality, and the renewal of interest in rhetoric for both biblical and systematic theological interpretation.—D.J.H.

436. J. REUMANN, "Profiles, Problems, and Possibilities in Biblical Theology Today – Part I," *KerDog* 44 (1, '98) 61-85.

This installment of a report on the status of "biblical theology of the NT" examines biblical theology in general. After an overview of approaches and methods in the discipline currently that highlight shifts in biblical studies as a whole, it treats biblical theology in relation to NT theology with reference to particular scholars (e.g. B. Childs, J. A. Sanders, S. Terrien) and projects (Jahrbuch für biblische Theologie, Overtures to Biblical Theology), and OT theology as background to NT theology with reference to organizing themes. It notes that more OT scholars have ventured theologies of the whole Bible than NT scholars have.—C.R.M.

437. J. REUMANN, "Profiles, Problems, and Possibilities in Biblical Theology Today – Part II. New Testament," *KerDog* 44 (2, '98) 145-169.

This installment considers projects and products in NT theology: surveying the discipline, some tendencies, some examples of NT theologies, projects on the theology of individual NT books, Pauline theology, and some questions. Efforts in OT, NT, and biblical theology are continuing and will go on under a number of auspices. Historical-critical approaches have been basic, and continue but often in a diminished way. It remains to be seen whether proponents of the literary/narrative approaches will seek to exclude the historical and with what results. Why scholars have so infrequently produced a synthesis of the entire NT remains unclear. Series like Overtures to Biblical Theology and the SBL Pauline Theology Group project serve as cautionary tales. The former suggests a dearth of American efforts in NT theology, and the latter revealed how much disarray there is in the scholarly guild.—C.R.M.

438. M. A. SWEENEY, "Reconceiving the Paradigms of Old Testament Theology in the Post-*Shoah* Period," *BibInt* 6 (2, '98) 142-161.

It is crucial for the OT theologian to recognize the theological significance of the particular Jewish nature of the presentation of God and human experience in the Hebrew Bible. This recognition clearly has tremendous implications for a variety of issues, including not only the interpretation of the OT within Christianity, but also the relationship between the OT and the NT within the larger context of the Christian Bible and the overall relationship between Christians and Jews.—D.J.H.

Christology

439. W. HORBURY, "The Cult of Christ and the Cult of the Saints," *NTStud* 44 (3, '98) 444-469.

The development of the cult of Christ was associated from the beginning in various ways with the ascription of honor to the saints of Israel. Although the Christ-cult had distinctive features, the Jewish reverence for the glorious company of departed saints with which it was linked helped to form a favorable environment for its growth. For the Jewish and Christian cult of saints, as for the cult of Christ, there were both Greek and Roman counterparts. But the immediate origins of both Christian cults lay rather in Jewish tradition and custom which itself belonged to the Greek and Roman as well as the Jewish world.—D.J.H.

440. M. V. KUZHUVELIL, "Jesus Christ the Sanatana," *Jeevadhara* 27 (161, '97) 336-347.

The title "son of God" in its OT sense did not designate the physical or ontological relation of a biological son to God. In Greek usage "son of God" was applied to many kings and gods. It is in the existential realm of the human that Jesus is the Son of God in action, the active presence of God. It is in this dynamic meaning that Jesus has to be interpreted in Asia today.—D.J.H.

441. J. M. MCDERMOTT, "Jesus: Parable or Sacrament of God? An Ecumenical Discussion on Analogy and Freedom with E. Schweizer, K. Barth, and R. Bultmann (II)," *Gregorianum* 79 (3, '98) 543-564.

This installment [see § 42-477r] continues the discussion of the superiority of viewing Jesus as the sacrament of God by confronting the diverse manners of understanding analogy and freedom in Catholic and Protestant theologies. A sacramental understanding of freedom would let the initiative in revelation and redemption be entirely God's without submitting God to the categories of human thought. Yet human thought is not rendered vacuous since it can perceive the structure of love once love is bestowed. Thus history retains its primacy in mediating our actual, salvific knowledge of God.—D.J.H.

442. N. F. M. SCHREURS, "Hoe is er heil in Jezus? Nut en noodzaak van het onderzoek naar de historische Jezus (Value and Need of the Search for the Historical Jesus)," *TijdTheol* 38 (2, '98) 169-188.

In light of the renewed interest in the search for the historical Jesus in the USA, the article explores the value and need of this search for systematic theology, especially for Christology and its interest in soteriology. It first examines the motives for historical research on Jesus and the repeated return to it. Then it presents two projects in systematic theology with an express soteriological bent: three books by E. Schillebeeckx, and R. Schwager's book on Jesus in the drama of salvation. Finally it summarizes the value of historical Jesus research for systematic theology, and concludes that an incarnational understanding of the appearance of salvation in history implies the need of a historical investigation of Jesus.—C.R.M.

443. J. TUCKER, "'Crucifix Kiss.' A Rock 'n' Roll Image of Christ," *ExpTimes* 109 (9, '98) 268-271.

The immediate impression conveyed by the British rock group Manic Street Preachers' 1992 song "Crucifix Kiss" is that its image of Christ is based upon a misrepresentation of the biblical data. Yet their image of Christ might also provoke us to confront certain basic questions about the figure at the center of Christian faith.—C.R.M.

Christology, § 43-500.

Church and Ministry

444. R. BERTACCHINI, "Le liste di nomi nel NT: quale valore ecclesiologico?" *RassTeol* 39 (1, '98) 93-106.

After surveying the lists of names in the NT, the article considers the similarities and differences in the lists of apostles presented in the Gospels and Acts. Then it discusses other lists of names, references to prophets and teachers, and Gal 2:9 and related passages. It concludes with reflections on the ecclesiological significance of these lists.—D.J.H.

445. M. de Oliveira Souza Neto, "O Espírito Santo estrutura a Igreja," *RevistEclBras* 58 (229, '98) 65-90, (230, '98) 275-310.

The originality of the NT teaching on ministries in the church resides in its emphasis on the initiative of the Holy Spirit in shaping the church and on its charismatic-ministerial-"communional" model of the church. The first installment considers the "communion" between ministers and ministries, and the originality of the relationship between pastors and disciples. The second installment first discusses the relations between charism and ministry in various NT churches: the Jerusalem community, the Johannine communities, the communities of Acts, the Pauline communities, and the communities in the Pastorals. Then in light of the NT data it shows how the Holy Spirit structures the church with the gifts and charisms, so that the clergy-laity dichotomy can be overcome without harm to ordained ministry while at the same time laying the foundation for lay leadership and co-participation in the decisions of the church.—D.J.H.

446. H. Hemplemann, "Missionarische Verkündigung als Weg-Weisung. 27 Thesen zur Frage: Was heisst 'missionarische Verkündigung,'" *TheolBeitr* 29 (3, '98) 126-143.

With reference to various NT texts, the article states and explains twenty-seven theses pertaining to missionary preaching: its content, goal, and purpose; form; addressees; and subject.—D.J.H.

447. W. Kirchschläger, "Die liturgische Versammlung. Ein neutestamentliche Bestandsaufnahme," *Heiliger Dienst* [Salzburg] 52 (1, '98) 11-24.

After considering the Jewish background, this reflection on the liturgical assembly according to the NT treats Jesus' practice with reference to the synagogue and to his shared meals, and some post-Easter starting points in Paul's letters and Acts. Then it draws out theological consequences regarding the liturgical assembly as representing the church, constituting a pneumatic event, establishing *koinonia,* promoting fellowship, actualizing the saving event, and encountering the risen Lord and allowing access to the saving event.—D.J.H.

448. L. Legrand, "Enlarging the Perspectives: Bible *and* Mission," *Third Millennium* [Gujarat, India] 1 (2, '98) 4-16.

The Bible is essentially the report of God's project for the world and of Jesus' mission to rescue this project and carry it to still greater fulfillment. Therefore it has a deep missiological dimension. The Bible is to be understood in terms of mission, and the mission is to be viewed on the wide scale of this universal and cosmic divine plan.—D.J.H.

449. T. Lorenzen, "The church as koinonia," *St Mark's Review* [Canberra] 172 ('98) 7-13.

The church as *koinonia* echoes the being of God by shaping a community that reflects God's diversity in unity: created by the Father, empowered by the Holy Spirit, and given direction by the story of Jesus. It leans toward each "other," affirms difference and otherness, reflects God's partiality in our world, and encourages the sharing of resources.—D.J.H.

450. C. M. Martini, "A Christian Community: Toward the Third Millennium," *America* 178 (15, '98) 8-12.

This reflection on the celebration of the new millennium and its significance for the local church also deals with the nature of apocalyptic and the use of the Bible in communal prayer.—D.J.H.

451. N. MITCHELL, "The Economics of Eucharist (Part 1)," *Worship* 72 (4, '98) 354-365.

Almost from the beginning, economic factors had a real and perhaps decisive role to play in the evolution of both local ministry and eucharistic praxis among early Christians, especially in churches of the Pauline mission. A strong, perhaps elitist "economic component" influenced who sat at the Christian table and who led or presided at it.—D.J.H.

452. D. C. NORRINGTON, "Fund-raising: The Methods used in the Early Church compared with those used in English Churches Today," *EvangQuart* 70 (2, '98) 115-134.

The collection of alms in the NT churches was for the most part confined to the people of God. Love and generosity were emphasized, giving was voluntary, and begging was virtually absent, but pressure was applied to keep promises once made. All was to be done in a manner worthy of the gospel and in line with Greco-Roman customs. Offense was given only on matters of high principle. NT practice involved great concern for both means and ends, and for both donor and recipient. Collections appear to have been ad hoc arrangements lacking any clear connection with Christian gatherings. Contemporary Christian methods of collecting money help to distort the biblical balance between private and institutional giving; they also help the church to turn in on itself and to keep babes as babes.—D.J.H.

453. N. SAGOVSKY, "Belonging in communion: The first churches," *Way* 38 (2, '98) 117-129.

The article examines how Acts, 1–2 Corinthians, and the Johannine corpus bear witness to what it meant for Christians to belong in the communion (*koinonia*) of certain local churches, and how the communion of these churches was bonded together within the one communion of the emergent catholic church. The persistence of a passion for unity among leaders of the early churches and the evident feeling among the churches that they belonged to one another in communion can be a source of hope and encouragement for Christians today.—D.J.H.

Various Themes

454. ANON., "La rivelazione dello Spirito Santo. Gesù, portatore dello Spirito," *CivCatt* 149 (3545, '98) 425-435.

While the OT contains many hints and anticipations of the Holy Spirit (especially in the expression "the spirit of Yahweh"), the full revelation of the Holy Spirit is made in connection with Jesus. Since the Holy Spirit is present in Jesus' virginal conception, baptism, temptation, preaching, and miracles, it is appropriate to call Jesus the "bearer of the Spirit."—D.J.H.

455. E. ARENS, "Zwischen biblischem Tun und postmodernem Text. Zur Aktualität des Zeugnisses," *Neue Zeitschrift für Missionswissenschaft/Nouvelle Revue de science missionnaire* [Immensee] 54 (2, '98) 81-97.

After discussing the theme of "witness" in postmodern discourse (J.-F. Lyotard, J. Derrida, E. Levinas), the article surveys the topic in various parts of the OT and NT. Then it sketches the contours of a pragmatic understanding of witness, and reflects on its significance for mission theology today.—D.J.H.

456. K. E. BAILEY, "Women in the New Testament: A Middle Eastern Cultural View," *EvangRevTheol* 22 (3, '98) 208-226.

The reprint of an article that first appeared in *Anvil* in 1994 [§ 39-406].—D.J.H.

457. G. BIGUZZI, "Il Nuovo Testamento, le culture e le religioni," *EuntDoc* 51 (1, '98) 7-46.

The article first provides a dossier of explicit statements in the NT about other religions (Jewish and pagan) and about various cultures (languages, artistic creations, urban life, the sociopolitical scene, etc.). Then it considers some elements in the NT that may contribute to dialogue as well as some apparently exclusivist elements (soteriological and cosmic Christocentrism, the resurrection and eschatological pneumatism, etc.). Finally it reflects on the interreligious and intercultural dimensions of the Christian movement, and on prospects for the coming millennium.—D.J.H.

458. H. BLOCHER, "La guérison, aperçus bibliques et dogmatiques," *Hokhma* 67 ('98) 45-61.

With reference to various OT and NT texts, the article explores the nature of healing in three steps: desirable healing, gracious (in the sense of "grace") healing, and multiform healing.—D.J.H.

459. C. BLOMBERG, "Eschatology and the Church: Some New Testament Perspectives," *Themelios* 23 (3, '98) 3-26.

With particular attention to the work of English-speaking evangelicals over the past twenty years, the article discusses key themes in eschatology (the annihilationist debate, the nature of hell, the fate of the unevangelized, eternal life for Christians, the intermediate state), the exegesis of key NT texts (Mark 13 parr.; Rom 11:25-26; Revelation), and efforts at demythologizing the parousia (especially by N. T. Wright). Finally it summarizes NT eschatology in four propositions: God is still sovereign; history has a goal and terminus; God will right all wrongs; and Jesus wins.—D.J.H.

460. H. BURKHARDT, "Wenn der religiöse Mensch dem Evangelium begegnet. Religion: Anknüpfungspunkt oder Blockade?" *TheolBeitr* 29 (3, '98) 118-125.

After discussing some definitions of religion, the article considers with reference to various NT texts how religion can be both an obstacle and a starting point for the proclamation of the gospel.—D.J.H.

461. A. F. BUZZARD, "Jesus and the Eclipse of His Gospel About the Kingdom of God," *JournRadRef* 7 (3, '98) 4-21.

The original messianic version of Christianity, preached and taught by Jesus and the apostles, has been dismantled. What remains as Christianity has tenuous links with the faith of the NT. The Jesus of history will be rediscovered when it is understood that he is God's chosen king, the hope of Israel and a light to the Gentiles.—C.R.M.

462. E. COTHENET, "Symboles et révélation biblique," *EspVie* 108 (7, '98) 151-158.

The article examines two motifs—the manifestation of God in the storm, and the combat against the chaos monsters—with reference to their background in ancient Near Eastern literature, their application to the God of Israel in various parts of the OT, and their reuse and adaptation in the NT (e.g. in the transfiguration accounts and in Revelation).—D.J.H.

463. G. DEIANA, "Bibbia e culture," *EuntDoc* 51 (1, '98) 47-60.

The biblical authors appropriated positive aspects from the surrounding world and even conferred on them the dignity of divine revelation. The figure of God in the OT incorporates elements from the surrounding world, though rethought and integrated into the revealed patrimony of God's word. The paradigm obtained from the study of biblical texts can be useful in letting the gospel become incarnate in the diverse cultures of the world today. The church's Magisterium encourages us to pursue the path of inculturation.—D.J.H.

464. R. DÍEZ ARNÁIZ, "El Dios consolador. La expresión biblica de la consolación," *Mayéutica* 23 (56, '97) 265-369.

The article first examines the theme of "consolation" (and its opposites) in various parts of the OT: terminology (the Hebrew root *nḥm* and the Greek verb παρακαλέω), range of meaning, and content. Then it takes up the theme in the NT with reference to terminology, consolation in the Synoptic Gospels and Acts, dimensions of consolation in Paul's letters, and the consoler-Spirit (Paraclete). In the NT consolation comes from God, through the salvation brought by Christ, and has both present and future aspects.—D.J.H.

465. C. DI SANTE, "L'inculturazione nella Bibbia. Riflessione teologica," *RassTeol* 39 (2, '98) 191-206.

After considering the nature of biblical (OT and NT) faith, the article discusses various approaches to "culture" in the Bible, and reflects on the relation between biblical faith and other cultures: inculturation as translation, as incarnation, as reception and hospitality, and as liberation.—D.J.H.

466. A. DREITCER, "New Testament images for spiritual direction," *Way* Supplement 91 ('98) 50-62.

In spite of the shortcomings of spiritual direction styles based on Pauline models of spiritual parenthood, Christians have embraced these models in a variety of situations, historical eras, and cultural contexts. The Gospels, however, in their portrayals of Jesus' ministry offer the image of friendship as a profound and expansive image for contemporary models of spiritual direction.—D.J.H.

467. M. ERNST, "Adam. Zur Relecture eines alttestamentlichen Motivs in neutestamentlichen Texten," *ProtoBib* 7 (1, '98) 43-52.

After a survey of references to Adam in the OT, the article discusses the portrayals of him in early Jewish writings (his creation, glory, and sin) and rabbinic literature, various NT texts (Lk 3:38; Rom 5:14; 1 Cor 15:22, 45; 1 Tim 2:13-14; Jude 14), and later works (gnostic, patristic, and Islamic).—D.J.H.

468. J. FRANKOWSKI, "Jerozolima w chrześcijańskiej myśli doktrynalnej i chrześcijańskiej pobożności (Jérusalem dans la doctrine et la piété chrétiennes)," *StudTheolVars* 36 (1, '98) 5-10.

The relationship between Jerusalem and Christianity can be characterized as a dialectic of "yes" and "no." Nevertheless, as the "holy city" associated with great events and figures of the OT and with Jesus' death and resurrection, Jerusalem retains an important place in Christian doctrine and piety.—D.J.H.

469. J. GOLDINGAY, "The Logic of Intercession," *Theology* 101 (802, '98) 262-270.

With reference to various OT and NT texts, the article shows that intercession presupposes that God's policy is to involve us, is the task of a prophet, presupposes that God is like the vicar, and involves intervening on behalf of people.—D.J.H.

470. P. GRELOT, "'Voir Dieu.' Le ciel, l'enfer, le purgatoire," *EspVie* 108 (11, '98) 241-246.

The article first considers how the theme of "seeing God" after death is presented in the beatitude in Mt 5:8 and related Synoptic texts, Paul's writings, the Johannine corpus, and Revelation. Then it offers theological reflections on seeing God in heaven, the problem of damnation, and the possibility of something (purgatory) between heaven and hell.—D.J.H.

471. N. GUILLEMETTE, "How Does Providence Provide?" *Landas* 12 (1, '98) 86-103.

After sketching the problem of divine providence, the article considers what is said about providence in the OT (especially Psalm 91, Job, and Qoheleth) and in the NT (especially Mt 10:29/Lk 12:6; Lk 13:1-5; Mt 5:45; Jn 9:1-41). Then it suggests that providence provides by prompting (see Rom 8:28; Mt 7:7), and reflects on the relation between prayer and miracle.—D.J.H.

472. D. J. HARRINGTON, "Is the New Testament Anti-Jewish? The Need to Develop a Sense of History," *IrTheolQuart* 63 (2, '98) 123-132.

By appreciating better the historical context of the NT in 1st-century Judaism and the Greco-Roman world, both Christians and Jews can evaluate the NT more fairly on its attitudes toward Jews and Judaism, and free it from some of its anti-Jewish potential and actualization. In particular, Christians and Jews today have much to learn about diversity within ancient Judaism, the Jewishness of Jesus, the responsibilities for Jesus' death, Paul's role in early Christianity, the language of early Christian theology, and the parting of the ways.—D.J.H.

473r. R. B. HAYS, *The Moral Vision of the New Testament* [*NTA* 41, p. 386; § 42-1241r].

F. J. MATERA, *New Testament Ethics* [*NTA* 41, pp. 387-388].

G. SEGALLA, "Due recenti 'etiche del Nuovo Testamento' in ambiente americano," *Teologia* 23 (1, '98) 100-114.—The article first describes and evaluates Hays's work under the heading "a moral vision of the NT as an ethic of the Christian community, distinct from that of the dominant culture." Then it considers Matera's work under the heading "a narrative and rhetorical ethic, which restores the narrative and the persuasive discourse to ethics." It concludes with a brief comparison of the two works.—D.J.H.

474. G. Heiene, "Hvordan brukes Bibelen i nyere teologisk etikk?" [How is the Bible Used in Recent Theological Ethics?], *TidsTeolKirk* 69 (1, '98) 65-75.

With reference to J. S. Siker's *Scripture and Ethics. Twentieth-Century Portraits* (1997) and some of the figures (S. Hauerwas, G. Gutiérrez, J. Cone, and R. R. Ruether) whose works are discussed in it, the article considers what biblical texts are used, how the authors use Scripture, how the authority of Scripture is envisioned, what kind of hermeneutic is employed, and the significance of the Bible for ethics.—D.J.H.

475. J. G. Janzen, "The Claim of the Shema," *Encounter* 59 (1-2, '98) 243-257.

The essay explores God's claim on Israel as expressed in the second half of the Shema: "and you shall love the Lord your God with all your heart, and with all your soul, and with all your might" (Deut 6:4). The concluding section follows the Shema into the NT, where it anchors the gospel securely in the OT, provides a basis for bold new theological affirmations, and christologically reframes its ethical claims.—C.R.M.

476. J. Kottackal, "The Merit of Christian Love," *Biblebhashyam* 23 (4, '97) 269-280.

After considering terms for "love" in prebiblical Greek and the Hebrew and Greek OT, the article deals with NT expressions for love, ἀγάπη as God's love toward us, the nature of God's love, self-emptying love, its climax in the folly of the cross, the paradox of the cross, ἀγάπη as our love toward God and neighbor, Christian love for one another, and love in John's Gospel.—D.J.H.

477. J. Kremer, "Parusie und Weltgericht. Zu den vielfältigen und bildhaften Zukunftsaussagen in der Bibel," *StimmZeit* 216 (7, '98) 477-492.

The article first discusses the theme of hope for future salvation in the OT, early Jewish texts, and the preaching of Jesus. Then after comments on early Christian discourse about the parousia and the final judgment, it considers the various ways in which the NT writings deal with the parousia in relation to the resurrection of the dead and to the judgment, respectively.—D.J.H.

478. J. D. Levenson, "Abusing Abraham: Traditions, Religious Histories, and Modern Misinterpretations," *Judaism* 47 (3, '98) 259-277.

Kant's unspoken assumption that Abraham acted as he did in Gen 22:1-19 because of a mental imbalance has in recent years been increasingly and loudly developed into an interpretation of the ʿAqedah as an act of cruelty and child abuse. Underlying these attacks on Abraham is the Kantian assumption of universalizability: If it is wrong for us, it must have been wrong for Abraham. However, Abraham is not just a paradigm but also a founder, and within the structure of the authority of Judaism one cannot appropriate him in the one role without considering the other.—D.J.H.

479. R. Lowry, "The Dark Side of the Soul: Human Nature and the Problem of Evil in Jewish and Christian Traditions," *JournEcumStud* 35 (1, '98) 88-100.

Jews and Christians could not attribute human evil to God, some other god, a lesser prince of darkness, a bungled creation, or a creation whose consequences God could not foresee. And so the one place to look for the source of human evil was in human nature itself. While the "evil inclination" has remained the predominant Jewish approach, Paul attributed human evil to "the desires of the flesh" (see Gal 5:16-24) and to the Adamic corruption of human nature and the consequent "law of sin which dwells in my members" (see Rom 7:15, 18-19, 21-24a). The fullest expression of Paul's teaching is to be found in the doctrine of original sin as developed by Augustine.—D.J.H.

480. K.-W. NIEBUHR, "Weisheit als Thema biblischer Theologie," *KerDog* 44 (1, '98) 40-60.

Using as examples the golden rule and the love command, the article considers the concept of wisdom in the OT, early Judaism, and the NT as the basis for an ethos that is communicable in discourse in a non-Christian society today. In OT wisdom literature the concept of reciprocal justice common in oriental societies was applied even to the relationship between God and humankind. Early Jewish authors such as ps.-Aristeas and Philo quoted the golden rule to point to key issues of the Torah as expressing the will of God. Both the golden rule and the love command were part of early Jewish summaries of the Torah, much as they are in the NT. Jesus, however, not only taught wisdom and love as expressions of God's will, but also as the messianic teacher of wisdom he represented the eschatological advent of God's new world.—D.J.H.

481. K. J. N. OWAN, "African Proverbial Wisdom & Biblical Proverbial Wisdom: Wholesome Bedfellows and More," *Biblebhashyam* 23 (3, '97) 151-173.

In both biblical literature and African culture the proverb is the epitome of wisdom. Since proverbial wisdom is so important in traditional and formal educational spheres, the sapiential medium must be explored and exploited for inculturation and evangelism in Africa.—D.J.H.

482. J. PAINTER, "God and the quest for eternal life," *St Mark's Review* [Canberra] 173 ('98) 10-16.

After comparing the contemporary situation to the Hellenistic age, the article reviews the quest for "eternal life" as one important element of human experience and its relevance to the theological enterprise. It considers the context (from Jesus and the Gospels to Gilgamesh), resources and approach (Augustine, R. Bultmann, and P. Tillich), and the biblical vista (Mk 10:17-31).—C.R.M.

483. P. C. PHAN, "Kingdom of God: A Theological Symbol for Asians?" *Gregorianum* 79 (2, '98) 295-322.

After highlighting some problems that the symbol of the kingdom of God as interpreted by contemporary exegetes and theologians poses for Asians, the article examines attempts made by Asian theologians (T. Balasuriya, A. Pieris, Korean Minjung theologians, C. Seng-Song) to speak about the kingdom of God. Then it offers suggestions for inculturating this central Christian symbol into the Confucian socio-cultural context of Asia.—D.J.H.

484. J. J. PILCH, "The Power of the Curse," *BibToday* 36 (5, '98) 313-317.

In the Bible curses entail two key elements: the irrevocable mysterious power of words, and the curse's involvement of the deity. Jesus challenged the strategy of "the same to you, buddy" by exhorting his followers to bless those that curse them (Lk 6:28).—C.R.M.

485. A. PUIG I TÀRRECH, "Els drets humans i la Bíblia," *RevistCatTeol* 22 (2, '97) 263-287.

In the biblical context, human rights include the rights to life, personal freedom, freedom of beliefs and choices, just judgment, and not to suffer discrimination. Human rights are founded on God's rights and reaffirmed by divine endorsement. God and humankind are in a relationship of friendship and communion.—D.J.H.

486. F. Rossier, "La Médiation de Marie à la lumière de l'intercession vétérotestamentaire," *EphMar* 48 (1, '98) 57-72.

In the OT the prayer of intercession belongs to the existential conditions of the people of the covenant, and is one of the highest forms of human cooperation in the divine work of salvation. The prayer of intercession is an instance of convergence (rather than opposition) between God's will and the intercessor's will. Intercession, when understood in the biblical context, demonstrates Mary's solidarity and compassion with those for whom she intercedes. Intercession creates communion, and the motives of intercession are noble.—D.J.H.

487. J. Spillman, "The Image of Covenant in Christian Understandings of Judaism," *JournEcumStud* 35 (1, '98) 63-84.

In attempting to overturn the traditional Christian view of supersession/replacement, Christian theologians recently have advocated the recognition of Judaism's continuing role in God's plan of revelation and salvation. The marked differences between Judaism and Christianity favor a two-covenant model. Comparison of their beliefs, practices, and histories offers both positive evidence in favor of the two-covenant model and negative evidence against the one-covenant model. [The same issue (pp. 85-87) contains a response by E. Fisher.] —D.J.H.

488. R. Stockitt, "'Love Bade Me Welcome; But My Soul Drew Back' — Towards an Understanding of Shame," *Anvil* 15 (2, '98) 111-119.

After reflecting on the nature of shame, the article seeks to develop an understanding of shame by exploring biblical texts that illustrate the experience of shame (e.g. Deut 25:5-10; Lk 11:5-8; Psalm 89; Gen 2:25 and 3:10). Then it considers how the redemptive work of Christ encounters shame.—D.J.H.

489. M. A. Tábet, "Lo Spirito Santo, Testimone di Gesù," *Annales Theologici* [Rome] 12 (1, '98) 3-34.

Taking Jn 15:26 as its starting point, the article considers the concept of "witness" in John's Gospel and focuses on the theme of the Holy Spirit as a witness to Jesus. Then it discusses the witness of the Holy Spirit in Acts, in the Pauline corpus (especially regarding the Gentile mission), and in Revelation (see 19:10) and the Johannine letters (see 1 Jn 5:6).—D.J.H.

490. J. Trublet, "Bible et Drogue," *RechSciRel* 86 (2, '98) 201-220.

The article first surveys the evidence regarding medicines and drugs in ancient Egypt, Mesopotamia, the Greco-Roman world, and Israel (aromatic plants, digestive or medicinal plants, narcotics and poisons). Then in the light of various biblical, early Jewish, and rabbinic texts, it sketches the ethics and deontology of using drugs with reference to two principles: (1) Humans are creatures and not God; and (2) humans are in the image of God.—D.J.H.

491r. M. Turner, *The Holy Spirit and Spiritual Gifts* [*NTA* 41, pp. 567-568].

J. C. Thomas, "Max Turner's *The Holy Spirit and Spiritual Gifts: Then and Now* (Carlisle:

Paternoster Press, 1996): An Appreciation and Critique," *JournPentTheol* 12 ('98) 3-21.—Turner has produced an extraordinarily important work, one which will become mandatory reading for academics working on NT and contemporary pneumatology, as well as for many simply interested in understanding more about the gift of the Spirit. After an extensive summary of Turner's views, the article offers criticisms about his historical-critical methodology and about his positions expressed in the individual chapters. [The same fascicle (pp. 23-38) contains Turner's response to Thomas.]—D.J.H.

492. N. WALTER, "Urchristliche Autoren als Leser der 'Schriften' Israels," *BerlinTheolZeit* 14 (1, '97) 59-77.

This investigation of early Christian writers as readers of Israel's writings deals with the roots of early Christianity in the traditions of Israel, NT readings of Scripture in their early Jewish context, the paradigm-shift in early Christianity, the figure of Abraham as an example, the concept of κατὰ τὰς γραφάς, and the fulfillment of Scripture (especially in Matthew's Gospel).—D.J.H.

493. M. D. WILLIAMS, "Rapture or Resurrection?" *Presbyterion* 24 (1, '98) 9-37.

Whereas "rapture" eschatology understands the Christian hope as heavenly and proceeds from an otherworldly mind-set, "resurrection" eschatology understands the Christian hope as this-worldly and restorational, and proceeds from a creational mind-set. The article develops the case for "resurrection" eschatology with reference to the biblical proclamation of resurrection, the incarnation, the descent of God, heaven as the power source and model for the redeemed life, the Noahic flood and the promise of the eschaton, and so forth.—D.J.H.

494. N. T. WRIGHT, "The New Testament and the 'State,'" *EvangRevTheol* 22 (2, '98) 101-118.

This consideration of the relation between Christian belief and practice and between political belief and obligation in the 1st century (Jews, Greeks, and Romans; Jesus and the kingdom of God; Paul and the justice of God) first appeared in *Themelios* [§ 35-863].—C.R.M.

THE WORLD OF THE NEW TESTAMENT

495. B. McCONVERY, "Ancient Physicians and Their Art," *BibToday* 36 (5, '98) 306-312.

Israel's earliest encounter with the Greek medical tradition may have taken place about the time of Ben Sira. The physicians celebrated in his poem (Sir 38:1-15) may have been influenced by the Alexandrian medical tradition. Despite the importance of Jesus' healing miracles, the contemporary Christian attitude to caring for the sick has more in common with Ben Sira than with any other text in the tradition.—C.R.M.

496. J. J. PILCH, "The Art of Insult," *BibToday* 36 (3, '98) 179-184.

Mastery of language and the ability to turn a good phrase are marks of a true man in the Middle East. After considering the story of David and Goliath (1 Samuel 17) as an example of "push and shove" peppered with insults, the article discusses Jesus as a master of words and a master of insult.—D.J.H.

497. J. J. PILCH, "Games, Amusements, and Sports," *BibToday* 36 (4, '98) 250-255.

Cross-cultural research on games offers new insights on their presence during the biblical period. The article treats games across cultures, classifying games, streets and open places, children playing, sports, board games, and Greek games.—C.R.M.

498. P. J. W. SCHUTTE, "Egskeiding in die antieke Semitiese wêreld (Divorce in the ancient Semitic world)," *HervTeolStud* 53 (4, '97) 1123-1137.

This survey of divorce in the ancient Semitic world considers the evidence of the OT (e.g. Deut 24:1-3; Judg 15:1-6; 2 Sam 3:14-16), other Semitic literature (e.g. Code of Hammurabi), and rabbinic texts (Talmud, Mishnah). It concludes that divorce never became a casual or even an accepted phenomenon, especially in the Jewish community.—C.R.M.

499. B. SCHWANK, "Aschenbrot," *ErbAuf* 74 (4, '98) 325-327.

After explaining how Bedouin today bake barley bread on hot coals, the article examines some important biblical references to barley loaves (Judg 7:13; 1 Kgs 19:6, 8; Jn 6:9, 13) and reflects on the meaning of "unleavened" bread (Exod 12:8; 1 Cor 5:7-8). [A photograph of bread being baked on burning coals appears between pp. 328 and 329 of the same issue.]—D.J.H.

500. A. VAN AARDE, "Die konsep 'Seun van God' in Grieks-Romeinse en Hellenisties-Semitiese literatuur (The notion 'Son of God' in Graeco-Roman and Hellenistic-Semitic literature)," *HervTeolStud* 53 (4, '97) 1138-1160.

The article identifies three different notions of "Son of God" in Greco-Roman and Hellenistic-Semitic literature: the divine human as miracle worker, the preexistent God-like figure paradoxically associated with human fate, and the cosmological figure identified with God's wisdom. All three types occur in the NT as interpretations of the soteriological meaning of Jesus' birth and death.—C.R.M.

Archaeology

501. H. ABU UQSA, "Mʿrt qbwrh mhtqwph hrwmyt mmzrḥ lgbʿt ysp (tl ʾl-swmyryh) (A Burial Cave from the Roman Period East of Giv'at Yasaf)," *ʿAtiqot* 33 ('97) 39-46, 10*-11*.

This description of a salvage excavation conducted in 1992 in a rock-cut burial cave at Giv'at Yasaf gives particular attention to the coins (which support an early 3rd-century A.D. date) and the unusual character of the glass vessels (which may be due to chronological factors or to a difference in burial customs).—D.J.H.

502. Z. AMAR, "The Ash and the Red Material from Qumran," *DeadSeaDisc* 5 (1, '98) 1-15.

The "red material" discovered by V. Jones at Qumran in 1992 and identified by him as components of the incense burnt in the Temple is better interpreted as a cleaning material known in ancient Hebrew as *bôrît* ("lye") which was produced in the region by the inhabitants of Qumran and was one of their industries.—D.J.H.

503. D. T. ARIEL, "Coins from the Survey and Excavations at Ḥorvat Ḥermeshit (1988-1990)," *ʿAtiqot* 34 ('98) 1*-4*.

This catalogue of twenty-two coins from Ḥorvat Ḥermeshit attests to activity at the site from the 2nd century B.C. to the 1st century A.D., and probably also in the early Byzantine and Umayyad periods. [The same fascicle contains reports in Modern Hebrew by Z. Greenhut on excavations at Ḥorvat Ḥermeshit between 1988 and 1990 (pp. 121-172, 9*-10*), and by T. Winter on glass vessels from the site (pp. 173-177, 10*).]—D.J.H.

504. R. ARIELI, "Human Remains from the Har Haẓofim Observatory Tombs (Mt. Scopus, Jerusalem)," *ʿAtiqot* 35 ('98) 37-42.

Human remains were found in all four Second Temple period burial caves on Mount Scopus: in loculi (*kôkîm*), in ossuaries (23 of the 27 recovered), central pits, and repositories, as well as on benches. All caves were characterized by secondary burials. Remains of 53 individuals (38%) were found in ossuaries. Of these, 45% were adults and 55% were subadults. This ratio is characteristic of the Second Temple period. [The same fascicle contains a report in Modern Hebrew by S. Weksler-Bdolah on the burial caves and installations of the Second Temple period at the observatory on Mount Scopus (pp. 23*-54*, 161-163).]—D.J.H.

505. M. AVIAM, "Mʿrt qbwrh bkpr sg′wr (A Burial Cave at Sajur)," *ʿAtiqot* 33 ('97) 69, 13*.

At least two of the three deceased interred in a small rock-hewn burial cave at Sajur were placed on their backs with their heads to the north. Remains of a candlestick-type glass bottle (1st-2nd century A.D.) were found near the entrance to the burial chamber, at the legs of the deceased. [The same fascicle contains Aviam's report on a rock-cut tomb at Sha'ab (pp. 79-80, 14*), his report (with E. J. Stern) on burial caves near Ḥ. Sugar (pp. 89-102, 16*), and Stern's report on burial caves at Kisra (pp. 103-135, p. 17*).]—D.J.H.

506. M. AVIAM AND Y. GORIN-ROSEN, "Mʿrwt qbwrh bḥwrpyš (Three Burial Caves from the Roman Period at Ḥurfeish)," *ʿAtiqot* 33 ('97) 25-37, 9*.

The article describes the results of salvage excavations (in 1985 and 1993) of three Roman period burial caves near Ḥurfeish. The coins found near the skulls indicate that the pagan custom of payment to Charon was practiced.—D.J.H.

507. M. AVIAM AND E. J. STERN, "Qbwrh bʾrwnwt hrs bglyl btqwph hrwmyt (Burial in Clay Sarcophagi in Galilee During the Roman Period)," *ʿAtiqot* 33 ('97) 151-162, 19*.

Some 250 clay sarcophagi have been recovered from excavations of 2nd to 4th century A.D. tombs, mainly in Western Galilee. The sarcophagi have straight walls, flat bases, and wide rims. Their port of entry [see § 43-539] appears to have been 'Akko. They were used by pagans, Jews, and possibly early Christians.—D.J.H.

508. T. AXE, "Holy Places - Simply Places? Biblical Sites and their Authenticity," *Script Bull* 28 (2, '98) 69-76.

The article illustrates difficulties involved in ascertaining whether a Gospel site is genuine with reference to the Church of the Nativity in Bethlehem and the Holy Sepulchre Church in

Jerusalem. Despite the amount of research that has taken place, it is basic grassroots piety that establishes the popularity of religious sites and their authenticity in the eyes of most people.—D.J.H.

509. D. BAR, "Aelia Capitolina and the Location of the Camp of the Tenth Legion," *PalExplQuart* 130 (1, '98) 8-19.

The Tenth Legion, known as "Fretensis," was the regular garrison deployed by the Romans in Jerusalem after the destruction of the Temple in A.D. 70. The article shows that the question of the location of the legionary camp is still far from being settled. Josephus' description (*War* 7:1-5) and several archaeological finds from the city indicate that, while we cannot doubt the existence of the camp somewhere inside the city boundaries, the question of its actual location is still intriguing and unresolved.—C.R.M.

510. H. BEN DAVID, "Bty bd wyyṣwr šmn zyt byyšwby hgwln btqwpt hmšnh whtlmwd (Oil Presses and Oil Production in the Golan in the Mishnaic and Talmudic Periods)," *ʿAtiqot* 34 ('98) 1-61, 5*-6*.

This study of 112 oil presses from sixty sites in the Golan first considers their characteristic features and technology, and then reflects on their historical and economic significance. Toward the end of the Second Temple period the technology current in Judea spread into the Golan and Galilee. In the Byzantine period a special local technology developed in the Golan and in the neighboring basalt-rock areas. The oil presses are concentrated in the western central ("Lower Golan" in rabbinic sources) and southern Golan.—D.J.H.

511. D. BETZ ET AL., "Dokumentation neuer Texte," *ZeitAltheb* 11 (1, '98) 109-124.

Prepared by Betz, B. Ego, J. Kamlah, A. Lange, and D. Römheld, this installment [see § 42-1278] provides summaries of recent articles and books on inscriptions and other documents. The section on the Hellenistic-Roman period (pp. 116-124) is concerned almost entirely with texts from Qumran and Naḥal Ḥever.—D.J.H.

512. G. BIJOVSKY, "The Gush Ḥalav Hoard Reconsidered," *ʿAtiqot* 35 ('98) 77-106.

During the 1977-78 excavations at Gush Ḥalav in Upper Galilee, a hoard of 1,953 tiny coins (*minimi*) in a broken cooking pot was unearthed adjacent to the northwestern entrance of the synagogue in the western corridor. The article describes the coins types (based on a corpus of ca. 400 coins), analyzes the nature of the hoard (a depository for charity, meant as the daily donation to the synagogue), and establishes its deposition date (A.D. 551). Then it notes the appearance of Vandalic and Byzantine coins in the hoard and draws a general picture of the research and findings in Israel pertinent to these coin types. Also included are a catalogue of ca. 400 coins (pp. 87-99) and a table of Vandalic, Ostrogothic, and Justinianic *minimi* from Carthage found in Israel (pp. 100-104). [The same fascicle (pp. 107-108) contains a postscript by E. M. Meyers.]—D.J.H.

513. P. R. CALLAWAY, "A Second Look at Ostracon No. 1 from Khirbet Qumrân," *QumChron* 7 (3-4, '97) 145-170.

Ostracon No. 1 from Qumran is rather peculiar in its script, archaeological context, and place in Qumran and broader Jewish history. Its assignment by F. M. Cross and E. Eshel [§§ 42-1284, 1945] to a context relating to the Qumran community has proved to be an over-statement of the case. The ostracon was discovered at Qumran, but its handwriting cannot be considered "Qumranic" in the sense that the scripts on the scrolls are "Qumranic."—D.J.H.

514r. J. R. Clarke, *Looking at Lovemaking. Constructions of Sexuality in Roman Art 100 BC–AD 250* (Berkeley, CA: University of California Press, 1998).

A. Wallace-Hadrill, "Under the sign of the goat," *Times Literary Supplement* [London] June 12 ('98) 3-4.—Clarke's thesis that Roman sexual and public morality was different from our own is absolutely correct. However, his premise that works of art served a much wider social spectrum than elite-focused literature, and reflected constructions of sexuality at variance with that of the elite, is as difficult to sustain as it is interesting. There is a tendency throughout Clarke's presentation to soften Roman sex. But the openness of display of Roman sexuality is an openness of display of power founded on domination and slavery.—D.J.H.

515r. R. de Vaux, *Die Ausgrabungen von Qumran und En Feschcha.* Band 1A, *Die Grabungstagebücher* [*NTA* 41, p. 572].

R. D. Leonard, "Numismatic Evidence for the Dating of Qumran (Review article)," *QumChron* 7 (3-4, '97) 225-234.—The welcome and exhaustive presentation of 1,240 coins from Khirbet Qumran and 145 coins from 'Ain Feshkha permits greater study of the numismatic material than was possible with the previously published summaries and occasional references. From this evidence the period of Qumran's settlement can be estimated with much greater accuracy than formerly, especially when the Qumran coins (apart from the 561 coins of Tyre) are compared with those from Masada. The numismatic evidence does not require that Qumran was deserted for much of the reign of Herod the Great. Indeed, it seems that the rebuilding occurred soon after destruction.—D.J.H.

516. V. Egan and P. Bikai, "Archaeology in Jordan," *AmJournArch* 102 (3, '98) 571-606.

After describing general projects and surveys, this presentation of reports on recent archaeological activity in Jordan [see § 42-560] follows a chronological order: prehistoric, Bronze Age and Iron Age, Nabatean-Roman-Byzantine, and Byzantine-Islamic. Under the third heading there are reports on Wadi Ramm, Bir Madhkur, the great temple at Petra, Khirbet Qazone, the sanctuary of Zeus at Gerasa, 'Ain ez-Zara (Kallirrhoe), the Roman street project at Petra, the Roman Aqaba project, and Wadi el-Kharrar (al-Maghtas).—D.J.H.

517. S. Gibson and G. Avni, "The 'Jewish-Christian' Tomb from the Mount of Offence (Batn al-Hawa') in Jerusalem Reconsidered," *RevBib* 105 (2, '98) 161-175.

Nothing in the contents of the tomb or in the inscriptions on the ossuaries suggests that the so-called Jewish-Christian tomb on the "Mount of Offense" that was investigated by T. Chaplin and C. Clermont-Ganneau in 1873 was anything but a typical Jewish family tomb of the 1st century A.D. similar to many others found in the vicinity of Jerusalem. The appearance of a stylized Christian cross on one of the ossuaries suggests that some of the Jewish ossuaries within this early Roman tomb were reused by Christians during the Byzantine period.—D.J.H.

518. N. Golb, "Qadmoniot and the 'Yahad' Claim," *QumChron* 7 (3-4, '97) 171-173.

A blow-up of a photograph of Ostracon No. 1 from Qumran shows that the crucial word *yḥd* does not appear in line 8, thus vitiating the very large historical claim made for it by F. M. Cross and E. Eshel [§§ 42-1284, 1945].—D.J.H.

519. Y. GORIN-ROSEN, "Mʿrt qbwrh bkpr ysyp (A Burial Cave at Kafr Yasif)," *ʿAtiqot* 33 ('97) 71-77, 13*-14*.

The burial cave at Kafr Yasif was apparently in use for a short span of time. The glass vessels are of types well known from other burials in the region, and their chronological range covers the 3rd century and the first half of the 4th century A.D.—D.J.H.

520. C. H. GREENEWALT AND M. L. RAUTMAN, "The Sardis Campaigns of 1994 and 1995," *AmJournArch* 102 (3, '98) 469-505.

Excavations at Sardis in 1994 and 1995 further exposed a late Roman suburb, with houses and colonnaded streets of the 4th-7th centuries A.D. and a massive defense wall of the 6th-7th centuries A.D. Foundations for a crepis wall that curbed one of the largest tumuli in the Bin Tepe cemetery were also found. Other activities included geophysical resistivity and magnetic surveys, samplings of ancient quarries, and drilling/coring inside a large tumulus in Bin Tepe.—D.J.H.

521. E. GRZYBEK AND M. SORDI, "L'*Edit de Nazareth* et la politique de Néron à l'égard des chrétiens," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 120 ('98) 279-291.

In this study of the Greek imperial decree (διάταγμα) against violating tombs known as the "edict of Nazareth," Grzybek first (pp. 279-288) provides an introduction as well as discussions of its authorship (most likely Nero) and possible allusions to early Christian beliefs and practices (εἰς τὰς τῶν ἀνθρώπων θρησκείας). Then Sordi (pp. 288-291) gathers further evidence for the "Christian interpretation" and situates the decree in the context of historical events during Nero's reign.—D.J.H.

522. B. HALPERN, "Research Design in Archaeology. The Interdisciplinary Perspective," *NearEastArch* 61 (1, '98) 53-65.

As a maturing discipline, archaeology has added to its interlocutors scholars and amateurs with interests very different from the textually-based history out of which it sprouted. This consideration of the tendency for the objects of an excavation to incline away from historical and toward archaeological questions discusses the drift from history—implications for archaeological design, archaeology without history—lost enrichment and lost synergy, the encouragement of archaeological innovation through historical concerns, and archaeological data versus historical synthesis. It concludes that it is the challenge of synthesis in archaeology to transcend the limitations and perspectives arising from the concentration of one's labors on a particular mound.—C.R.M.

523. D. R. HILLERS, "Palmyrene Aramaic Inscriptions and the Bible," *ZeitAltheb* 11 (1, '98) 32-49.

Material contained in Aramaic inscriptions from Palmyra illuminates the dual divine title *yhwh ʾlhym* in Genesis 2–3, Abraham's purchase of tomb-property (see Genesis 14), and biblical Hebrew terms for "goddess."—D.J.H.

524. Y. HIRSCHFELD, "Early Roman Manor Houses in Judea and the Site of Khirbet Qumran," *JournNearEastStud* 57 (3, '98) 161-189.

In light of the analysis of the excavations of Qumran, and of the comparison between the remains of this site with those from other sites in Judea, and in view of what is mentioned in the historical sources, the article suggests that Khirbet Qumran was the nucleus of a large manor. The castle-like complex at Qumran and the estate located near ‘Ein Feshkha were probably owned by one of the king’s associates. In this case it is possible that the estate was supervised by a representative of the owner. The resemblance between Qumran and other sites in Judea proves that it was part of a kingdom-wide phenomenon that characterized Judea in the early Roman period. There is no evidence in the finds or in the historical sources that the Essenes inhabited the site of Qumran at any time, though it is possible that Essenes lived on the fringes of the estate of which Qumran was the center.—D.J.H.

525. L. K. HORWITZ, “Animal Bones from Ḥorbat Rimmon: Hellenistic to Byzantine Periods,” *ʿAtiqot* 35 (’98) 65-76.

The article reports on the examination of 1,443 animal bones and bone fragments recovered during excavations at Ḥorbat Rimmon between 1978 and 1981. The Rimmon faunal assemblage exhibits many features commonly found at Roman-Byzantine sites in the southern Levant: predominance of caprovines kept for meat and milk production with a secondary dependence upon cattle. The low frequency of pig remains is probably related to the presence of a predominantly Jewish population at the site in the Roman-Byzantine periods.—C.R.M.

526. R. KLETTER AND Y. RAPUANO, “A Roman Well at Khirbet Ibreiktas,” *ʿAtiqot* 35 (’98) 43-59.

A rescue excavation conducted at Khirbet Ibreiktas in 1993 revealed a round well, hewn into the *kurkar* stone. Its upper part was almost completely ruined prior to the excavation. An abundance of pottery (dated to the 3rd and 4th centuries A.D.), mostly store jar sherds, accumulated in the lower levels of the well. A few intact small vessels had also been thrown inside. The article presents descriptions of the pottery and glass vessels and a brief discussion of water wells on the coastal plain of Israel. [In the same issue (pp. 60-64) L. K. Horwitz and H. K. Mienis discuss faunal remains recovered from the fill of the well.]—C.R.M.

527. A. LEVY, “Bad Timing,” *BibArchRev* 24 (4, ’98) 18-23.

The roundel found at Qumran cannot be a sundial, since it is not configured correctly to tell time and does not look like other ancient sundials. It may have been a game board.—D.J.H.

528. Y. MAGEN, “Ancient Israel’s Stone Age. Purity in Second Temple Times,” *BibArch Rev* 24 (5, ’98) 46-52.

Stone vessels, unlike ceramic and glass vessels, were not subject to ritual impurity. Stone utensils first appear in the archaeological record in the second half of the 1st century B.C., and were most common in the 1st century A.D. These vessels—so critical to purity laws relating to the Jerusalem Temple—disappeared almost completely after the Roman destruction of the city in A.D. 70.—D.J.H.

529. J. S. MCKENZIE, A. T. REYES, AND A. SCHMIDT-COLINET, “Faces in the Rock at Petra and Medain Saleh,” *PalExplQuart* 130 (1, ’98) 35-50.

If it is correct to see the rock-cut faces at Petra (tomb 649) and Medain Saleh (tombs B22, B7, E8, B23, and B11) as evidence for the continuing iconography of Humbaba and the Gorgon in the 1st century A.D., then the Nabateans may have known that the two were in some sense equivalent. The article includes J. R. Green’s note (pp. 43-48) on the classification of some masks and faces from Petra.—D.J.H.

530r. E. M. MEYERS (ED.), *The Oxford Encyclopedia of Archaeology in the Near East* [*NTA* 42, pp. 423-424].

N. YOFFEE, "Encyclopedias 'R' Us," *AmJournArch* 102 (3, '98) 607-610.—No encyclopedia could wish for a better editor than Meyers or be better organized than this one. On the one hand, this encyclopedia is a stern directive to biblical archaeologists that they must become expert in archaeological method and theory. On the other hand, it is a plaintive advertisement to the larger archaeological community that biblical archaeologists are not a species apart from other archaeologists. The irony is, however, that the articles included on method and theory give precisely the impression that Near Eastern archaeologists need to catch up with their more professional brothers and sisters.—D.J.H.

531. M. NUN, "Has Bethsaida Finally Been Found?" *JerusalemPersp* 54 ('98) 12-31.

Modern maps do not show Bethsaida at what is the authentic site. Scholars of the Bethsaida Excavations Project have identified et-Tell, about three kilometers away from the Sea of Galilee, as the site for biblical Bethsaida (see *Bethsaida,* vol. 1, ed. R. Arav and R. A. Freund [*NTA* 41, p. 169]), excluding el-Araj as a candidate on the results of one random exploratory probe. Contemporary archaeologists have made the same false assumption as 19th-century travelers who did not realize that the shores of the Sea of Galilee 2,000 years ago were different than the shores that exist today. The long-standing debate over the location of Bethsaida can be resolved only by an extensive dig at el-Araj carried out during periods when the lake is at low water level.—C.R.M.

532. P. PARSONS, "A wealth of garbage," *Times Literary Supplement* [London] May 29 ('98) 3-4.

The salvage from Oxyrhynchus turned out to be unusually literate and well preserved, and this city has contributed more than most to the scholarly revolutions of the 20th century. It has provided important information about everyday life in antiquity, the rise of Christianity, and ancient Greek literature. The rediscovery of the Egyptian Greeks has opened windows long closed, and "Waste Paper City" looms large on these horizons.—D.J.H.

533. D. PORAT AND D. GOREN, "A Greek Epitaph from Sepphoris," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 120 ('98) 64.

An early Byzantine Greek inscription from Sepphoris reads "Tomb of Makarios, son of Ioustos, son-in-law of Marinos." Two of the three names are Latin.—D.J.H.

534. L. PORAT, "Mʿrwt qbwrh wmhsbh bḥwrbt kns — krmyʾl (Quarry and Burial Caves at Ḥ. Kenes [Karmiel])," *ʿAtiqot* 33 ('97) 81-88, 15*.

The article reports on excavations of three Roman period burial caves and a quarry at Ḥ. Kenes (Karmiel) in 1990, with particular attention to the artifacts (including coins).—D.J.H.

535. R. PUMMER, "How to Tell a Samaritan Synagogue From a Jewish Synagogue," *BibArchRev* 24 (3, '98) 24-35.

After surveying the history of the Samaritans (an offshoot of early Judaism), the article discusses Samaritan synagogues that have been excavated both inside Samaria and in the Diaspora. While there are many similarities between Samaritan and Jewish synagogues, some features make it possible to distinguish between them (e.g. different uses of the *lulav* and *etrog,* no depictions of animals or humans on mosaics, propinquity of the ritual bath).—D.J.H.

536. Y. RONEN, "The Weight Standards of the Judean Coinage in the Late Persian and Early Ptolemaic Period," *NearEastArch* 61 (2, '98) 122-126.

Judean authorities minted small, silver coins called *yhd* (*yĕhud*) during the late Persian period and throughout the Macedonian and early Ptolemaic periods. The inconsistency of the weight distribution of recovered *yhd* coins indicates that during the Ptolemaic period, and maybe also during the time of Macedonian hegemony, the Athenian obol system replaced the Persian *gerah* in determining weight.—C.R.M.

537. N. SAGIV, B. ZISSU, AND G. AVNI, "Mʿrwt qbwrh mymy hbyt hšny btl gwdd, šplt yhwdh (Tombs of the Second Temple Period at Tel Goded, Judean Foothills)," *ʿAtiqot* 35 ('98) 7*-21*, 159-160.

In the 1990 salvage excavations and survey at Tel Goded in the Judean foothills, four rock-cut caves of the Hellenistic and early Roman periods were excavated. It seems that these four caves were part of a large cemetery used by Jewish families from the 1st century B.C. to the first half of the 2nd century A.D.—D.J.H.

538r. H. SHANKS (ED.), *Archaeology's Publication Problem* [*NTA* 42, pp. 199-200].

G. BUCCELLATI, "Archaeology's Publication Problem," *NearEastArch* 61 (2, '98) 118-120.—While the presuppositions and conclusions articulated by the various authors are not untrue or inapplicable, they miss the basic roots of the problem. The primary reason for the congenital delay in archaeological publications is due to the fact that excavators strive to publish first and foremost depositional inferences rather than emplacement data (i.e. the cultural remains identified in the ground). Moreover, there is an excessive reliance on technology, as if by itself it could get reports published. But technique, without method, is as useless as it is deceptive.—D.J.H.

539. A. SHAPIRO, "Petrographic Analysis of Roman Clay Sarcophagi from Northwestern Israel and Cyprus," *ʿAtiqot* 33 ('97) 1*-5*.

The paper presents the petrographic analysis of clay sarcophagi and clay covering tiles from a number of burial caves in western Galilee and Cyprus [see § 43-507] dating to the late Roman period (second half of the 2nd century to the first half of the 4th century A.D.). A comparison of the lithology and the geologic setting of Israel, Cyprus, and the surrounding Mediterranean coasts, with the petrographic data, suggests a distant provenance for the examined samples, i.e. the sarcophagi and the covering tiles were imported to the site and not locally made.—C.R.M.

540. H. SMITHLINE, "Šlwš mʿrwt qbwrh mhtqwph hrwmyt bʾšrt (Three Burial Caves from the Roman Period in Asherat)," *ʿAtiqot* 33 ('97) 47-60, 11*-12*.

The article reports on three Roman period burial caves discovered in Asherat on the eastern fringe of the ʿAkko Plain in Western Galilee, and concludes that the finds are consistent with the culture that prevailed on the northern coastal plain in the 3rd and early 4th centuries A.D. [The same fascicle (pp. 61-67, 12*-13*) contains Y. Gorin-Rosen's analysis of glass vessels from burial caves at Asherat.]—D.J.H.

541. E. J. STERN AND Y. GORIN-ROSEN, “Mʿrwt qbwrh lyd kbry (Burial Caves Near Kabri),” *ʿAtiqot* 33 (’97) 1-22, 7*-8*.

The article reports on a 1990 salvage excavation of four Roman period tombs near Tel Kabri, with particular attention to their layout and the artifacts found in them. [The same fascicle (p. 23) contains an appendix by M. Aviam on the significance of the coin of Agrippa II from Cave 3 near Kabri.]—D.J.H.

542. V. TZAFERIS, “ʿśr šnwt mḥqr ʾrkyʾwlwgy bbʾnyʾs/qysryh šl pylypws (Ten Years of Archaeological Research at Baniyas),” *Qadmoniot* 31 (1, ’98) 2-17.

This illustrated report on recent archaeological excavations at Baniyas/Caesarea Philippi first discusses the history of the place and of the excavations that have been undertaken there. Then it gives a general overview of the recent excavations and considers the major finds associated with each of the seven strata. [The same fascicle contains Z. U. Maʿoz’s report on the sanctuary of Pan at Baniyas (pp. 18-25) and M. Hartal’s essay on the aqueduct to Baniyas (pp. 26-29).]—D.J.H.

543. S. WEKSLER-BDOLAH, “Mytqnym whṣybwt bggilloh šbyrwšlym (Installations and Rock-Cuttings at Giloh, Jerusalem),” *ʿAtiqot* 34 (’98) 179-193, 11*.

In a 1993 salvage operation at Giloh, twelve excavation areas were opened, revealing winepresses, a cistern, a cave, quarries, a plastered pool, and a masonry wall. The fourteen coins recovered create a chronological continuity from the Hasmonean to the Ottoman periods.—D.J.H.

544. K. WELCH, “The Stadium at Aphrodisias,” *AmJournArch* 102 (3, ’98) 547-569.

The article presents the preliminary results of an ongoing campaign of architectural and archaeological documentation of the stadium at Aphrodisias. After a description (plan and dimensions, cavea, exterior), it discusses the date (1st century A.D.), urban context, functions (athletics, processions, imperial cult festival), seating arrangements (seat inscriptions), significance of the stadium-amphitheater form, and the Aphrodisias stadium in late antiquity. The primary purpose of the stadium was to provide a venue for athletic competitions and for spectators to watch these competitions. The unusually complete architectural and epigraphical record at Aphrodisias provides important insight into the archaeology of the imperial cult festival.—C.R.M.

545. D. A. WELSBY, “Qasr al-Uwainid and Daʿajaniya: Two Roman Military Sites in Jordan,” *Levant* 30 (’98) 195-198.

The article focuses on the structural evidence for alterations to the defenses of two Roman military installations in Jordan. Daʿajaniya is particularly interesting because it is one of the few Roman forts to survive to parapet walk height, the walkway itself being preserved as a result of a subsequent heightening of the defenses.—D.J.H.

546r. G. J. WIGHTMAN, *The Walls of Jerusalem. From the Canaanites to the Mamluks* [*NTA* 39, pp. 550-551].

I. ESHEL AND K. PRAG (EDS.), *Excavations by K. M. Kenyon in Jerusalem 1961-1967*, vol. 4, British Academy Monographs in Archaeology 6 (Oxford: Oxford University Press, 1995).

D. BAHAT, “Two Recent Studies of the Archaeology of Jerusalem: Review Article,” *PalExplQuart* 130 (1, ’98) 51-62.—Wightman’s book, which is really a history of the urban development of Jerusalem, is full of data but contains many unfounded and unacceptable suggestions. The report of Kenyon’s excavations deals with the ancient cemeteries of the Mount of Olives and tombs discovered around the Old City of Jerusalem; it will certainly be appreciated by scholars concerned with Jerusalem’s archaeology and history.—D.J.H.

547. A. YARDENI, “Breaking the Missing Link,” *BibArchRev* 24 (3, ’98) 44-47.

F. M. Cross and E. Eshel [§§ 42-1284, 1945] have misread the Qumran ostracon, and so it cannot be used to relate the people who wrote the scrolls to those who lived at Qumran. The crucial line 8 should be read *wkwlʾyln ʾḥ[r* (“and every oth[er(?)] tree [. . .]”).—D.J.H.

Archaeology, §§ 43-113, 605, 695.

Dead Sea Scrolls

548. M. BACHMANN, “4QMMT und Galaterbrief, *mʿśy htwrh* und ΕΡΓΑ ΝΟΜΟΥ,” *ZeitNTWiss* 89 (1-2, ’98) 91-113.

The article first surveys the many points of contact between 4QMMT and Paul’s letter to the Galatians in content, structure, vocabulary, manner of theologizing, and group relations (“we,” “you,” “they”). Then it argues that in 4QMMT B2 and C27 the expression *mʿśy htwrh* refers to halakot, and explores the significance of the phrase for understanding Paul’s use of ἔργα and ἔργα νόμου.—D.J.H.

549. M. BROSHI, “From Allegro to Zeitlin,” *JerusalemPersp* 54 (’98) 34-35.

Since their discovery, the Dead Sea scrolls have been the subject of wild theorizing, heated debates, and irresponsible rumors. The claims made by S. Zeitlin and J. M. Allegro illustrate the rule that false, sensational, and “light” pseudo-information tends to drive genuine, serious, and good information out of circulation.—D.J.H.

550. D. BÜCHNER, “Inside and Outside the Camp: The Halakhic Background to Changes in the Septuagint Leviticus, With Reference to Two Qumran Manuscripts,” *Journ NWSemLang* 23 (2, ’97) 151-162.

The longer reading of Lev 17:3-4 with its material about the danger of slaughtering outside the camp appears in 4QLev^d (but not in 11QpaleoLev), the Septuagint, and the Samaritan Pentateuch. These additions constitute a typical example where midrashic expansion follows a halakic position (as seen in *Sifra* and *Leviticus Rabbah*).—D.J.H.

551. A. CAQUOT, “Les testaments qoumrâniens des pères du sacerdoce,” *RevHistPhilRel* 78 (2, ’98) 3-26.

The article presents comments on and translations of recently published texts from Qumran that consist of speeches attributed to ancestors of Aaron: *Testament of Levi* (1Q21; 4Q213, 213a, 213b, 214, 214a, 214b), fragments attributed to a testament of Levi (4Q540 and 541), *Testament of Kohath* (4Q542), *Testament of Amram* (4Q543-548), and a fragment of a history of the family of Amram (4Q549).—D.J.H.

552. A. CATASTINI, "Dell'importanza dell'errore significativo nella tradizione di testi contemporanei," *Henoch* 19 (2, '97) 243-245.

The article criticizes S. Venturini's incorrect reporting [§ 41-1895] of Catastini's position [§ 33-925] on the version of 1 Sam 10:27–11:1 preserved in 4QSamª, and suggests that he either made the same error as E. Tov did or simply followed Tov.—D.J.H.

553. J. H. CHARLESWORTH, "The Dead Sea Scrolls: Fifty Years of Discovery and Controversy," *PrincetonSemBull* 19 (2, '98) 116-133.

After reviewing the controversies surrounding the discovery of the Dead Sea scrolls and their publication, the article explains how the Qumran scrolls have contributed to the development of a new paradigm regarding pre-A.D. 70 Jewish society and religion. Then it discusses the impact of Qumran studies on three areas of biblical research: the Hebrew Scriptures, pre-rabbinic thought, and the NT and Christian origins.—D.J.H.

554r. J. J. COLLINS, *Apocalypticism in the Dead Sea Scrolls* [*NTA* 42, pp. 188-189].

P. SACCHI, "A New Step Towards a Deeper Knowledge of the Jewish Second Temple Thought," *Henoch* 19 (3, '97) 367-372.—This study of apocalyptic elements in the Qumran scrolls is a model of historical analysis applied to Jewish texts, especially those dating back to the 2nd century B.C. It is remarkable for its effort to go beyond the mere data of the documents toward a deeper understanding of Second Temple Jewish thought. The influence of the Enochic party on Qumran is widely corroborated.—D.J.H.

555. E. COTHENET, "Qumrân 50 ans après la découverte," *EspVie* 108 (7, '98) 145-150.

After a brief description of B. Gillerion's *De Qumrân à l'Évangile* (1997), this bulletin discusses the papers in E.-M. Laperrousaz (ed.), *Qoumrân et les Manuscrits de la mer Morte* (1997), that deal with the origins of the movement, the function of the site of Qumran, the history of the biblical text and the canon, and Qumran and the NT. It concludes with a short review of A. Paul's *Les Manuscrits de la mer Morte* (1997).—D.J.H.

556. H. M. COTTON AND E. QIMRON, "XḤev/Se ar 13 of 134 or 135 C.E.: A Wife's Renunciation of Claims," *JournJewStud* 49 (1, '98) 108-118.

A. Yardeni was right to regard XḤev/Se ar 13 as a waiver of claims; it is neither a receipt for a *kĕtûbbâ* nor a writ of divorce. However, there is no doubt that Shlamzion gave a writ of divorce to her husband, Eleazar son of Hananiah.—D.J.H.

557. B. W. W. DOMBROWSKI, "On the Context of 1QS VIII 1 f.," *QumChron* 7 (3-4, '97) 175-191.

After explaining the textual problems encountered in columns vii–ix in 1QS, the article proposes the following sequence: vii 22-25; viii 16b-27; ix 1-2; ix 7-11; ix 3-6; viii 1-16a; ix 12-14a. It provides a Hebrew text, a translation, and notes for the reordered text.—D.J.H.

558. H. AND E. ESHEL, "Htpylh lšlwmw šl ywntn hmlk, mzmr qnd wpšr lyšʿyh y (4Q448, Psalm 154 and 4QIsaª)," *Tarbiz* [Jerusalem] 67 (1, '97) 121-130.

E. Main's suggestion [see § 43-570] that 4Q448 is hostile to Alexander Jannaeus is difficult for syntactical reasons and should be discarded. As A. Lemaire has proposed, it is likely that 4Q448 A 5-10 is a complete unit; it presents a prayer of Hezekiah and Isaiah (see 2 Kgs

19:3-4; 2 Chr 32:20). The link between Psalm 154 and the prayer for the welfare of King Jonathan is the interpretation of Isa 10:28-34 in 4QpIsa^a in the light of Ptolemy Lathyrus' campaign against Judea in 103 B.C. The prayer for King Jonathan was composed (probably by a sectarian) after 103 B.C. but before the Pharisees' revolt against Alexander in 88 B.C.—D.J.H.

559. P. Flint, E. Ulrich, and P. W. Skehan, "A Preliminary Edition of 4QPs^j (4Q91)," *BullBibRes* 8 ('98) 89-96.

After an inventory of the Dead Sea Psalms scrolls, the article presents general comments on 4QPs^j (4Q91): description and significance; and format, textual character, date, and other features. Then it provides editions of its texts of Pss 48:1-9; 49:6(?); 49:9-12, 15, 17; and 51:2-5.—D.J.H.

560. P. A. Gramaglia, "1QS, XI, 21-22: Osservazioni lessicali," *Henoch* 19 (2, '97) 143-147.

At least two words in 1QS xi 21-22 can be explained on the basis of Syriac: *mgbl* ("mixture") and *mdwr* ("rot"). The Syriac root *zrq* suggests that *msyrwq* might be corrected to *mzyrwq* to yield the phrase "scattering" of molded mud.—D.J.H.

561. C. Hempel, "The Text of *4QD^a (4Q266)* 2 ii 3," *RevQum* 18 (70, '97) 299-301.

Reading *wb-* rather than *wm-* at the beginning of 4Q266 2 ii 3 (*wbkwl sbyly ḥt*[*ʾym*]—"and concerning all the paths of the sin[ners]")—results in a much better text.—D.J.H.

562. G. Ibba, "Alcune considerazioni sul tempo escatologico di 1QM I," *Henoch* 19 (3, '97) 283-294.

Careful attention to words and phrases that refer to eschatological time in column 1 of *War Scroll* reveals a theology of history according to which everything has been fixed beforehand by God, including the difficulties that the "sons of light" are to face.—D.J.H.

563. G. Ibba, "Gli angeli del 'Rotolo della guerra' (1QM)," *Henoch* 19 (2, '97) 149-159.

According to the Qumran *War Scroll,* the angels will fight in the eschatological battle, along with the "sons of light" and the "sons of darkness." The article discusses the various terms for angelic groups (*ʾlym, mlʾkym, qdwšym, rwḥy, dgl, gbwry, ṣbʾ/ṣbʾwt*) and the names of individual angels (Michael, Gabriel, Sariel, Raphael, Belial).—D.J.H.

564. Z. J. Kapera, "Current Bibliography on the Dead Sea Scrolls 1997 (Part II)," *QumChron* 7 (3-4, '97) 263-287.

This installment [see § 42-1333] provides bibliographical information for 268 books and articles on the Dead Sea scrolls and related topics.—D.J.H.

565. R. Kranenborg, "The Presentation of the Essenes in Western Esotericism," *Journal of Contemporary Religion* [Abingdon, UK] 13 (2, '98) 245-256.

The esoteric Essenes of H. P. Blavatsky and S. Lewis have nothing to do with the historic Essenes of antiquity. The foundation of the modern myth of the Essenes was H. F. Bahrdt's fictional life of Jesus (1782-84). The specific Jewish character of the ancient Essenes, particularly their emphasis on the true priesthood, is totally absent from the esoteric views. The idea that the Essenes were Aryans instead of Jews has an anti-Semitic background.—D.J.H.

566. H. KVALBEIN, "Die Wunder der Endzeit. Beobachtungen zu 4Q521 und Matth 11,5p," *ZeitNTWiss* 88 (1-2, '97) 111-125.

The recipients of the miracles in the so-called *Messianic Apocalypse* in 4Q521 are not individuals but rather all Israel at the end-time. The agent of these saving actions on Israel's behalf is God. The text speaks of the messianic age, without giving much information about the role of the messiah. While there are verbal agreements between 4Q521 and Mt 11:5/Lk 7:22, there are fundamental differences in structure and historical context.—D.J.H.

567. A. LEMAIRE, "Un fragment araméen inédit de Qumrân," *RevQum* 18 (70, '97) 331-333, plate 3.

The vocabulary in the five-line Aramaic fragment (now in a private collection) published in this article suggests that the text deals with a priestly sacrificial ritual.—D.J.H.

568. G. LEONARDI, "I documenti extra-biblici de Qumrân e le origini della comunità essenica (secondo gli studi di F. García Martínez e collaboratori)," *StudPat* 45 (1, '98) 127-136.

As a way of surveying recent developments in Qumran research, the article discusses the Italian editions of three books by García Martínez: *Gli uomini di Qumrân* (1996, with J. Trebolle Barrera); *Testi di Qumrân* (1996); and *Introduzione alla letteratura di Qumrân* (1997).—D.J.H.

569. W. J. LYONS AND A. M. REIMER, "The Demonic Virus and Qumran Studies: Some Preventative Measures," *DeadSeaDisc* 5 (1, '98) 16-32.

So long as scholars continue to label texts such as 4Q510 and 511, 11Q11, and 4Q560 as "magic" of a type equivalent to that found in the anti-sorcery legislation of Deut 18:9-14, the puzzle will remain as to how a community committed to this Deuteronomic legislation could create and preserve such magical texts. The answer is painfully obvious when the "magic virus" is removed. For the Qumran sectarians who created, preserved, and cherished these texts, nothing in them resembled magic or sorcery. These were simply texts that allowed them to deal with threats to their community, much as community discipline and purification rites dealt with various threats.—D.J.H.

570. E. MAIN, "Hʿrh ʿl mgylh 448 mmʿrh 4 šl qwmrʾn (A Note on 4Q448)," *Tarbiz* [Jerusalem] 67 (1, '97) 103-119.

The Qumran text (4Q448) that mentions King Jonathan (i.e. Alexander Jannaeus) asks God to "rise up against" (*ʿwr ʿl*) him, not to bless him. This interpretation [see § 43-558] concurs with the general negative attitude of the Qumran corpus against the Hasmoneans.—D.J.H.

571. C. MARTONE, "A proposito di un passo di *4Q visioni di 'Amram* in alcune interpretazioni recenti," *RivistStorLettRel* 33 (3, '97) 615-621.

With reference to the interpretations proposed by J. T. Milik, F. García Martínez, and

K. Beyer, the article discusses whether the meaning of *hʿkn* in 4Q‘Amram^{b} 1 14 is “viper, serpent” or derives from the root *ḥʾk* (“laugh”).—D.J.H.

572. C. MARTONE, “Un inno di Qumran dedicato a ‘Re Gionata’ (4Q448),” *Henoch* 19 (2, ’97) 131-141.

The article presents transcriptions, translations, and commentaries for the Hebrew texts of Psalm 154 and the *Prayer for King Jonathan* contained in 4Q448. It suggests that the manuscript was introduced into Qumran in order to copy the text of Psalm 154, the *Prayer for King Jonathan* (Alexander Jannaeus or, more probably, Jonathan Maccabeus) notwithstanding.—D.J.H.

573. E. A. MURO, “The Greek Fragments of Enoch from Qumran Cave 7 (*7Q4, 7Q8, & 7Q12 = 7QEn gr = Enoch* 103:3-4, 7-8),” *RevQum* 18 (70, ’97) 307-312, plate 1.

On the basis of the physical and textual affinities shared by fragments 7Q4 1, 7Q8, and 7Q12, one can conclude that they are an ensemble, which in turn can certainly be identified with the Greek version of *1 Enoch* 103. This finding supports G. W. Nebe’s identification for fragments 7Q4 1 and 7Q8, and excludes all other possible identifications that have previously been proposed for the individual fragments.—C.R.M.

574. M. PÉRÉZ FERNÁNDEZ, “*4QMMT:* Redactional Study,” *RevQum* 18 (70, ’97) 191-205.

The calendar (A) in *4QMMT* is independent of the other two parts. The notable differences in syntax, lexicon, and content between the halakic (B) and the exhortative (C) parts reveal not only a division in the document but perhaps the rewriting of an earlier text. A priestly faction with a Sadducean leaning may have originally formulated a selection of halakot in which they explicitly distinguished themselves from the opinion of a proto-Pharisee group.—D.J.H.

575. É. PUECH, “Messianisme, eschatologie et résurrection dans les manuscrits de la mer Morte,” *RevQum* 18 (70, ’97) 255-298.

The article discusses various Qumran texts (and tombs) for the information that they provide about eschatology (with particular attention to the expression “the end of days”), messianism (the royal messiah, the prince of the congregation, the shoot of David; the priestly messiah; the eschatological prophet or the precursor), and the future life (of which resurrection was an important element). The Essenes awaited the coming of the messianic kingdom and the day of the divine visitation at the end of time for the retribution of the wicked in the fire of hell and for the recompense of the righteous in the resurrection of the flesh—the transformation-glorification of the human condition on a new earth in the company of God and his angels.—D.J.H.

576. É. PUECH, “Quelques résultats d’un nouvel examen du *Rouleau de Cuivre (3Q15),*” *RevQum* 18 (70, ’97) 163-190.

Research on the text engraved on the Qumran *Copper Scroll* (3Q15) has greatly benefited from the restoration process carried out by specialists at the laboratory of Électricité de France. The article discusses advances in deciphering particular texts and in determining the best readings, as well as in understanding the content of the work (especially regarding the amounts of the deposits, the abbreviations of personal names in Greek, and place names).—D.J.H.

577. É. PUECH, "Sept fragments grecs de la *Lettre d'Hénoch* (*1 Hén* 100, 103 et 105) dans la grotte 7 de Qumrân (= *7QHéngr*)," *RevQum* 18 (70, '97) 313-323.

The article identifies seven Greek fragments from Qumran Cave 7 with material at the end of the Greek version of *1 Enoch:* 7Q11 = *1 Enoch* 100:12; 7Q4 1 + 7Q12 + 7Q14 = *1 Enoch* 103:3-4; 7Q8 = *1 Enoch* 103:7-8; 7Q13 = *1 Enoch* 103:15; and 7Q4 2 = *1 Enoch* 105:1. There are no valid reasons for identifying the Cave 7 Greek fragments with NT texts.—D.J.H.

578. F. RAURELL, "Isaïas-LXX i Isaïas-Qumran," *RevistCatTeol* 22 (2, '97) 395-407.

After raising general questions about the text of Isaiah, the article considers the value of the Qumran manuscripts for a better understanding of the Septuagint version of Isaiah with reference to the *Vorlage* of the Isaiah-LXX and 1QIsaª, and to the interpretive character of 1QIsaª. Then it discusses the Isaiah-LXX in relation to the Masoretic text and 1QIsaª, and concludes with observations on the similarities between the LXX and 1QIsaª in dealing with the text.—D.J.H.

579. E. REGEV, "The Sectarian Controversies about the Cereal Offerings," *DeadSeaDisc* 5 (1, '98) 33-56.

During the Second Temple period three disputes existed regarding cereal offerings: whether a cereal offering was to be brought with each sin offering, the eating of the cereal offerings of the well-being sacrifice and the thanksgiving cakes, and the question of the hour until which it was permitted to eat the thanksgiving cakes. In these disputes there was no agreement among the Pharisees, Sadducees, and the Qumran sect about the manner of sacrifice and the consumption of the cereal offerings. Each group had at least one halakah in which they were in dispute with the other two.—D.J.H.

580. M. L. SATLOW, "4Q502 A New Year Festival?" *DeadSeaDisc* 5 (1, '98) 57-68.

4Q502 should be understood neither as a marriage ritual (M. Baillet) nor as a "golden age" ritual (J. M. Baumgarten). Rather, it is more probably a "new year" ritual marking the beginning of Nisan.—D.J.H.

581. A. SCHREMER, "Divorce in Papyrus Ṣeʾelim 13 Once Again: A Reply to Tal Ilan," *HarvTheolRev* 91 (2, '98) 193-202.

Ilan [see § 41-579] argued that Papyrus Se'elim 13 is a bill of divorce given by a woman to her husband. However, not only has Ilan not shown this to be the case, but in fact her translation and reading are simply wrong, thus rendering her conclusions baseless. The document is essentially a declaration made by the wife Shelamzion, who confirms that after having received a bill of divorce from her husband Eleazar, she has no financial claims against him. [The same issue (pp. 203-204) contains a response by Ilan.]—D.J.H.

582. S. SEGERT, "Access to the Dead Sea Scrolls – III," *CommViat* 40 (1, '98) 44-72.

This third installment [see § 42-1347] in a survey of research on the Dead Sea scrolls deals with recently published linguistic tools, translations, collections of articles, and books about the Dead Sea scrolls.—D.J.H.

583. S. SHAPIRO, "Supplementary Comment Concerning the Identity of Qumran," *QumChron* 7 (3-4, '97) 215-223.

These supplementary notes [see § 42-1349] deal with the battle of Papyron, Qumran/

Papyron's inner water system, the papyrus route, what may be revealed in the subterranean reservoir, and the Essene solar calendar. Also included is a table comparing the "establishment" concepts and Shapiro's positions on the water system, cemetery, identity, and function of Qumran.—D.J.H.

584. C. J. SHARP, "Phinehan Zeal and Rhetorical Strategy in *4QMMT*," *RevQum* 18 (70, '97) 207-222.

The driving rhetorical purpose of 4QMMT was to challenge the practice of intermarrying with Gentiles. This thesis is suggested by the heuristic key in C 31-32 with its allusion to Phinehas' zeal (see Ps 106:31; Num 25:1-13). It helps also to show that C 4-8 concerns taking foreign wives and to explain the rhetorical organization of the halakot (see especially B 48-49, 70, 75-76, 79). The tradition of Phinehas provided the writers of 4QMMT with a powerful biblical precedent for a call to active resistance against the pervasive hellenizing of their time.—D.J.H.

585. A. SHEMESH, "The Origins of the Laws of Separatism: Qumran Literature and Rabbinic Halacha," *RevQum* 18 (70, '97) 223-241.

This detailed analysis of the separatist laws of the Qumran sect argues that these laws are rooted in the sect's reading of the Torah and based upon biblical exegesis. It first shows that the instruction to love the sons of light and hate the sons of darkness (1QS i 9) is closely tied to the sect's interpretation of Lev 19:16-18, and compares this interpretation with that of the rabbis. Then it compares 1QS v 13-20 on outsiders with *Jubilees* 22:16-22 and rabbinic sources on Gentiles.—C.R.M.

586. K. STENDAHL, "Qumran and Supersessionism—and the Road Not Taken," *Princeton SemBull* 19 (2, '98) 134-142.

In the Qumran texts one can see with greater clarity that the driving force behind supersessionism is the claim to be the true, authentic, and only legitimate continuity to the inherited history. The evidence for the analogous Christian claim is the Christian Bible itself with its OT and NT. In order to break the spine and spell of supersessionism, we should carefully think about whether that habit of claiming continuity must not be coupled with an awareness that new things do emerge, developments that do not call for the legitimizing or delegitimizing of the Other.—C.R.M.

587. I. R. TANTLEVSKIJ, "Elements of Mysticism in the Dead Sea Scrolls (Thanksgiving Hymns, War Scroll, Text of Two Columns) and Their Parallels and Possible Sources," *QumChron* 7 (3-4, '97) 193-213.

With reference to various passages in *Hodayot,* 4Q491, and related texts, the article suggests that the motif of the ascent of the deceased righteous members of the community (and probably also of the remote past) to the heavens and their transition into the category of gods (i.e. angel-like beings) can be traced to ancient local Canaanite and Israelite beliefs. In fact, the concept of the Rephaim interpreted to mean "healers" may be at the root of the term "Essenes" (*ʾsyyʾ* = "healers" in Aramaic).—D.J.H.

588. E. J. C. TIGCHELAAR, "*4Q499* 48 + 47 (par *4Q369* 1 ii): A Forgotten Identification," *RevQum* 18 (70, '97) 303-306.

Two of the larger fragments (47 and 48) of 4Q499 preserve an almost complete overlap with 4Q369 (*Prayer of Enosh*). This overlap and the vocabulary of the other fragments indicate that 4Q499 is another copy of *Prayer of Enosh.*—D.J.H.

589. E. J. C. TIGCHELAAR, "Some More Small *11Q1* Fragments," *RevQum* 18 (70, '97) 325-330, plate 2.

To make more complete the edition of the paleo-Hebrew Leviticus scroll from Cave 11, the article presents some small fragments of 11Q1 found in Box 988 of the Rockefeller Museum in 1996.—D.J.H.

590. E. TOV, "The Dimensions of the Qumran Scrolls," *DeadSeaDisc* 5 (1, '98) 69-91.

The article provides data pertaining to the length and contents of individual Qumran scrolls, the sizes of columns and writing blocks, and the different sizes of scrolls containing the same composition. This comparative information is important for the reconstruction of individual columns, sheets, and scrolls.—D.J.H.

591r. W. TYLOCH, *Rękopisy z Qumran nad Morzem Martwym* (Warsaw: Książka i Wiedza, 1997).

Z. J. KAPERA, "Tyloch's Translation of the Manuscripts from Qumran at the Dead Sea (Review Article)," *QumChron* 7 (3-4, '97) 235-252.—The article first discusses Tyloch's personal qualities, his life (1927-90), academic career, and his scholarly output in the Qumran field. Then it describes the volume that presents Tyloch's translations of thirteen Qumran texts (first published between 1963 and 1984), the principles on which they were based, and the other contents of the volume.—D.J.H.

592. N. A. VAN UCHELEN, "Halakhah at Qumran?" *RevQum* 18 (70, '97) 243-253.

After introductory comments on halakic aspects of the Dead Sea scrolls, the article compares prescriptive portions and paragraphs from *Damascus Document, Temple Scroll,* and *Miqṣat Maʿaśeh Ha-Torah* and mishnaic prescriptive statements with a view to shedding some light on the function of the former. It first discusses the macroform of the three Qumran texts, and then treats the microform (pronominal forms, verb forms, inverted forms, argumentative forms, and sociolinguistic forms). While the Qumran documents under consideration and the mishnaic treatises without a doubt belong to the prescriptive type of texts in general from a formal point of view, whether or not there is enough reason to place both categories under the heading "halakah" still remains to be seen.—C.R.M.

593. G. VERMES, "Qumran Research: Retrospect and Prospect," *JournJewStud* 49 (1, '98) 119-124.

The article first gives a balance sheet of fifty years of achievements and failures regarding the archaeology of Qumran and the edition of the manuscripts. Then as a way of showing the present lively and healthy state of Qumran studies it describes and evaluates sixteen recently published books.—D.J.H.

594. H.-G. VON MUTIUS, "Die Bedeutung von *wayyēḥālēq* in Genesis 14,15 im Licht der komparativen Semitistik und der aramäischen Qumranschrift *Genesis Apokryphon XXII,8ff,*" *BibNotiz* 90 ('97) 8-12.

The expression *wrmh ʿlyhwn blylyʾ mn ʾrbʿ rwḥyhwn* ("and he fell upon them by night from all four sides") in 1QapGen xxii 8 supports the rendering of *wyḥlq* in Gen 14:15 as "surround/encompass."—D.J.H.

595. S. White Crawford, "A Response to Elizabeth Owen's '4QDeut^n: A Pre-Samaritan Text?'" *DeadSeaDisc* 5 (1, '98) 92-94.

The claim that 4QDeut^n is "pre-Samaritan" was made only in the author's 1988 unpublished doctoral dissertation but not in a published work. Owen's conclusion [§ 42-1343] that 4QDeut^n is a non-aligned text is sound; it is non-aligned because it is an excerpted text.—D.J.H.

Dead Sea Scrolls, §§ 43-4, 51, 104, 211, 241, 502, 511, 513, 515r, 518, 524, 527, 547, 604, 617, 619, 634, 652, 719.

Jewish World

596. G. Aranda Pérez, "El destierro de Babilonia y las raíces de la apocalíptica," *EstBib* 56 (3, '98) 335-355.

After observations about the concept of apocalyptic (apocalyptic and the "apocalypses," the newness of apocalyptic), the article discusses the relation between apocalyptic and exile in some recent explanations of the origin of apocalyptic: a Mesopotamian or Persian origin, the links with prophecy and with the myth of Gen 6:1-4, and the transcendent dimension in apocalyptic thought. Then it considers some elements in the exile that coincide with the configuration of "apocalyptic": the continuing presence of the theme of exile, a new vision of history, consciousness of newness in divine revelations, new ideas about the messiah, and the origin of evil and the devil.—D.J.H.

597. K. Atkinson, "Toward a Redating of the Psalms of Solomon: Implications for Understanding the *Sitz im Leben* of an Unknown Jewish Sect," *JournStudPseud* 17 ('98) 95-112.

This investigation proposes that the present corpus of *Psalms of Solomon* is the product of a later redactor, who collected a number of psalms that document the theology and significant historical events of an unknown Jewish sect residing in Jerusalem. The earliest of these psalms dates just prior to Pompey's arrival in 63 B.C., and the latest actually describes Herod the Great's siege of Jerusalem in 37 B.C. There is virtually no evidence that supports maintaining the Pharisaical authorship of these psalms. They should be viewed as a further witness to the theological diversity that existed within various Jewish sectarian groups residing in Jerusalem during the late 1st century B.C through the early 1st century A.D.—C.R.M.

598. M. Barker, "Beyond the Veil of the Temple: The High Priestly Origins of the Apocalypses," *ScotJournTheol* 51 (1, '98) 1-21.

The veil of the Temple which screened the Holy of Holies was regarded as the boundary between earth and heaven, and those who entered the Holy of Holies were entering heaven. The mixture of subjects in apocalyptic texts (throne visions, lists of the secrets of creation, surveys of the past and the future) represents the knowledge given to those who passed beyond the veil of the Temple. This suggests that the material in the apocalypses originated with the high priests, since they were the ones who passed through the veil to the Holy of Holies.—D.J.H.

599. C. BEGG, "The Assassination of Ishbosheth According to Josephus," *Antonianum* 73 (2, '98) 241-253.

The article compares the accounts of Ishbosheth's assassination in 2 Sam 4:1-12 and Josephus' *Antiquities* 7:46-52 under three headings: exposition, the assassination, and sequels. It concludes that Josephus' account evidences a noteworthy agreement in 2 Sam 4:6a with the Septuagint against the Masoretic text, an emphasis on the motivations of the assassins and the ironic contrast between their expectations as to how David would respond to their deed and his actual reaction, and a preoccupation with the contemporary problem of intra-Jewish violence.—D.J.H.

600. C. BEGG, "David's Capture of Jebus and Its Sequels According to Josephus. Ant. 7,60b-70," *EphTheolLov* 74 (1, '98) 93-108.

This comparison of the biblical accounts of David's capture of Jebus/Jerusalem and its sequels (2 Sam 5:6-16; 1 Chron 11:4-9 + 14:1-7; and 3:5-9) with Josephus' narrative in *Antiquities* 7:60b-70 is divided into three segments: Jerusalem seized, David's building measures, and David's later family. Through his various rewriting techniques, Josephus clarified and explicated matters left unaddressed by the biblical texts, integrated the "Jebus episode" into the wider flow of his narrative, and accentuated the stature and initiative of David in the proceedings. He deliberately sent "mixed signals" to his double audience, i.e. cultivated Greco-Roman readers and fellow Jews.—D.J.H.

601. C. BEGG, "David's Dismissal by the Philistines according to Josephus," *TheolZeit* 54 (2, '98) 111-119.

1 Samuel 29 tells of David's humiliating, though not unwelcome, dismissal from the Philistine expedition against Israel. This article compares the Josephan version and its biblical source under two headings: David challenged (1 Sam 29:1-5/*Ant.* 6:351-354a), and David dismissed (1 Sam 29:6-11/*Ant.* 6:354b-356a). It concludes that Josephus knew 1 Samuel in several textual forms, rewrote the biblical text with various techniques (streamlining, more flowing presentation, etc.), and sought to address both Roman and Jewish readers.—D.J.H.

602. C. BEGG, "David's First Sparing of Saul According to Josephus," *Laurentianum* 39 (1-3, '98) 455-471.

This investigation of Josephus' retelling (in *Ant.* 6:282-291) of the story of David's initial sparing of Saul's life according to 1 Samuel 24 is divided into three segments: Saul spared, David's speech, and Saul's reply. It concludes with observations on the text-form(s) employed by Josephus, his rewriting techniques, and message to his dual audience of cultivated Gentiles and fellow Jews.—D.J.H.

603. C. BEGG, "The Return of the Ark according to Josephus," *BullBibRes* 8 ('98) 15-37.

This examination of the retelling of 1 Sam 6:1–7:1 by Josephus in *Antiquities* 6:7-18 is divided into three sections: consultation, from Philistia to Beth-shemesh, and from Beth-shemesh to Kiriath-jearim. It concludes with general observations on Josephus' biblical texts, his rewriting techniques (additions/expansions, omissions/abridgments, rearrangements, modifications/adaptations), and efforts at making the story more palatable to cultivated and demanding Gentile readers.—D.J.H.

604. S. Bergler, "Jesus, Bar Kochba und das messianische Laubhüttenfest," *Journ StudJud* 29 (2, '98) 143-191.

The special interest in the feast of Tabernacles in the Bar Kokhba letters (see P. Yadin 52, 57, 59) should be understood against the background of the "end-time" vision set forth in Zechariah 14. The association of Zechariah 14 and Tabernacles in turn helps to explain certain features in Mark 11 parr. and in John's Gospel (see 7:1-52; 8:12; cf. 10:22-39). The article includes an excursus (pp. 174-178) on Sukkot symbolism in Revelation, and concludes with reflections on the significance of Tabernacles for the Bar Kokhba movement and its links to the Maccabean revolt.—D.J.H.

605. E. Blum, "Der 'Schiqquz Schomem' und die Jehud-Drachme BMC Palestine S. 181, Nr. 29," *BibNotiz* 90 ('97) 13-27.

Analysis of the Yehud-drachma known as BMC Palestine S. 181, Nr. 29, suggests that the phrase *wʿl knp šqwṣ mšwmm* ("and upon the most abominable wing is/sits a desolator") in Dan 9:27 alludes polemically to an aristocratic Jewish depiction of YHWH as the "god of heaven" (Baal Shamen).—D.J.H.

606. R. Burnette-Bletsch, "At the Hands of a Woman: Rewriting Jael in Pseudo-Philo," *JournStudPseud* 17 ('98) 53-64.

Through subtle alterations of and drastic additions to the biblical text (Judges 4), ps.-Philo in *Biblical Antiquities* 31 transformed the story of Jael to serve the needs of Palestinian Jews in the 1st century A.D. Just as Deborah realized that "our fathers are dead" (30:7), ps.-Philo's audience must have felt that their glorious past was far behind them. The women who take upon themselves the political and military leadership of Israel in this story, by virtue of their gender, are part of the weakest group in ancient society. Likewise, the Jews of the 1st century must have realized that they were the least and the weakest among the world's nations. Through the empowerment of God, Jael acts with incredible strength and courage despite the social limitations placed upon her gender.—D.J.H.

607. P. Capelli, "Le Menadi e le Sirene degli ebrei d'Egitto. Nota a *Oracula Sibyllina* 5,55," *Henoch* 19 (3, '97) 341-348.

It is likely that *Sibylline Oracles* 5:55 originally read μαινάδες αἰάξουσι ("Maenads will mourn"). This reading is metrically correct and fits the traditional role of the Maenads (and Sirens) as mournful spirits.—D.J.H.

608. A. Catastini, "Testo antiocheno e *Vetus Latina:* su alcune pubblicazioni recenti," *Henoch* 19 (1, '97) 81-93.

The article first describes and evaluates three recently published books: S. P. Brock, *The Recensions of the Septuagint Version of I Samuel* (1996); B. A. Taylor, *The Lucianic Manuscripts of 1 Reigns* (2 vols., 1992-93); and N. Fernández Marcos, *Scribes and Translators. Septuagint and Old Latin in the Books of Kings* (1994). Then it reflects on these books in the wider context of research on the history of the OT text.—D.J.H.

609. J. J. COLLINS, "Natural Theology and Biblical Tradition: The Case of Hellenistic Judaism," *CathBibQuart* 60 (1, '98) 1-15.

After considering the origin of the term "natural theology," the article focuses on Wisdom of Solomon to explore the following topics: wisdom and Greek philosophy, the knowledge of God, the polemic against idolatry, and the holy people. Natural theology appealed primarily to the upwardly mobile Jews of Alexandria, who wanted to embrace Greek culture without abandoning their own religion. But the tension between universalism and particularism uncovered in Wisdom of Solomon was no minor theological problem. Natural theology may have much in common with biblical revelation, and the two can coalesce on occasion. But ultimately they rest on quite different presuppositions and can never be fully reconciled.—D.J.H.

610. M. DAISE, "Samaritans, Seleucids, and the Epic of Theodotus," *JournStudPseud* 17 ('98) 25-51.

The study proposes a historical occasion to account for the Samaritan authorship of Theodotus' epic poem περὶ Ἰουδαίων. It first reviews evidence that demonstrates that Samaritans were capable of contemplating and executing violence against religio-political opponents during the Hellenistic period. Then it discusses and defends J. D. Purvis's argument that the Samaritans were supporters of the Ptolemies at the close of the 3rd century B.C. Finally it applies certain implications of Purvis's hypothesis to the epic of Theodotus and contends that the poem can plausibly be read as a Samaritan response to the political crisis that they faced in the late 3rd and early 2nd centuries B.C.—C.R.M.

611. B. N. FISK, "Scripture Shaping Scripture: The Interpretive Role of Biblical Citations in Pseudo-Philo's Episode of the Golden Calf," *JournStudPseud* 17 ('98) 3-23.

In his version of the golden calf episode (*Bib. Ant.* 12; see Exodus 32 and Deuteronomy 9) ps.-Philo cites in close proximity Gen 11:6 (in *Bib. Ant* 12:3) and Gen 12:7 (in *Bib. Ant.* 12:4), the former as fulfilled prophecy and the latter as explicit divine self-citation. These examples show that the broader biblical context illuminates the role that secondary citations play in the narrative logic and argument of *Biblical Antiquities,* and that the "meaning" of the story is generated by the "fusion" of text and intertext. In the "proto-midrash" of ps.-Philo, Scripture shapes Scripture.—D.J.H.

612. M. GILBERT, "The Hebrew Texts of Ben Sira a Hundred Years after their Discovery," *ProcIrBibAssoc* 20 ('97) 9-23.

The article discusses how the discovery of Hebrew texts of Sirach shed light on the book for nearly two decades after 1896, and for the last thirty years or more has renewed interest in the work of Ben Sira. After surveying the complex textual tradition of this work, it considers the impact of several believing communities on the transmission of the text, and examines its renewed reading in light of the Hebrew fragments.—D.J.H.

613. M. GILBERT, "The Last Pages of the Wisdom of Solomon," *ProcIrBibAssoc* 20 ('97) 48-61.

After showing how recent scholarship has established the literary unity of the book of Wisdom, the article discusses Wisdom 16–19 as a typical Jewish rereading of the event of the exodus, shows how these chapters actualized the exodus for the Jewish community of the author's time, and explores how they link the exodus and eschatology.—D.J.H.

614. A. P. HAYMAN, "The 'Man from the Sea' in 4 Ezra 13," *JournJewStud* 49 (1, '98) 1-16.

The description of the "Man from the Sea" in *4 Ezra* 13:1-13a reflects the ancient mythic pattern of Ba'al's conflict with Yam/Sea and Mot/Death. The "Man from the Sea" can be none other than YHWH. This text confirms the correctness of the view that the Son of Man figure in Daniel 7 and the NT reflects the continuation in another form of a very old Israelite way of picturing YHWH the divine warrior.—D.J.H.

615. R. HAYWARD, "The Chant of the Seraphim and the Worship of the Second Temple," *ProcIrBibAssoc* 20 ('97) 62-80.

It is remarkable that there is no direct mention of the chant of the Seraphim ("Holy, holy, holy . . .") being sung in the worship of the Second Temple. After discussing the Hebrew text of Isa 6:1-4, the article traces the history of its exegesis (with reference to the Septuagint, *Jubilees, Targum of Isaiah, 1 Enoch,* and other evidence) and considers what these texts reveal about its possible liturgical use. Two divergent contemporary appraisals of the Second Temple's status may have affected the sources regarding the chant of the Seraphim. Hostile assessments of the Second Temple are hardly concerned with its worship, which they regard as flawed. Favorable assessments are reticent, possibly shielding sacred mysteries from profane discussion.—D.J.H.

616. B. HEININGER, "Totenerweckung oder Weckruf (ParJer 7,12-20)? Gnostische Spurensuche in den Paralipomena Jeremiae," *StudNTUmwelt* 23 ('98) 79-112.

Paraleipomena Jeremiou (also known as *4 Baruch*) 7:12-20 is remarkable for its description of an eagle who talks to Jeremiah and restores a dead man to life. After presenting the Greek text and a translation of 7:12-20, the article discusses the principal motifs in the passage, its tradition and redaction, the characterization of the eagle, the transformation of the eagle into a gnostic savior figure and the raising of the dead as a call to awaken, and the presence of a gnosticizing Christian redaction in 7:13c-15c, 18a-20e.—D.J.H.

617. D. HENSHKE, "Qdwšt yrwšlym: byn ḥz˝l lhlkh hkkittyt (The Sanctity of Jerusalem: The Sages and Sectarian *Halahkah*)," *Tarbiz* [Jerusalem] 67 (1, '97) 5-28.

The article analyzes the differences of opinion between the Pharisaic sages and the sectarian halakah during the Second Temple period with regard to the halakic status of Jerusalem. Since the source of the problem was in contradictory biblical verses on the subject, particular attention is given to the contrasting systems of biblical exegesis.—D.J.H.

618. M. HILLAR, "The Logos and Its Function in the Writings of Philo of Alexandria. Greek Interpretation of Hebrew Thought and Foundations of Christianity. Part One," *JournRadRef* 7 (3, '98) 22-37.

When Philo introduced the Stoic concept of the Logos into Judaism, the Logos changed from a metaphysical entity into an extension of the divine and transcendental anthropomorphic being and a mediation between God and humankind. Philo offered various descriptions of the Logos: the utterance of God, the divine mind, agent of creation, transcendent power, and universal bond.—D.J.H.

619. R. INFANTE, "Michele nella letteratura apocrifa del giudaismo del Secondo Tempio," *VetChrist* 34 (2, '97) 211-229.

The article considers portrayals of the archangel Michael in various parts of *1 Enoch*

(Book of Watchers, Book of Dreams, Book of Parables), Qumran manuscripts, and other Second Temple Jewish texts as mediator or intercessor, executor of divine judgment, guardian, patron of Israel, head of the angels, and so forth.—D.J.H.

620. K. H. JOBES, "How an Assassination Changed the Greek Text of Esther," *ZeitAltWiss* 110 (1, '98) 75-78.

The characterization of Haman as a Βουγαῖος in the Greek versions of Esther goes far in explaining why the LXX gives the name of the king as Artaxerxes (MT = Ahasuerus). The Greek Esther anachronistically labels Haman as a "Bougaion" to characterize him as a potential assassin of the king (Bagoses—variant Bougaios—was a Persian general who assassinated Artaxerxes III in 333 B.C.). Subsequently, Haman's epithet was mistakenly construed as a historical reference and the name of the king "corrected" to Artaxerxes.—C.R.M.

621r. A. KABASELE MUKENGE, *L'unité littéraire du Livre de Baruch,* Études Bibliques, nouvelle série 38 (Paris: Gabalda, 1998).

J. LUST, "The Book of Baruch. A Note on a 'Magisterial' Monograph," *EphTheolLov* 74 (1, '98) 78-82.—Kabasele displays prudence and wisdom in formulating his conclusions. Without overlooking the tensions, especially between the prosaic first part and the poetic second part of Baruch, he rightly emphasizes the unifying elements. With some hesitation, he defends the position that Greek Baruch as a whole is a translation of a Hebrew original. The differences in style are explained by the freedom of the translator and as the result of a nonsystematic revision. In a second edition, Kabasele should enter into a more explicit dialogue with O. H. Steck who appears to defend similar, though not identical, positions.—D.J.H.

622. I. KALIMI, "History of Interpretation. The Book of Chronicles in Jewish Tradition from Daniel to Spinoza," *RevBib* 105 (1, '98) 5-41.

This history of the interpretation of 1 and 2 Chronicles covers its utilization in biblical and pseudepigraphical literature (Daniel, 1 Esdras, Sirach, *Lives of the Prophets,* etc.), by Jewish-Hellenistic historians (Eupolemus, Josephus), in the Dead Sea scrolls (biblical manuscripts, 4Q522), in rabbinic literature (Mishnah, Talmud, and Midrashim; Targum; Jewish liturgy), in the mosaic inscription of the ancient synagogue at En-Gedi, by medieval commentators, and by J. S. del Medigo and B. de Spinoza.—D.J.H.

623. H. M. KAMSLER, "Philo Judaeus: Linking Biblical Judaism and Hellenistic Beliefs," *Jewish Bible Quarterly* [Jerusalem] 26 (2, '98) 111-115.

This brief note on Philo's significance as a conduit linking Hellenistic thought and biblical beliefs treats the Jews of Alexandria, Jewish belief and Greek philosophy, Philo's life and work, the worlds of perception and conception, concepts of God, and logos and Torah.—C.R.M.

624. S. P. KEALY, "Galilee in Jesus' Time," *ProcIrBibAssoc* 20 ('97) 81-94.

Noting that Galilee has become a major focus of study, the article discusses the social setting of Galilee, three modern portraits of Galilee, and recent archaeological excavations in Galilee. It gives particular attention to the significance of these developments in scholarship for understanding Jesus.—D.J.H.

625. C. H. KNIGHTS, "The *Abode of the Blessed:* A Source of the *Story of Zosimus*?" *JournStudPseud* 17 ('98) 79-93.

The article proposes that along with *History of the Rechabites* (chaps. 8–10), already identified as one of the sources of *Story of Zosimus* [see §§ 38-1744; 40-1225; 42-2033], a second coherent text and source called (for the sake of clarity) *Abode of the Blessed* can be discerned in chapters 11–12 and 14–16. Composed in Greek before A.D. 850, this Jewish pseudepigraphon commends intercessory prayer to "the sons of men," and provides them with a word of encouragement: It is possible to live the devoted life in this world, and death can be the gate to eternal life.—D.J.H.

626. K. KOENEN, "Von der todesmutigen Susanna zum begabten Daniel. Zur Überlieferungsgeschichte der Susanna Erzählung," *TheolZeit* 54 (1, '98) 1-13.

After describing the differences in content between the Theodotionic and Septuagint versions of the Susanna story, the article argues that there is no direct literary dependence between them, and that both reflect an earlier version. It concludes that determining the precise historical situation in which either version originated is difficult.—D.J.H.

627. M. KONRADT, "Menschen- oder Bruderliebe? Beobachtungen zum Liebesgebot in den Testamenten der Zwölf Patriarchen," *ZeitNTWiss* 88 (3-4, '97) 296-310.

Although there is general agreement about the prominence of the command to love one's neighbor (see Lev 19:18) in *Testaments of the Twelve Patriarchs,* there is some debate about its scope. The article contends that the command to love the neighbor functions as a summary formulation of the social will of God. It does not seem to be limited to "brothers," nor is it understood simply in a universalist way. Rather, it is a general love command that is to be made concrete according to the social situation and circumstances.—D.J.H.

628. R. G. KRATZ, "Die Entstehung des Judentums. Zur Kontroverse zwischen E. Meyer und J. Wellhausen," *ZeitTheolKirch* 95 (2, '98) 167-184.

Delineating the origins of Judaism involves a critical examination of sources. With reference to the Aramaic documents in Ezra 4–7, E. Meyer showed confidence in historical analogy and defended their authenticity, whereas J. Wellhausen insisted on the special qualities and literary character of the Jewish tradition. In fact the tradition presupposes the historical analogy.—D.J.H.

629. K.-S. KRIEGER, "Priester, Bandenchef, Geschichtsschreiber. Leben und Werk des Flavius Josephus," *BibKirch* 53 (2, '98) 50-54.

Until the 19th century Josephus was the most widely read historian of antiquity, and his works were regarded as the historical commentary to the NT. This introduction to Josephus' life and work discusses his birth into a priestly family, his activities during and after the Jewish War, and his major writings. [The same issue contains F. Siegert's report on the Münster Josephus-Project (pp. 87-88) and a description of L. Feuchtwanger's 1932 novel *Der jüdische Krieg* (pp. 89-91), as well as reviews of several books on Josephus (pp. 92-102).]—D.J.H.

630. K.-S. KRIEGER, "Das reinigende Feuer. Die Zerstörung des Zweiten Tempels in der Darstellung des Josephus," *BibKirch* 53 (2, '98) 73-78.

In his account of the destruction of the Jerusalem Temple in A.D. 70 Josephus exonerated the Romans and placed the blame on the rebels as lawless robbers who profaned the sanctuary and trusted in weapons rather than in God. He believed that God abandoned the Second Temple as he did the First Temple, and interpreted its destruction as a purification.—D.J.H.

631r. J. L. KUGEL, *The Bible as It Was* [*NTA* 42, p. 422; § 42-2034r].

L. T. JOHNSON, "An Inexhaustible Text," *Commonweal* 125 (13, '98) 26, 28-29.—At the most superficial level, Kugel's anthology of ancient interpretations of the Torah offers rich resources for the study of comparative scriptural interpretation. At a deeper level, this book invites readers into a world that is imaginatively shaped by the reading and study of the Bible as a source of wisdom and life. Although any renewal of biblical theology must take into account the ancient tradition of reading so brilliantly presented by Kugel, the historical-critical moment also should not be ignored but should in some fashion be dialectically incorporated.—D.J.H.

632. H. LICHTENBERGER, "Josephus über Johannes den Täufer, Jesus und Jakobus," *BibKirch* 53 (2, '98) 67-71.

The article presents translations and explications of Josephus' reports about John the Baptist (*Ant.* 18:116-119), Jesus (*Ant.* 18:63-64), and James the Lord's brother (*Ant.* 20:199-203), with particular attention to their historical significance and authenticity.—D.J.H.

633. J. LIESEN, "First-Person Passages in the Book of Ben Sira," *ProcIrBibAssoc* 20 ('97) 24-47.

The discovery of the Hebrew manuscripts of Sirach has considerably complicated the issue of the first-person passages. After an overview of the history of the interpretation of the first-person passages and a classification of the various scholarly approaches to them, the article focuses on Sir 24:23-29 as the link between the speech of personified Wisdom and an autobiographical note from the author. Then it investigates the phenomenon of short first-person texts in the additions and variants with reference to 31:10.—D.J.H.

634. B. W. LONGENECKER, "The Wilderness and Revolutionary Ferment in First-Century Palestine: A Response to D.R. Schwartz and J. Marcus," *JournStudJud* 29 (3, '98) 322-336.

According to Schwartz and Marcus, Isa 40:3 had instructive, programmatic force in leading Jewish revolutionaries out into the wilderness where they prepared themselves for the invading procession of Israel's God against Israel's enemies. But examination of relevant passages from Josephus' writings and the Dead Sea scrolls indicates that the evidence for the revolutionary interpretation of Isa 40:3 is relatively sparse and unimpressive. Instead, the narrative of the Hebrews' wilderness trek and conquest of the land under Moses and Joshua has far more to commend itself as the narrative precursor to the revolutionaries' retreat into the wilderness.—D.J.H.

635. J. MAIER, "Die biblische Geschichte des Flavius Josephus," *BibKirch* 53 (2, '98) 55-58.

Josephus' *Jewish Antiquities* 1–11 has been read for centuries by Christian theologians as authoritative for the Jewish understanding of the Bible during the NT period. After outlining the contents of these books, the article discusses the value and use of their sources, the claim to neither add nor omit anything (*Ant.* 1:17), and the special authority of the Torah.—C.R.M.

636. B. MAYER-SCHÄRTEL, "Das Frauenbild des Josephus," *BibKirch* 53 (2, '98) 84-86.

The article highlights Josephus' misogynistic tendencies by considering his portrayal of biblical women, treatment of grounds for divorce (see *Ant.* 4:253), description of the Essenes, critique of emancipatory tendencies (see *Ant.* 15:259-260), and wholesale attribution of negative qualities to women. Finally it compares Josephus' presentation with the NT.—C.R.M.

637. S. S. MILLER, "On the Number of Synagogues in the Cities of 'Ereẓ Israel," *JournJewStud* 49 (1, '98) 51-66.

The study analyzes traditions pertaining to the number of synagogues in Jerusalem at the end of the Second Temple period, and in amoraic Tiberias and Sepphoris. That no synagogue edifices have been found in Jerusalem from the Second Temple period raises serious questions as to how we define and identify these "houses of assembly" during that time. The same can be said with regard to the land of Israel in the talmudic period. Scholars have come to recognize that behind the term "synagogue" lurks more than a single phenomenon. In particular the Greek term συναγωγή and the Hebrew phrase *bêt kĕneset* need not refer to formal, well defined structures, since they also connote the congregation that gathered for various types of communal religious expression. Jerusalem, Tiberias, and Sepphoris may all have been teeming with such places, but we will only know how to recognize and identify them once we fine-tune our approach to the sources.—C.R.M.

638. S. D. MOORE AND J. C. ANDERSON, "Taking It Like a Man: Masculinity in 4 Maccabees," *JournBibLit* 117 (2, '98) 249-273.

4 Maccabees both subverts and supports the ancient hegemonic construction of masculinity. Eleazar and the boys outman Antiochus Epiphanes, who has them tortured to death for their faithfulness to their ancestral religion. That a physically feeble old man and a small group of boys should overcome an elite male in his prime challenges the hegemonic concept of masculinity. What is even more striking, however, is that the mother of the seven boys also "takes it like a man." The exemplary self-mastery that the boys demonstrate proves them worthy of the designation "men" (14:11), but so does the even greater self-mastery displayed by their elderly, widowed mother (15:23, 28-30; 16:14), who endures still greater agonies (14:11; cf. 16:2). Paradoxically the prime exemplar of masculinity in *4 Maccabees* is a woman.—D.J.H.

639. A. R. MÜLLER, "Eine neue Textausgabe von Jesus Sirach," *BibNotiz* 89 ('97) 19-21.

After describing various features of P. C. Beentjes's *The Book of Ben Sira in Hebrew. A Text Edition of All Extant Hebrew Manuscripts and a Synopsis of All Parallel Hebrew Ben Sira Texts* (1997), the article warns against the uncritical use of this book, points out errors in the edition of MS A (Sir 3:6–16:26), and notes some debatable readings.—D.J.H.

640. M. MULZER, "Josephus und der Text des Alten Testaments," *BibKirch* 53 (2, '98) 59-60.

Josephus' paraphrase of the OT in *Antiquities* 1–13 represents an early form of the reception of the biblical text. It is important for the history of both the Greek Bible and the Hebrew text.—D.J.H.

641. M. OEMING, "Der Glaube Abrahams. Zur Rezeptionsgeschichte von Gen 15,6 in der Zeit des zweiten Tempels," *ZeitAltWiss* 110 (1, '98) 16-33.

With particular attention to the theme of the faith of Abraham, the article traces the history of the interpretation of Gen 15:6 in the Masoretic text; the Septuagint; Neh 9:7-8; Sir 44:20; 1 Macc 2:52; *Jubilees;* 4Q225; and the NT (Rom 4:9-10; Gal 3:5-7; Jas 2:15-17; Heb 11:8-19), respectively.—D.J.H.

642. J. PASTOR, "Josephus and Social Strata: An Analysis of Social Attitudes," *Henoch* 19 (3, '97) 295-312.

Josephus viewed Jewish society as a highly stratified pyramid in which the *archiereis* were on top, with the *hieroi,* the *dynatoi,* the *gnorimoi,* the rich, and the common folk below them in descending order. Each class had its own privileges and responsibilities. The preeminence of the high priesthood was generally recognized until the great revolt of A.D. 66-70. The revolutionaries' success in toppling Josephus' class from power provoked his resentment and contempt.—D.J.H.

643. B. W. R. PEARSON, "Dry Bones in the Judean Desert: The Messiah of Ephraim, Ezekiel 37, and the Post-Revolutionary Followers of Bar Kokhba," *JournStudJud* 29 (2, '98) 192-201.

The tradition concerning the Messiah of Ephraim and its connection with Bar Kokhba came from a period before the Second Revolt. Its connection with the story of the sinfully over-zealous Ephraimites and the death of the Messiah of Ephraim in battle date to a period immediately following the revolt, when Roman reprisals against the Jewish people were particularly harsh, and would have presumably garnered much anti-Bar Kokhba sentiment. The accrual of the dry-bones visions of Ezekiel 37 to the tradition concerning the Messiah of Ephraim and his followers may relate to the widespread reinterment of the bones of the Bar Kokhba revolutionaries who died in the Judean Desert. The reinterment operations may reflect a belief in the literal resurrection of the participants of the revolt or may simply have been a tangible way of showing their belief in the eventual resurrection of their cause.—D.J.H.

644. A. PEZHUMKATTIL, "Wisdom-Seeking: A Way to Moral Perfection. A Study on Sir 6:18-37," *Biblebhashyam* 23 (3, '97) 129-150.

Ben Sira in 6:18-37 imparts his teachings on the necessity of seeking wisdom as a means to moral perfection in three segments. They consist of invitations and instructions on perseverance in wisdom-seeking (6:18-22), constant companionship and service to wisdom (6:23-31), and practical instructions (6:32-37).—D.J.H.

645. F. RAURELL, "Il binomio 'santità' (ἁγιωσύνη) e 'gloria' (δόξα) di Dio nei LXX," *RevistCatTeol* 22 (2, '97) 231-244.

The article first considers God as ἅγιος in the Septuagint: the name of God, the Holy One of Israel, the Incomparable One, and love as the basic characteristic of God's holiness. Then it discusses the δόξα of God in the context of God's holiness, spirit, glory, and word.—D.J.H.

646. K. SCHMID, "Esras Begegnung mit Zion. Die Deutung der Zerstörung Jerusalems im 4. Esrabuch und das Problem des 'bösen Herzens,'" *JournStudJud* 29 (3, '98) 261-277.

The central theological question of *4 Ezra* is, How can human beings attain salvation despite their "evil heart"? Vision 4 (9:26–10:59) contains a surprising solution to the existential and theoretical problems raised in Visions 1–3. It interprets the catastrophic destruction of Jerusalem in A.D. 70 as God's last soteriological measure by which Israel can resist the force of the "evil heart." Only grieving and suffering with Zion can free the human heart from the snares of sin and lead to righteousness before God and salvation in the divine judgment.—D.J.H.

647. H. SCHÜNGEL-STRAUMANN, "'Von einer Frau nahm die Sünde ihren Anfang, ihretwegen müssen wir alle sterben' (Sir 25,24). Zur Wirkungs- und Rezeptionsgeschichte der ersten drei Kapitel der Genesis in biblischer Zeit," *BibKirch* 53 (1, '98) 11-20.

Taking Sir 25:24 as its starting point, the article notes two approaches—eroticizing and demonizing—to Genesis 1–3 and 6:1-4 in various Jewish and Christian texts. Then it discusses the portrayals of Eve in OT Apocrypha (*Jubilees, 1 Enoch*), Apocrypha from the early Christian period (*Life of Adam and Eve*), and Pauline texts (1 Cor 11:2-16; 14:33b-36; 1 Tim 2:8-15).—D.J.H.

648. J. SIEVERS, "Josephus und die Zeit 'zwischen den Testamenten,'" *BibKirch* 53 (2, '98) 61-66.

After discussing the intention and sources of Josephus' *Jewish War,* the article considers his portrayals of the Hasmonean period and of Herod and his time in both *Jewish War* and *Antiquities,* and concludes with reflections on his reliability as a historian.—D.J.H.

649r. A. STANDHARTINGER, *Das Frauenbild im Judentum der hellenistischen Zeit* [*NTA* 40, p. 564].

G. BOHAK, Joseph and Aseneth *and the Jewish Temple in Heliopolis* [*NTA* 41, p. 570].

A. PIÑERO, "Literatura judeo-helenistica intertestamentaria. José y Asenet: Imagen de la mujer, nueva hipótesis interpretativa," *EstEcl* 73 (284, '98) 129-134.—These two studies of *Joseph and Aseneth* highlight once more the importance of Hellenistic-Jewish literature for understanding the NT and its world. Standhartinger's analysis of the image of women in the two recensions of the work leads her to raise the possibility of female authorship. Bohak's hypothesis that *Joseph and Aseneth* should be read as a fictional history by a Heliopolitan Jew in the mid-2nd century B.C. (or later) that "foretells" and justifies the establishment of the Jewish temple in Heliopolis in Egypt constitutes a revolution in understanding the purpose and origin of the book.—D.J.H.

650. A. STROBEL, "Zum Problem der Aufbewahrung der heiligen Gewänder," *ZeitNTWiss* 89 (1-2, '98) 114-117.

The article treats the issue of the high priest's garments (see Exodus 39) and cultic purity with reference to Josephus' comments in *Antiquities* 18:90-95 about the priest's high-festival clothing and everyday garments. It focuses on the informative notice in *Antiquities* 18:93 about a stone room or depository where the holy vestments were stored and relates this to issues of purity with respect to the manufacture of boxes for storing the bones of the dead and the use of stone containers in Pharisaic practice.—C.R.M.

651. G. TAUBERSCHMIDT, "Concerns about the Septuagint as a Basis for Old Testament Textual Decisions," *NotesTrans* 11 (4, '97) 52-56.

In many instances the LXX translators followed principles identified by modern theory as characteristic of good translation practice. In a considerable number of cases where the LXX has been thought to follow a different *Vorlage,* the differences from the MT are in fact due to the application of translation techniques that give rise to freer rather than literal word-for-word renderings of the MT.—C.R.M.

652. J. E. TAYLOR, "A Second Temple in Egypt: The Evidence for the Zadokite Temple of Onias," *JournStudJud* 29 (3, '98) 297-321.

Critical comparison of Josephus' contradictory accounts about the establishment of a Jewish temple in Egypt by a Zadokite high priest named Onias (see *War* 1:31-33 and *Ant.* 12–13) indicates that this temple was built by Onias III (and not Onias IV) to bolster support for anti-Seleucid Jews in Judea and to continue the proper worship of God when the Jerusalem Temple and its cultus were considered to have been plundered, altered, and defiled under Jason and Menelaus. Apart from parallels based on esteem for the Zadokite priesthood and the presence of a kind of military colony presented in 1QSa and 1QM (and fragments), a further similarity may have existed between those who supported the Egyptian temple at Heliopolis ("Sun City"—Tell el-Yehoudieh?) and those who wrote some of the Qumran scrolls: a belief in the solar calendar.—D.J.H.

653. T. THATCHER, "Literacy, Textual Communities, and Josephus' *Jewish War,*" *JournStudJud* 29 (2, '98) 123-142.

This study of the role of literacy in the Jewish War complements the work of those scholars who have attempted to explain the First Jewish Revolt in terms of the socio-economic context of pre-A.D. 70 Roman Palestine. It applies and documents B. Stock's four-stage sequence in the development of a "textual community" to Josephus' presentation in *War* under three headings: literacy increases in actual or symbolic value, a new "philosophy," and establishment response. It concludes that the textual community paradigm highlights the genuine religious sentiments of the various rebel groups described in *War,* and that Josephus' account is typical of institutional attempts to suppress textual communities by labeling them heretical and offering a counter interpretation of the sacred texts in question.—C.R.M.

654. G. D. TULLY, "The στρατάρχης of *Legio* VI Ferrata and the Employment of Camp Prefects as Vexillation Commanders," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 120 ('98) 226-232.

Josephus (see *War* 2:531, 544) used the term στρατάρχης not as the technical equivalent of a specific rank in the Roman army but rather as a more general word for "commander" or "leader." Thus Turannius Priscus and Priscus were one and the same person. While Priscus held the "rank" of *praefectus castrorum* (στρατοπεδάρχης), his "assignment" at the time of Cestius Gallus' Judean campaign was as the commander (στρατάρχης) of a vexillation from the Sixth Legion.—D.J.H.

655. J. VAN RUITEN, "The Garden of Eden and Jubilees 3:1-31," *Bijdragen* 57 (3, '96) 305-317.

In rewriting Genesis 2–3 the author of *Jubilees* in 3:1-31 was not merely putting his own views into the biblical text. Rather, as a careful reader he tried to solve difficulties in the biblical text, especially by harmonization and by supplying details. The point of departure was most often the biblical text, though there seems also to have been influence from current interpretations (e.g. Eden as a sanctuary, Adam as a priest).—D.J.H.

656. G. VELTRI, "Letteratura etico-sapienziale del primo medioevo. Alcuni frammenti dalla geniza del Cairo," *Henoch* 19 (3, '97) 349-366.

The early dating (1st or 2nd century A.D.) proposed for the Cairo Genizah *Wisdom Text* by A. Harkavy, K. Berger, L. Belléli, and A. P. Hayman cannot be accepted. The 11th-century dating suggested by S. Schechter is preferable on the basis of the work's imitative biblical style, use of philosophical (medieval) vocabulary, and gnomic ideas.—D.J.H.

657. M. VOGEL, "Josephus' *Contra Apionem* und der antike Antijudaismus," *BibKirch* 53 (2, '98) 79-83.

After characterizing the situation of Judaism during the Roman empire as between privilege and persecution, the article considers ancient anti-Judaism as reported by Philo in *Legatio ad Gaium* 349-367, anti-Judaism in Greco-Roman literature, Josephus as an apologist for Judaism, and whether *Contra Apionem* is an apology or propaganda.—C.R.M.

658. M. G. WECHSLER, "The Purim-Passover Connection: A Reflection of Jewish Exegetical Tradition in the Peshitta Book of Esther," *JournBibLit* 117 (2, '98) 321-327.

The Peshitta's rendering of Hebrew *pûr* in Esth 9:26a as *pĕṣḥā* most likely reflects a Jewish exegetical tradition (see *y. Meg.* 1:5) that linked Purim and Passover through their common theme of national redemption.—D.J.H.

659. I. M. YOUNG, "Israelite literacy: interpreting the evidence," *VetTest* 48 (2, '98) 239-253, (3, '98) 408-422.

After commenting on methods scholars have employed to assess the extent of literacy in ancient Israel, the first installment briefly highlights W. V. Harris's approach in *Ancient Literacy* (1989) to assessing literacy in the Greco-Roman world and suggests that the same arguments can be transferred to the biblical world. Then it surveys ancient Israelite written sources (mainly biblical) and catalogues who is said to read and write. Finally it offers additional comments on "reading" and "writing" in ancient Hebrew. An appendix treats the educational success of the rabbis. The second installment attempts to suggest what we may know about the extent of literacy in ancient Israel under the following headings: "reading and writing," Lachish Letter 3, archaeology and chronology, army officers, and priests. It concludes that the hypothesis that scribes, priests, and the upper class formed the literate segment of ancient Israelite society seems to be the best reading of the evidence. The majority of the population had access to the literate world only through intermediaries. Also included are an excursus on the uses of literacy and an appendix on the Royal Steward inscription (ca. 700 B.C.) from Jerusalem.—C.R.M.

Jewish World, §§ 43-175, 273, 406, 579, 682, 710, 719, 744.

Rabbinics

660. E. M. CHEVLEN, "Discovering the Talmud," *First Things* [New York] 85 ('98) 40-44.

The Babylonian Talmud has been the daily reading of thousands of people for fifteen hundred years. It contains not only explications of the written Torah but also philosophical speculations, discussions of etymology, recipes for medicinal remedies, anecdotes concerning biblical figures, astronomical observations, and even advice concerning one's sex life. The *daf yômî* (one double-sided page per day) approach has been facilitated by the Schottenstein edition.—D.J.H.

661. U. EHRLICH, "'When You Pray Know Before Whom You Are Standing' (*bBer.* 28b)," *JournJewStud* 49 (1, '98) 38-50.

This study proposes to elucidate the underlying reasons for the choice of the standing posture for the prayer par excellence (*Tefillah,* i.e. the Eighteen Benedictions) and to examine its broader conceptual significance. It also aims to use the standing posture to illustrate the essential importance of nonverbal aspects of prayer in order to advocate bringing these elements from the periphery to the center of scholarly discussion. It concludes that the standing posture for the *Amidah* prayer incarnates the experience of the intimate encounter between the worshipper and God.—C.R.M.

662. S. EMANUEL, "The 'European Genizah' and Its Contribution to Jewish Studies," *Henoch* 19 (3, '97) 313-340.

The term "European Genizah" refers to thousands of pages detached from Hebrew manuscripts and reused in bookbindings and as covers of archival files. These pages were found for the most part in central Europe. After explaining the historical and cultural background, the article notes differences from the Cairo Genizah and gives a short history of research. Next it suggests some possible contributions from this material: lost books, new versions of known works, additional witnesses to texts of rare works, and additional witnesses for the preparation of critical editions. Then it outlines an agenda for future research: a systematic inventory of all the fragments, cataloguing, and joining isolated pages and attempts at reconstruction.—D.J.H.

663. D. GOLDENBERG, "Scythian-Barbarian: The Permutations of a Classical Topos in Jewish and Christian Texts of Late Antiquity," *JournJewStud* 49 (1, '98) 87-102.

Greco-Roman sources use "Scythian" as a synonym of the distant northern peoples, "Ethiopian" for the distant southern peoples, and the pairing Scythian/Ethiopian to denote geographic extremes and uncivilized behavior. The article highlights a group of rabbinic texts that use a similar figure of speech (substituting barbaria[n] for Ethiopia[n]) for the same purpose. In Col 3:11 this figure of speech appears with the same sense of geographic extremes and the attendant connotation of racial extremes.—C.R.M.

664. R. GRADWOHL, "'Jeder, der keine Frau hat, ist kein Mensch.' Eva in der Tradition des Judentums," *BibKirch* 53 (1, '98) 35-38.

This survey of rabbinic texts concerning Eve is divided into four parts: Eve's birth, Eve the wife, Eve the tempted temptress, and Eve the mother of humankind.—D.J.H.

665. D. W. HALIVNI, "Revelation, Textual Criticism, and Divine Writ," *Judaism* 47 (2, '98) 193-213.

The incongruities of the Pentateuch and its disparities with observed laws are not the new discoveries of modern textual science. After showing that some of the problems that trouble modern critical scholars were already known to the very people responsible for canonization, the article points out how the agents of canonization worked to make their legacy viable nonetheless. Then moving through the history of subsequent Judaism, it studies the interplay between the maculate written word and corrective oral traditions or exegesis as this relationship proceeded through several stages, consonant always with the intellectual spirit of the age and leading finally to the theological challenge of the present day—Jewish faith confronted by the science of textual criticism.—D.J.H.

666. R. HAYWARD, "Abraham as Proselytizer at Beer-Sheba in the Targums of the Pentateuch," *JournJewStud* 49 (1, '98) 24-37.

Both the vocabulary and the biblical setting of Gen 21:33 show how easily that verse could be pressed into service to present Abraham as a Jewish missionary. There is, however, no direct evidence older than the 1st century A.D. that Gen 21:33 was so understood. With the exception of *Targum Onqelos,* the Aramaic Targums of Gen 21:33 make Abraham inform strangers about the God of Israel, who is the God of the universe. This suggests that the 4th-century synagogues that made use of the Palestinian Targums were not indifferent to the matter of proselytes.—D.J.H.

667r. M. HIRSHMAN, *A Rivalry of Genius* [*NTA* 40. p. 555].
B. L. VISOTZKY, *Fathers of the World* [*NTA* 40, p. 189].

J. R. BASKIN, "Rabbinic-Patristic Exegetical Contacts: Some New Perspectives," *RelStudRev* 24 (2, '98) 171-173.—These two volumes provide a complementary overview of the major issues and scholarly challenges that await researchers of rabbinic-patristic contacts. Hirshman is most valuable in discussing those Church Fathers who confronted Jewish claims while also taking note of Jewish exegetical teachings and in contrasting the broad range of Christian interpretive literary styles with the limited nature of Jewish exegetical forms. Visotzky shines in delineating polemical and parodic responses to Christian doctrines in rabbinic writings while remaining ever conscious of the methodological problems inherent in this undertaking. Both authors are highly aware of the pervasive Hellenistic cultural heritage shared by Jews, Christians, and pagans in late antiquity.—D.J.H.

668r. L. A. HOFFMAN, *Covenant of Blood. Circumcision and Gender in Rabbinic Judaism* [*NTA* 40, p. 555].

D. BOYARIN, "Jewish Studies as Teratology: The Rabbis as Monsters," *JewQuartRev* 88 (1-2, '97) 57-66.—Hoffman never proves, but only asserts, his central thesis that the significance of the blood of circumcision was owing to its structural opposition to menstrual blood which is polluting. For Hoffman there is a good egalitarian form of ancient Judaism, everything but the rabbis; they are the villains of the piece, who created a sexist system virtually ex nihilo, and almost everything sexist in Judaism is to be laid at their doors. Hoffman should have been more aware of how powerfully his interpretations and collection of evidence were biased by the ideology (consistent with the theological position of historical Reform Judaism) that he serves in this book, rather than presenting them as having forced him to take the position that he takes.—C.R.M.

669. A. HOUTMAN, "Doom and Promise in the Targum of Isaiah," *JournJewStud* 49 (1, '98) 17-23.

In many cases (see Isa 8:2; 28:19c; and 5:30) the paraphrastic translations in *Targum of Isaiah* tend to soften the harsh words of the prophet and to emphasize his words of consolation. That this is a trend and not a rule, however, can be seen in its gloomy rendering of Isa 8:23.—D.J.H.

670. R. KASHER, “The Mythological Figure of Moses in Light of Some Unpublished Midrashic Fragments,” *JewQuartRev* 88 (1-2, ’97) 19-42.

A midrashic source in MS Oxford, Bodl. Or. 135 (Neubauer Cat. 1466) describes Moses with a crown on his head and horns on his face (see Exod 34:29-30), battling the angels on Mount Sinai. This midrash reflects certain ancient traditions and contains some unique elements. Another version (in MS Cambridge, Add. 633/2) obscures and restricts Moses’ mythological attributes, with the result that the text at times becomes entangled in inconsistencies and contradictions. The Hebrew text in the Oxford manuscript is presented on pp. 40-42.—D.J.H.

671. L. LEVIN, “Heschel’s Homage to the Rabbis. *Torah min ha-shamayim* as Historical Theology,” *ConsJud* 50 (2-3, ’98) 56-66.

In his two-volume *Torah min ha-shamayim* (1962, 1965), A. J. Heschel used the figures of Rabbi Aqiba and Rabbi Ishmael as prototypes of the major approaches to certain central topics in Jewish theology. E. Urbach was correct when he said that Heschel approached his task as a theologian rather than as a historian. However, one of Heschel’s prime purposes was to open our ears to the plurality of voices speaking from the sources of the tradition, and these voices articulated many different messages, far too many to be identified all as Heschel’s own voice.—D.J.H.

672. J. LEVINSON, “An-Other Woman: Joseph and Potiphar’s Wife. Staging the Body Politic,” *JewQuartRev* 87 (3-4, ’97) 269-301.

In rabbinic readings of Genesis 39, Potiphar’s wife functions not only as Joseph’s sexual other but also as his cultural other, whose unruly body becomes a symptom of a threatened national culture. Thus the story of the trials and tribulations of a Hebrew slave in a foreign and hostile environment becomes an arena for cultural conflict. By founding ethnic differences on a gendered dichotomy the seduction scene is transformed, and erotic attraction becomes a trope for cultural congress, dramatizing the transgression of cultural boundaries as mirrored in the body.—D.J.H.

673. J. N. LIGHTSTONE, “Whence the Rabbis? From coherent description to fragmented reconstructions,” *StudRel/SciRel* 26 (3, ’97) 275-295. [See § 42-669.]

After reflecting on a problematic circularity of much contemporary scholarship on the origins of the earliest rabbinic movement, the article proposes a socio-rhetorical way out of the current impasse, examines the rhetorical conventions employed by the Mishnah’s authors, and addresses the question of rabbinic origins. What is first required in the study of the emergence of the early rabbinic guild is some theoretical and methodological constructs that are not mere abstract distillations of what rabbinic literature says about itself. The most likely venue for the origins of the rabbinic movement is to be found with those “refugees” from the Temple-state’s national bureaucracy and administration, who, having lost their institutional base, first tried to preserve and pass on their professional guild expertise. What we know about the Pharisees, the Sadducees, and the scribes lacks sufficient specificity to correlate meaningfully with this socio-rhetorical reconstruction of the origins of the rabbinic guild.—C.R.M.

674. C. LUCHETTA, “Moïse et le *Talmud,*” *LumVie* 49 (237, ’98) 53-61.

After discussing the importance of the figure of Moses in the Talmuds and Midrashim, the article considers Moses in the OT wisdom and prophetic writings and in the Torah. Then it treats various aspects of the rabbinic portrayals of Moses.—D.J.H.

675. R. NEUDECKER, "'Io sono il signore, tuo Dio. . . .' Interpretazioni rabbiniche su Es 20,2 (Dt 5,6)," *CivCatt* 149 (3549, '98) 249-260.

The Italian version (somewhat abbreviated) of an article published in German in *Judaica* [§ 42-670].—D.J.H.

676. J. NEUSNER, "Formative Judaism: What Do We Know and How," *Judaism* 47 (3, '98) 329-336.

In the Judaism of the Double Torah (Oral and Written), also called rabbinic Judaism, religious encounter takes place in, and is handed on for generations to come through, the medium of words. The theology of rabbinic Judaism in its formative age is an area that the academy has left largely unexplored. An appropriate model for a theological description of rabbinic Judaism identifies theology as the language of religion: Theology is to religion as language is to experience and perception.—D.J.H.

677. J. NEUSNER, "How Do We Know What 'The Rabbis' Thought?" *ConsJud* 50 (1, '97) 35-42.

Criteria for determining what the *collegium* of "the rabbis" of the Mishnah, Talmud, and Midrash thought about anything include the following principles: (1) The teaching will be anonymous or at least entirely unchallenged in context; (2) it will prove coherent to other statements on the same subject; (3) it will define the premise of making certain connections or emerge as a result of making said connection; and (4) it will be presented as the regnant opinion when conflicting opinions register.—D.J.H.

678. J. S. PENKOWER, "The chapter divisions in the 1525 Rabbinic Bible," *VetTest* 48 (3, '98) 350-374.

A comprehensive examination of the chapter divisions in the Rabbinic Bibles of 1517 and 1525 shows that both editions differ considerably from the standard chapter divisions in the Hebrew Bible. However, the 1517 edition could not have served as the basis for the chapter divisions in the 1525 edition. Rather, Jacob ben Hayyim in the 1525 edition marked the chapter openings on the basis of a Hebrew list that marked the words of every chapter's first verse. This list came from the Concordance of 1437-45, which was printed in Venice in 1523.—D.J.H.

679. M. L. SATLOW, "'One Who Loves His Wife Like Himself': Love in Rabbinic Marriage," *JournJewStud* 49 (1, '98) 67-86.

The rabbis, unlike many Greeks and Romans, idealized a marriage that contained "romantic love" or ἔρως. However, the rabbis defined "love" in the sense that it meant the physical attraction of a man for a woman, not the reverse. This wholly asymmetrical definition led to a rabbinic emphasis on female beauty within marriage. This is the rabbinic extent of a "sentimental ideal," though the rabbis did promote the idea that a woman deserves a certain amount of honor from her husband.—D.J.H.

680. W. F. SMELIK, "Translation and Commentary in One: The Interplay of Pluses and Substitutions in the Targum of the Prophets," *JournStudJud* 29 (3, '98) 245-260.

Targum Jonathan of the Prophets is a singular version in combining translation and commentary, without the possibility of disentangling them. The very existence of double translations in the form of substitutions and of literal translations in this Targum raises questions about how in a bilingual concordance to put the text and translation on a par, and about how to establish the correspondence rules of Aramaic and Hebrew lexemes.—D.J.H.

681. D. C. SNELL, "The Relation Between the Targum and the Peshiṭta of Proverbs," *ZeitAltWiss* 110 (1, '98) 72-74.

The article presents the findings of a count of the words in *Targum of Proverbs* and the Peshitta of Proverbs that have affinities with each other. Although the correlation of 72% is high, expansions of the LXX found in the Peshitta are not reflected in the *Targum.* This finding suggests that there is no special and direct dependence of the Targum on the Peshitta.—C.R.M.

682. C. TASSIN, "Des versions bibliques anciennes à leurs artisans: Targum, Septante et Nouveau Testament," *EstBib* 56 (3, '98) 315-334.

Study of the ancient versions of the OT reveals not only the different stages in the history of the text but also how the ancient interpreters worked to offer the "correct" sense to their communities. The article discusses the Targums as a linguistic and literary phenomenon, considers some hermeneutical characteristics of the Targums, and reflects on some NT texts in relation to the Targums and to the Septuagint, respectively.—D.J.H.

683. L. VANA, "Les peaux *lebubine* (*ʿwrwt lbwbyn*) ou la robe du myste dans les mystères dionysiaques (Mishna *Abodah Zarah* II, 3; V, 9)," *RevÉtudJuiv* 156 (3-4, '97) 257-273.

The phrase "Lebubine skins" (*ʿwrwt lbwbyn*) occurs in mishnaic lists (*ʿAbod. Zar.* 2:3; 5:9) among other prohibited items, presumably because of their connection with idolatry. While most scholars have connected these skins with mystery cult sacrifices during which the heart was removed from live animals, this study contends that these skins were worn during initiation ceremonies of the Dionysian mysteries. The different interpretations are based on the root *lb* or *lbb,* which means "heart"; but *lb* may also designate a "central point." Thus the phrase *ʿwrwt lbwbyn* refers to a skin with a central circular opening meant for the head that allowed the skin to be worn. Jews were aware of this use, and halakah forbade the derivation of any enjoyment from such skins not because they originated in idolatrous sacrifices but in view of their utilization in idolatrous rituals.—C.R.M.

684. P. W. VAN DER HORST, "Het Achttiengebed in het Grieks? (The Eighteen Benedictions in Greek?)," *NedTheolTijd* 52 (2, '98) 124-138.

Two Jewish scholars—J. Wahrhaftig in 1939 and A. Marmorstein 1943-44—tried to demonstrate that the Greek prayer text in Papyrus Egerton 5 was not a Christian liturgical text but rather a short form of the Jewish Amidah or Eighteen Benedictions. This article seeks to reopen the debate by summarizing their respective positions, and concludes that they were probably correct (though for reasons somewhat different from theirs).—D.J.H.

685. P. W. VAN DER HORST, "Neglected Greek Evidence for Early Jewish Liturgical Prayer," *JournStudJud* 29 (3, '98) 278-296.

Papyrus Egerton 5 should be regarded not as a Christian liturgical text but rather as an abbreviated Greek form of the Jewish "Eighteen Benedictions." It is, however, totally devoid of references to the patriarchs, the people of Israel, Jerusalem, and the messiah. A new translation as well as a corrected and restored Greek text of the prayer are included.—D.J.H.

Rabbinics, §§ 43-90, 186, 257, 510, 550, 585, 592, 637, 737.

Greco-Roman World

686. E. Belfiore, "Aristotle's *Muthos* and Narratological Plots," *ClassBull* 73 (2, '97) 141-147.

The article highlights some important differences between Aristotle's theory of tragedy in the *Poetics* and modern narratological approaches to literature. It stresses that (1) Aristotle's term μῦθος does not correspond exactly to the English "plot," and (2) modern literary critics emphasize psychological aspects of characters and agents, while Aristotle focuses on actions apart from agents.—C.R.M.

687. S. Bobzien, "The Inadvertent Conception and Late Birth of the Free-Will Problem," *Phronesis* [Leiden] 43 (2, '98) 133-175.

The "discovery" of the problem of causal determinism and freedom of decision in Greek philosophy was the result of a mix-up of Aristotelian and Stoic thought in later antiquity. More precisely, it was a (mis)interpretation of Aristotle's philosophy of deliberate choice and action in light of the Stoic theory of determinism and moral responsibility. The (con)fusion originated with the beginnings of Aristotle scholarship, at the latest in the early 2nd century A.D. It underwent several developments, absorbing Epictetan, Middle-Platonist, and Peripatetic ideas. It led eventually to a concept of freedom of decision and an exposition of the "free-will problem" in Alexander of Aphrodisias' *On Fate* and in the *Mantissa* ascribed to him.—D.J.H.

688. K. Bradley, "Law, Magic, and Culture in the *Apologia* of Apuleius," *Phoenix* [Toronto] 51 (2, '97) 203-233.

In A.D. 158 at Tripolitanian Sabratha in Africa Proconsularis, Apuleius of Madauros was tried for having allegedly practiced magic to entice the wealthy widow Prudentilla into marriage. Considered in its topographical setting, Apuleius' *Apologia* provides evidence of the spread of Roman law to a provincial region. Considered in its magical (i.e. religious) context, the work exposes a much more complex and differentiated Roman culture in which the irrational is a notably strong and all pervasive element in the total cultural mix. From an intellectual perspective, the apology offers evidence of the enormous gulf between the educated few and the rest.—D.J.H.

689. J. N. Bremmer, "Aëtius, Arius Didymus and the Transmission of Doxography," *Mnemosyne* 51 (2, '98) 154-160.

The tradition for the names Aëtius and Arius Didymus in the transmission of doxography is more shaky than hitherto suspected. Philo, the Egyptian popularity of the name (Arius) Didymus, and Eusebius' use of ps.-Plutarch all point to Alexandria as an important place of origin for later doxography.—D.J.H.

690. T. C. BRENNAN, "The Poets Julia Balbilla and Damo at the Colossus of Memnon," *ClassWorld* 91 (4, '98) 215-234.

The paper offers a general historical and prosopographical introduction to two women poets of the Roman empire. Although the poems of Julia Balbilla and Damo are unlikely to excite anyone because of literary style or content, these poets are important for the light they shed on the competitive ethos—both political and literary—of the Roman elite in the age of Hadrian.—C.R.M.

691. K. CHEW, "Inconsistency and Creativity in Xenophon's *Ephesiaka*," *ClassWorld* 91 (4, '98) 203-213.

While the *Ephesian Tale* parallels Chariton's *Chaireas and Callirhoe* at the story level (the love and adventures of the heroine and hero), at the narrative level Xenophon's novel lacks the systematic usage of divine intervention that gives an overarching structure to the novel. The *Ephesian Tale* thrives on experimenting with various types of scenes, all of which are found to some extent in other novels, but not in so high a concentration. What is not compatible with this sort of novel design is divine interference. Representing motivation and causation on the human level was not so much a deliberate move as a commitment to keep the narrative rolling with as little overt repetition as possible. One need not resort to an epitome theory or the idea of composition utilizing a formulaic method (to render oral tradition) to interpret the *Ephesian Tale*.—C.R.M.

692. P. DE SOUZA, "Romans and Pirates in a Late Hellenistic Oracle from Pamphylia," *ClassQuart* 47 (2, '97) 477-481.

The late Hellenistic oracle from Syedra in Pamphylia should be placed in the context of a declared Roman policy of opposition to piracy manifested in the *lex de provinciis praetoriis* of 100 B.C. Through their acceptance of this oracular advice the Syedrans announced their stance as pro-Roman and in Roman terms anti-pirate. Other southern Anatolian communities followed suit, or stuck with local allegiances and suffered the fate of Side and Phaselis.—D.J.H.

693. P. DE VILLIERS, "Oracles and prophecies in the Graeco-Roman world and the Book of Revelation in the New Testament," *Acta Patristica et Byzantina* [Pretoria] 8 ('97) 79-96.

After discussing the popularity, place, and nature of oracles and prophecies in the Greco-Roman world, the article considers their relation to signs and magic (which contributed to their coercive nature), and reflects on their political uses and functions as well as their relevance for interpreting Revelation.—D.J.H.

694. E. DES PLACES, "Chronique de la philosophie religieuse des Grecs (1995-1997)," *Bulletin de l'Association Guillaume Budé* [Paris] 56 (4, '97) 254-263.

This survey of recent publications on Greek religious philosophy [see § 42-690] covers general works; texts, translations, and commentaries; Middle Platonism; and Neo-Platonism.—D.J.H.

695. J. D. EVANS, "Recent Research in Roman Crafts (1985-1995)," *ClassWorld* 91 (4, '98) 235-272.

This article is written as a tool to allow nonspecialists to understand recent research and thought in the field of Roman crafts, especially the theory driving the study. It focuses on research published between 1985-1995 covering the last three centuries B.C. through the 3rd century A.D. It offers avenues for addressing problems of organization, marketing, and the impact of the craft on society, as well as the technological aspects of the craft. It treats silver; bronze (copper alloys), iron, and pewter; enamel and jewelry, and gems; coins (general); coins (republican—early imperial); coins (imperial); ceramics (general handbooks); ceramics and economic history; ceramics (sigillata and related wares); ceramics (amphorae); ceramics (lamps); ceramics (technical studies); glass; ivory and wood; stucco; and textiles. An 11-page bibliography organized by craft is included.—C.R.M.

696r. C. HABICHT, *Athens from Alexander to Antony* [*NTA* 43, p. 202].

J. GRIFFIN, "Fun City," *New York Review of Books* [New York] 45 (11, '98) 52-54.—This book will surely be the standard work on the subject for the next thirty years. If one has a regret, it is the absence of illustrations and maps. Apart from its literary and artistic legacy, Athens bequeathed democracy to the world and remained supreme in philosophy. With admirable foresight it invoked Roman aid as early as 200 B.C., but its decision to throw its lot in with Mithradates in 88 B.C. was disastrous.—D.J.H.

697. K. HERBERT, "The Silk Road: The Link between the Classical World and Ancient China," *ClassBull* 73 (2, '97) 119-124.

By the beginning of the common era the two great empires of the age, Rome and China, were exchanging goods and, more informally, technological and cultural information by "the Silk Road." Future study of these contacts might focus on architecture, military matters, infrastructure, art, political theory and social organization, and literature.—D.J.H.

698. S. L. JAMES, "Introduction: Constructions of Gender and Genre in Roman Comedy and Elegy," *Helios* 25 (1, '98) 3-16.

Roman comedy and elegy share not only plots and attitudes but also stock gendered characters like helpless lovers, elegant and expensive courtesans, aged *lenae,* and rich rivals. Since comedy and elegy are chiefly concerned with extramarital heterosexual love relations, they naturally pay more explicit attention to gender relations than do other genres of Roman literature. Hence the construction of gender is crucial to both genres, which depend upon well recognized gender roles, even—perhaps especially—when they appear to reverse or violate those rules. [The article serves to introduce five studies of aspects of the theme in the same fascicle: B. Gold, "'Vested Interests' in Plautus' *Casina*—Cross-Dressing in Roman Comedy" (pp. 17-29); James, "From Boys to Men: Rape and Developing Masculinity in Terence's *Hecyra* and *Eunuchus*" (pp. 31-47); B. L. Flaschenriem, "Speaking of Women: 'Female Voice' in Propertius" (pp. 49-64); M. Janan, "Refashioning Hercules: Propertius 4.9" (pp. 65-77); and M.-K. Gamel, "Reading as a Man: Performance and Gender in Roman Elegy" (pp. 79-95).]—D.J.H.

699. G. A. A. KORTEKAAS, "Enigmas in and around *The Historia Apollonii regis Tyri,*" *Mnemosyne* 51 (2, '98) 176-191.

The two Latin redactions (5th-6th centuries A.D.) of *Historia Apollonii regis Tyri* cannot be regarded as independent of each other. Both redactions give sufficient evidence for a Greek original—first in a pagan Greek form written in Syria in the 3rd century A.D., and then in a radically altered and epitomized Christian Greek version.—D.J.H.

700. E. Koskenniemi, "Apollonius of Tyana: A Typical θεῖος ἀνήρ?" *JournBibLit* 117 (3, '98) 455-467.

Apollonius of Tyana was not a representative of a typical Hellenistic θεῖος ἀνήρ, nor indeed does his role lend any support to θεῖος ἀνήρ having been the paradigm upon which the first Christians constructed their image of Jesus. The entire θεῖος ἀνήρ hypothesis has failed to aid us in understanding the miracles of the NT. Rather, the miracles of Jesus must be understood against the background of Jewish religiosity and its longing for a messiah instead of Greco-Roman beliefs.—C.R.M.

701. R. S. Lorsch, "Augustus' Conception and the Heroic Tradition," *Latomus* [Brussels] 56 (4, '97) 790-799.

While the story of Augustus' conception was part of a larger tradition/topos that encompassed the conceptions of other ancient heroes, Suetonius' version in *Divus Augustus* 94.6 provides more details than appear in any earlier version of the topos. For Augustus who wished to be seen simultaneously in the East as the bringer of peace to Alexander's war-torn empire and in the West as the restorer of the republic (albeit in revised form), the choice of story could not have been more inspired.—D.J.H.

702. S. Papaioannou, "Charite's Rape, Psyche on the Rock and the Parallel Function of Marriage in Apuleius' *Metamorphoses*," *Mnemosyne* 51 (3, '98) 302-324.

The best known part of Apuleius' *Metamorphoses*, the tale of Cupid and Psyche, is narrated to console Charite, the young prisoner of a group of bandits. With particular attention to the description and development of the fates of Charite and Psyche, the article presents a detailed examination of how both heroines understand their weddings (especially their employment of legal terminology), comparing both adventures to the actual procedure of a Roman wedding. It suggests that Psyche's adventures after the interruption of her legally incomplete wedding are given in detail because the purpose behind their narration is to highlight the struggle of the heroine toward the reestablishment and legal validation of her wedding, and to furnish a similar model of reaction for Charite.—C.R.M.

703. L. Pernot, "La Rhétorique de l'Empire ou comment la rhétorique grecque a inventé l'Empire romain," *Rhetorica* 16 (2, '98) 131-148.

The Roman empire was both ignored and celebrated in the rhetoric of the Greek world. To take account of the Roman phenomenon, some Greeks adapted classical rhetoric to the new political conditions and so contributed to defining relations between the Greek world and the Roman world. This renewed rhetoric both indicated the loyalty of Greek subjects to Roman power and affirmed the cultural identity of the Greeks in a bilingual and bicultural empire.—D.J.H.

704. J. A. Richmond, "Spies in Ancient Greece," *Greece & Rome* [Oxford] 45 (1, '98) 1-18.

After surveying evidence about secret agents against foreign states in the classical and Hellenistic periods, the article discusses security measures against such spies and considers various methods of communication between spies and people on their own side. The evidence gives the impression that the principal function of spies was to establish communications between the enemies of the city-state and the factions favorable to them in that city. The glamorous women of modern spying appear to have been lacking. An appendix deals with the use of fire-signals in Greece.—D.J.H.

705. P. ROLLINSON, "*Muthos* and *Mimesis* in Humanist Critical Theory," *ClassBull* 73 (2, '97) 149-153.

With the tradition of realistic fiction behind them, modern critics and translators of the *Poetics* have tended to misconstrue what Aristotle means by the imitation of humans in action (see *Poetics* 6.2). The critical activities of structuralists and narratologists in this century are furthering the Aristotelian and Renaissance interest in the construction of stories, *fabula* as structure and order of the imitated action. But it also appears that the 20th century has veered away from Aristotle's basic understanding and description of the essential categories that make up that structure, more accurately perceived by Renaissance critics as *fabula, mores, sententia,* and *dictio*.—C.R.M.

706. R. SALLER, "Poverty, Honor and Obligation in Imperial Rome," *Criterion* [Chicago] 37 (2, '98) 12-20.

(1) The Romans conceived of poverty not as a systemic economic problem but rather as a political and especially a moral problem. (2) Their discussion of poverty was underpinned by a shared individual and social psychology. Wealthy Romans, presuming the general absence of honest opportunity, believed that poverty necessarily drove people to do dishonest and dishonorable things, a belief that justified treating the poor as degraded. (3) The shame of poverty was reinforced by the basic symbols of Roman culture that marked out the social hierarchy for all to see. The prospect of humiliating poverty was enough to drive loving but poor parents to infanticide, Apicius to suicide, and the emperor Tiberius to give a fortune to Valerius Messala each year lest he live in a style unworthy of his inherited rank.—D.J.H.

707. W. SCHEIDEL, "Twins in Roman Egypt: Postscript to *BASP* 33 (1996)," *Bulletin of the American Society of Papyrologists* [Atlanta] 34 (1-4, '97) 35-37.

This notes clarifies the computational procedures used in a recent study of census returns from ancient Egypt [§ 42-705], and concludes that by any count twins are many times as numerous as we would expect them to be.—D.J.H.

708. G. C. R. SCHMALZ, "Athens, Augustus, and the Settlement of 21 B.C.," *GkRomByz Stud* 37 (4, '96) 381-398.

A closer reading of Cassius Dio (54.7.1-4) and Plutarch (*Mor.* 207E-F), a review of the history of the period, and a consideration of epigraphic evidence from Athens allows several new conclusions to be drawn about Augustus' second Athenian sojourn. Dio's account cannot be placed in the winter of 21 B.C. but belongs rather to the following summer or perhaps even the fall. It is possible to see how Augustus' settlement at Athens fits into a wider program of provincial reform, not only within Greece but throughout many of Rome's more settled provinces, beginning with the extensive reorganization of Sicily between 22 and 21 B.C.—C.R.M.

709. T. STEVENSON, "The 'Problem' with Nude Honorific Statuary and Portraits in Late Republican and Augustan Rome," *Greece & Rome* [Oxford] 45 (1, '98) 45-69.

In *The Power of Images in the Age of Augustus* (1988), P. Zanker wrote of a problem with nude honorific statuary in late republican Rome and of "conflict and contradiction" in the style of Roman portraits during the same period. But the form of the art does not make sense if there was as much conflict with Greek ideas and styles as generalizations from the literary sources might imply. Moreover, a nude or partially nude portrait statue of a living noble or emperor was not as problematic at Rome as is commonly believed. And so Zanker's views about moral conflict in the style of late republican statues and portraits, and about the stylistic resolution of this "conflict" under Augustus, should be substantially modified.—D.J.H.

710. Z. YAVETZ, "Latin Authors on Jews and Dacians," *Historia* [Stuttgart] 47 (1, '98) 77-107.

Comparison of the attitudes displayed by some Latin authors (e.g. Cicero, Trogius Pompeius, Horace, Tacitus, and Juvenal) to Getae and Dacians on the one hand and to Jews on the other hand shows clearly that Romans were aware of the deep cultural differences between the various *nationes exterae* and took them into account in the follow-up of their political and military interests. Jews were never considered by the Romans as "noble savages" and never gained the sympathy that could be granted to those who never acted against their natural inclinations. Moreover, Jews could be singled out not only as people whose origins were in Judea but also as those who were faithful to the Jewish religion. Dacians were regarded as different from Jews: They were not proselytizers, had no Diaspora, and never endangered Roman *mores.*—D.J.H.

Greco-Roman World, § 43-121.

The Early Church

711. V. ABRAHAMSEN, "Burials in Greek Macedonia: Possible Evidence for Same-Sex Committed Relationships in Early Christianity," *JournHighCrit* 4 (2, '97) 33-56.

The study seeks to shed light from various sources on the archaeological and epigraphic evidence at Philippi and Edessa in northern Greece for same-sex unions in ecclesiastical contexts of the early Byzantine period. After reviewing the evidence from Philippi and Edessa, it treats sexuality in the Greco-Roman world, the case of women, liturgical evidence for same-sex unions, anthropological insights on homosexuality, and same-sex burials in antiquity. It is a distinct possibility that most of the same-sex burial inscriptions from Philippi and Edessa point to same-sex erotic unions, or romanticized friendships, known to and possibly approved by the local church.—C.R.M.

712r. F. BOVON AND P. GEOLTRAIN (EDS.), *Écrits apocryphes chrétiens,* vol. 1 [*NTA* 42, pp. 412-413].

E. COTHENET AND M.-J. PIERRE, "Regard sur les Apocryphes chrétiens. Écrits Apocryphes chrétiens," *EspVie* 108 (12, '98) 265-275.—After noting the importance of the appearance of this first volume of a French translation of Christian apocryphal writings, the significance of its title (not NT Apocrypha, but Christian Apocryphal Writings), the editors' description of the corpus and classification of the works, and the volume's format (translations accompanied by substantial introductions and up-to-date bibliographies), the article summarizes the content and orientation of apocryphal works of particular interest in each of the volume's three subject divisions: on Jesus and Mary (e.g. *Gospel of Thomas, Protevangelium of James*), visions and revelations (e.g. *Ascension of Isaiah, Apocalypse of Peter*), and on John the Baptist and the apostles (e.g. *Acts of John, Acts of Paul*). Finally it notes the special value of the detailed index and the indispensable nature of the volume for anyone wishing to understand religious iconography.—C.R.M.

713. D. F. CANER, "The Practice and Prohibition of Self-Castration in Early Christianity," *VigChrist* 51 (4, '97) 396-415.

Self-castration should be viewed as a practice of early Christians who, prompted by their understanding of Mt 19:12 and other influences, embraced radical corporal asceticism as a fundamental part of Christian devotion. Moreover, the sources indicate that self-castration was sometimes adopted by male ascetics to allay suspicion that might otherwise arise from their living with female ascetics. One reason for the condemnation of the practice was that castration proved an ambiguous signifier, since the continence (ἐγκράτεια) and self-control (σωφροσύνη) of the castrated Christian were not in fact made clear or guaranteed by this seemingly unambiguous form of bodily inscription.—D.J.H.

714. G. CAREY, "The *Ascension of Isaiah:* An Example of Early Christian Narrative Polemic," *JournStudPseud* 17 ('98) 65-78.

After reviewing some of the more compelling reconstructions of the concerns that gave rise to *Ascension of Isaiah,* the article sketches a literary-rhetorical reading strategy: When one locates *Ascension of Isaiah* in the broader context of early Christian usage of Isaiah, one sees that the vision of Christ received by the prophet participated in early Christian polemic against Judaism. Its narrative rhetoric argues that a prominent Hebrew prophet such as Isaiah knew the pattern of Christian proclamation centuries in advance, that his knowledge was rejected in Jerusalem, and that Isaiah's martyrdom resulted from his proclamation of the Beloved.—C.R.M.

715. E. A. CASTELLI, "Gender, Theory, and *The Rise of Christianity:* A Response to Rodney Stark," *JournEarlyChristStud* 6 (2, '98) 227-257. [See §§ 43-720, 722.]

The essay engages the fifth chapter ("The Role of Women in Christian Growth") of Stark's recent book (1996) under a variety of headings and expresses some rather substantive disagreements with Stark's interpretations of the ancient evidence and renderings of the scholarly consensus on numerous points. It concludes that the portrait of early Christian women that emerges from Stark's book bears an uncanny resemblance to the ideal of Christian womanhood produced so forcefully by early Christian apologetic literature and moral discourse, and that the narrative of Christianization of course includes women but with greater ambivalence and a good deal more struggle than Stark's narrative would suggest. [In the same issue Stark responds (pp. 264-267) to several specific objections raised by Castelli.]—C.R.M.

716. A. J. DEWEY, "Resurrection Texts in the Gospel of Peter," *Forum* 10 (3-4, '94) 177-196. [See § 42-2104.]

After providing the Greek text and an English translation of the resurrection texts in *Gospel of Peter,* the article presents a reconstruction of the earliest layer of this resurrection material, identifies an epiphany layer in 8:1–11:3 and compares it with Mk 9:2-8, and sketches the redactional construction of the final layer of *Gospel of Peter.*—C.R.M.

717r. R. EISENMAN, *James the Brother of Jesus* [*NTA* 41, p. 574; § 42-724r].

R. M. PRICE, "Robert Eisenman's *James the Brother of Jesus:* A Higher-Critical

Evaluation," *JournHighCrit* 4 (2, '97) 103-119.—Eisenman rejuvenates and even vindicates E. Renan's old claim that Christianity began as an Essenism. He shows how to crack the codes of theological disinformation, to listen to long-faded echoes, and to find ways to view the hitherto unseen landscape of early Christianity. His book is an ocean of instructive insight and theory, a massive and profound achievement that should open up new lines of NT research.—D.J.H.

718. D. R. FRENCH, "Maintaining Boundaries: The Status of Actresses in Early Christian Society," *VigChrist* 52 (3, '98) 293-318.

Beginning in the 1st century A.D., actresses were classed as infamous persons and thus prohibited from contracting a marriage with a freeborn person. By examining a wide spectrum of sources including marriage codes from the 1st through the 6th centuries, the writings of the Church Fathers, and the lives of actress/prostitutes, the article shows that the majority of actresses in early Byzantine society suffered the same negative social and legal prejudices that they had since the time of Augustus. Actresses and their daughters were given the opportunity to convert to Christianity and to redeem their souls but only on the condition that they sever all connection with the stage.—D.J.H.

719. C. GARLAND, "Ascetics as Representative Warriors," *ExpTimes* 109 (9, '98) 266-268.

This discussion of the meaning of a passage by the 4th-century Christian writer Aphraates (*Demonstration* 7:18-25) suggests that early Christian asceticism drew upon Jewish methods and conventions of biblical exegesis that depended upon and promoted the assumption that the few acted as representatives of the many. It reflects on links between Jewish and Christian exegesis and on ideals of dedicated celibacy. Both the substance and the ethos of Aphraates' regulations suggest the influence of the Dead Sea scrolls.—C.R.M.

720. K. HOPKINS, "Christian Number and Its Implications," *JournEarlyChristStud* 6 (2, '98) 185-226. [See §§ 43-715, 722.]

Working with numbers proposed by R. Stark in *The Rise of Christianity* (1996), this paper employs speculative and exploratory methods to show that, in all probability, there were very few Christians in the Roman world, at least until the end of the 2nd century. It concludes that (1) the number of Christians expanded quickly but for a long time remained tiny relative to the total population of the empire, (2) Christian house cult-groups in the 1st-century after Jesus' death were on average both small and dispersed, (3) the development and maintenance of Christian religious ideology in the 1st century after Jesus' death fell at any one time to only a few dozen men, (4) the number of Jews was very large compared with the number of Christians at least until the late 3rd century, and (5) the greatest surge in Christian numbers occurred in two stages in the 3rd and 4th centuries. [In the same issue Stark responds (pp. 259-262) to the style of Hopkins's use of Stark's population projections as well as the implications drawn from them.]—C.R.M.

721. J. JOOSTEN, "Odes de Salomon 7,3a. Observations sur un hellénisme dans le texte syriaque," *ZeitNTWiss* 89 (1-2, '98) 134-135.

In *Odes of Solomon* 7:3 the Syriac preposition *l-* does not express direction but serves as the *nota accusativi:* "for I have for help the Lord." The text is an argument in favor of a Greek original.—D.J.H.

722. T. E. Klutz, “The Rhetoric of Science in *The Rise of Christianity:* A Response to Rodney Stark’s Sociological Account of Christianization,” *JournEarlyChristStud* 6 (2, ’98) 162-184. [See §§ 43-715, 720.]

After commenting on the rise of the social sciences, the article contends that Stark’s work advertises itself as an exemplar of scientific method. Then it reviews prominent themes in Stark’s book, and discusses its treatment of growth rates, social class, and Judaism. Finally it critiques Stark’s sociological method as idiosyncratic and faults him for constructing explanations without first engaging in careful linguistic analysis of ancient texts. [Stark responds in the same issue (pp. 262-264) and objects to various characterizations of his work.]—C.R.M.

723. A. H. B. Logan, “Post-Baptismal Chrismation in Syria: the Evidence of Ignatius, the *Didache,* and the *Apostolic Constitutions,*” *JournTheolStud* 49 (1, ’98) 92-108.

In the face of repeated claims that there was no rite of post-baptismal anointing in Syria before the late 4th century or that it was introduced there from Jerusalem, this study contends that there is indeed evidence of just such a rite of post-baptismal chrismation with μύρον in some Syrian groups, including Ignatius and his community in Antioch (perhaps even including gnostics), and the community responsible for the *Didache* with its ointment prayer (preserved in a Coptic fragment). The conservative compiler of *Apostolic Constitutions* found remains of such evidence and considered it genuine.—C.R.M.

724. B. Lorenz, “Zur Bedeutung des Sohnes Gottes in der ‘Schrift an Diognet,’” *Orpheus* [Catania] 18 (2, ’97) 474-480.

This analysis of the motif of the sending of God’s Son in *Epistle to Diognetus* 7–9 gives particular attention to the thoroughly biblical (OT and NT) foundations of the work’s Christology while highlighting its distinctive theological approach.—D.J.H.

725. S. C. Mimouni, “Les nazoréens. Recherche étymologique et historique,” *RevBib* 105 (2, ’98) 208-262.

After surveying research on “Nazorean” and related words, the article discusses their uses in early Christian literature (Ναζαρηνός and Ναζωραῖος in the NT, “Nazorean” in patristic texts and in gnostic texts), in Jewish writings (the attestations of *yšw nwṣry, nwṣrym, ywm nwṣry*), in Manichaean literature (vocabulary, text, context), and in the Middle Persian inscription of Kartir (old and new hypotheses). It concludes that the term “Nazorean” can be used to designate disciples of Jesus of Jewish origin up to ca. A.D. 100 or even 135, but that after the formation of the Ebionite and Elkasaite movements it is fitting to reserve “Nazorean” for the group that the Church Fathers considered as “orthodox.” [The same issue (pp. 263-265) contains a response by É. Nodet.]—D.J.H.

726. J. Neusner, “Explaining the Great Schism: History Versus Theology,” *Religion* 28 (2, ’98) 139-153. [See § 43-733r.]

To speak of “the Jews” or “the Christians” as though such social entities are attested in our evidence and actually existed, all of one opinion, in the earliest centuries of the Common Era is to invoke as real what is only the faith of holy Israel, on the one side, and the church, on the other. Secular explanations that invoke theological categories to begin with distort the evidence that secular history requires for the making of its judgments, and that is why, at this moment, imposing unity on diverse data, we face a crisis of metaphors, a paralysis in modes of thinking about the schism. The essay discusses and critiques J. D. G. Dunn's *The Partings of the Ways* (1991); J. T. Sanders's *Schismatics, Sectarians, Dissidents, Deviants* (1993); and S. G. Wilson's *Related Strangers* (1995).—C.R.M.

727. C. OSIEK, "The Shepherd of Hermas in context," *Acta Patristica et Byzantina* [Pretoria] 8 ('97) 115-134.

Despite earlier theories of multiple authorship, a new consensus is forming around a single author of *Shepherd of Hermas* with several editions. The text displays many characteristics of oral composition, and probably developed over a period of years of oral teaching by a 2nd-century Roman Christian. The work was expanded and amplified through many editions, giving it the loose structure that it now has. *Shepherd* reveals much about popular preaching and belief in early Christianity.—D.J.H.

728. R. M. PRICE, "Implied Reader Response and the Evolution of Genres: Transitional Stages Between the Ancient Novels and the Apocryphal Acts," *HervTeolStud* 53 (4, '97) 909-938.

The article delineates several possible stages between Hellenistic romances and Christian Apocrypha by attempting to imagine the likely reader response of Christians making what they could of pagan romances through Christian filters. A first stage of Christian allegorizing of the novels can be traced on the basis of the many striking crucifixions and empty tomb passages. This was followed by a second stage of writing Christian allegories based on the OT (*Joseph and Aseneth* being the sole surviving example). Finally the third stage saw the composition of explicitly Christian versions of the romantic adventure novels, namely, the apocryphal Acts.—C.R.M.

729. J.-M. PRIEUR, "La dimension cosmique de la crucifixion du Christ et de la croix dans la littérature chrétienne ancienne," *RevHistPhilRel* 78 (2, '98) 39-56.

The article explores the notion of the cosmic crucifixion or cross in early Christian literature of the second half of the 2nd century and the beginning of the 3rd century: Justin Martyr, Melito of Sardis, Irenaeus, gnostic (Valentinian) influences upon Irenaeus' conception of the crucifixion, Hippolytus' *Paschal Homily,* and some other connections (*Gospel of Peter, Sibylline Oracles*). The conclusion notes the role of Col 1:13-20 in the development of the cosmic conception and the gnostic exploitation of the sense of the word "cross" as limit.—C.R.M.

730. C. L. QUARLES, "The *Protevangelium of James* as an Alleged Parallel to Creative Historiography in the Synoptic Birth Narratives," *BullBibRes* 8 ('98) 139-149.

Two important methods of composition are apparent in the birth narrative of *Protevangelium of James* that can be contrasted with the Synoptic birth narratives: (1) the narrative was composed through imaginative use of the OT account of a supernatural birth, and (2) material from the canonical Gospels concerning the adult life of Christ was adapted and arranged in order to supply needed details in the birth narrative. Identifications of *Protevangelium of James* as Christian midrash do not substantiate the alleged presence of creative historiography in the Synoptic birth narratives.—C.R.M.

731. I. RAMELLI, "L'epistolario apocrifo Seneca-san Paolo: alcune osservazioni," *VetChrist* 34 (2, '97) 299-310.

E. Franceschini's hypothesis that the exchange of letters attributed to Seneca and Paul may not be apocryphal provides answers to the questions raised by A. Momigliano that placed the authenticity of the correspondence in doubt (the exclusion of epistle 11 [12 in C. W. Barlow's edition] eliminates some of the major difficulties). Paul's contact with Seneca's brother Gallio in Corinth, and Seneca's proximity to Nero suggest that Seneca may well have known Paul during his imprisonment in Rome (see Acts 28:30-31).—C.R.M.

732. S. K. ROLL, "The Debate on the Origins of Christmas," *ArchivLiturgWiss* 40 (1-2, '98) 1-16.

After surveying the evidence that December 25 was celebrated as the birthday of Jesus in the 4th century A.D., the article discusses the two main theories for the origin of Christmas: the influence of the Roman feast of *sol invictus* on the date of the winter solstice (history of religions hypothesis), and nine months after Jesus' conception/incarnation on March 25 (computation hypothesis). These two approaches were defended in a 1949 debate at the Abt-Herwegen-Institut between H. Frank and H. Engberding. The truth of the origins of Christmas will probably comprise something of the mentality evidenced by both theories.—D.J.H.

733r. J. T. SANDERS, *Schismatics, Sectarians, Dissidents, Deviants* [*NTA* 38, p. 327].
S. G. WILSON, *Related Strangers* [*NTA* 40, p. 567].

J. NEUSNER, "Judaism and Christianity in the Beginning: Time for a Category-Reformation?" *BullBibRes* 8 ('98) 229-237.—Covering the same subject in the same way, these two books, the one incompetent (Sanders), the other exemplary (Wilson), present a striking contrast but also share a massive methodological flaw [see § 43-726]. Both assume that we can speak of Judaism and Christianity as coherent religious entities, that we may also speak of "the Jews" and "the Christians" as coherent social entities subject to generalization, and that we may derive from literary evidence facts concerning not the opinions of the writers but the social world beyond the pages of the documents.—D.J.H.

734. E. STAUFFER, "The Caliphate of James," *JournHighCrit* 4 (2, '97) 120-143.

We know two things for certain about James: that he had a vision of Christ (1 Cor 15:7), and that he was known as "the brother of the Lord" not only in all of Christianity but also by Josephus (*Ant.* 20:199-203). With reference to a critical examination by H. F. von Campenhausen of the idea of a "Caliphate of James," the article considers several additional testimonies. It focuses on James' relationship with the Lord, his "quasi-monarchial position," and the conception of a "successor" of James. [This is an English version of an article first published in German in *Zeitschrift für Religions- und Geistesgeschichte* 4 ('52) 193-214.]—C.R.M.

735. A. STEWART-SYKES, "The Asian Context of the New Prophecy and of *Epistula Apostolorum*," *VigChrist* 51 (4, '97) 416-438.

After a review of the main arguments to date for and against an Asian provenance and an Alexandrian provenance, respectively, of *Epistula Apostolorum*, the article aims to break the current stalemate on this issue by suggesting that there are significant parallels in thought and background between *Epistula Apostolorum* and the New Prophecy. The coherence between *Epistula Apostolorum*, the New Prophecy, and non-Montanist Asian Christianity (epitomized by the Johannine tradition) points to all three having a common Asian point of origin. Thus Montanism is in many ways a typical expression of Asian Christianity, and the *Epistula Apostolorum* belongs in the same circle, not in an entirely theoretical Egyptian-Roman circle of influence. As a pre-Montanist work from Asia, *Epistula Apostolorum* provides valuable evidence for "proto-Montanism" and a context for the movement.—C.R.M.

736. A. Strus, "Una *haggada* familiare sulla passione e morte di S. Stefano protomartire," *Salesianum* 60 (1, '98) 81-96. [See §§ 41-689; 42-2126.]

After describing the manuscripts and the procedures used in collating them, the article presents on facing pages the Greek text and an Italian translation (with notes below) of *Martyrdom of the Holy Protomartyr Stephen* according to Codex Basilianus 87 (Vat. 2048) and Codex Cryptoferratensis (Vat. 1631). It briefly notes the relation of the apocryphal account to Acts 6–7.—C.R.M.

737. E. M. Synek, "Die Apostolischen Konstitutionen — ein 'christlicher Talmud' aus dem 4. Jh.," *Biblica* 79 (1, '98) 27-56.

The 4th-century A.D. liturgical-canonical composition known as *Apostolic Constitutions* can be called "a Christian Talmud" because it is comparable to the Talmuds in formal elements (compilation and integration, intertwining of halakah and haggada, appeal to traditional authorities, reference to a council or synod), ways of actualizing and interpreting the Torah, and date of origin (contemporary with the Palestinian Talmud). Some reciprocal activity between Jews and Christians in the production of their legal corpora is plausible, though not proven.—D.J.H.

738. R. Trevijano Etcheverría, "Bibliografía Patrística hispano-luso-americana, X (1995-1996)," *Salmanticensis* 45 (1, '98) 129-175.

This bibliography [see § 41-690] of 464 articles and books published in Spanish and Portuguese in 1995 and 1996 appears under the following headings: general, NT and Apocrypha, authors, liturgy, juridical matters and creeds, the teaching of authors and the history of dogmas, gnosticism, and patristic exegesis of the OT and NT.—D.J.H.

739r. S. G. Wilson, *Related Strangers.* [*NTA* 40, p. 567].

P.-H. Poirier, "The Second Century of Jewish-Christian Relations. A Book Discussion," *LavalThéolPhil* 54 (2, '98) 423-427.—The period from A.D. 70 to 170 saw the development of a Christian literature in which one of the main tenets was the self-definition of the new religious movement as something different from and superior to Judaism. Wilson relates in a balanced way the complex and fascinating story of the progressive mutual estrangement of Jews and Christians. He is correct in explaining gnostic anti-Judaism as a radicalization, or expansion, of the Christian reinterpretation of Judaism.—D.J.H.

740. R. D. Young, "Ancient Culture and the Shape of Early Christian Discipleship," *Communio/IntCathRev* 25 (1, '98) 151-159.

With reference to *Shepherd of Hermas* and *Didache* the article reflects on two themes that shaped the beliefs that in turn gave form to patterns of Christian life in antiquity: the establishment of the church as the true Israel, and the education of men and women to be followers of Christ by choosing the "way of life."—C.R.M.

Early Church, §§ 43-226, 439, 667r.

741. E. ALBRILE, "Il mistero di Seth. Sincretismo gnostico in una perduta apocalisse," *Laurentianum* 39 (1-3, '98) 413-453.

After introductory comments on the characteristic features of Sethian gnosticism, the study examines the soteriological role of Seth as it is expressed in various documents of late antiquity in order to illuminate the syncretistic environment that fostered "Jewish-Iranian" gnosticism. After noting a connection between the teaching of Iranian Magi on future salvation and an apocryphal fragment attributed to Seth found in ps.-Chrysostom's *Opus imperfectum in Matthaeum,* it discusses numerous other documents that illuminate the role of Seth, including the ps.-Dionysian *Chronicle of Zuqnin, Testament of Adam, Life of Adam and Eve, Bundahišn, Arab Infancy Gospel,* and *Apocalypse of Adam.*—C.R.M.

742. V. BLOMKVIST, "An Early Christian Inscription?" *ZeitNTWiss* 88 (1-2, '97) 143-144.

With reference to P. Lampe's argument for a Valentinian origin of a metrical inscription found at Via Latina in Rome and C. Scholten's suggestion that the text is a pagan wedding inscription [see § 33-998], this note observes that plural forms in Greek poetry can refer to single objects. Accordingly the plural forms "beds" and "bridal chambers" in the inscription cannot be used as an argument either for or against a Valentinian interpretation.—C.R.M.

743. C. CANNUYER, "Une introduction à la sotériologie des gnostiques," *MélSciRel* 55 (2, '98) 7-31.

This survey of the theme of salvation and the savior in gnostic circles as documented by the Nag Hammadi library treats the following topics: gnosticism as a religion of salvation and cosmogony, what one is saved from, who saves, the saved savior (who is not necessarily Jesus), gnosis—the foundation of salvation, gnosis and works, gnosticism and martyrdom, gnosticism and sacraments, gnosticism and predestination, the time of salvation, what salvation entails, and the danger of premature generalizations.—C.R.M.

744. J. DOCHHORN, "Warum gab es kein Getreide im Paradies? Eine jüdische Ätiologie des Ackerbaus in Ev Phil 15," *ZeitNTWiss* 89 (1-2, '98) 125-133.

The article demonstrates that *Gospel of Philip* 15 and *Life of Adam and Eve* 1–21 are both offshoots from the same tradition, a Jewish etiology of agriculture based on Gen 3:18-19. It reviews the connections between the texts, explicates the exegetical presuppositions of *Life of Adam and Eve* 1–21, identifies the exegetical technique employed in the etiology, and highlights the motif of the descent of heavenly bread into paradise where there was no bread.—C.R.M.

745. H. J. HODGES, "Gnostic Liberation from Astrological Determinism: Hipparchan 'Trepidation' and the Breaking of Fate," *VigChrist* 51 (4, '97) 359-373.

Gnostics pursued their radical critique of the cosmos further than any other group, finding in the seemingly regular, predictable motions of the heavens only the expression of a malevolent plot designed to deceive and entrap them. The article contends that at least some gnostics used Hipparchus' discovery of the precession of the equinoxes as evidence for an extra-cosmic intervention in the world by the soteriological god, a miraculous intervention that successfully shifted the zodiacal sphere to break the bonds of astrological fate and release the gnostic elect from the power of the cosmos and its creator.—C.R.M.

746. R. KUNTZMANN, "La conception gnostique du salut dans *Le Livre de Thomas* (NH II,7)," *MélSciRel* 55 (2, '98) 33-46.

The paper first reviews attempts to circumscribe the relation of *Book of Thomas* to gnosticism with respect to the origin of the tractate and its redactional unity in order to define its spiritual localization. Next it treats gnostic salvation according to *Book of Thomas* (soteriological motifs, anthropology, encratism and soteriology). Then it considers the gnostic savior in *Book of Thomas.* The first draft of *Book of Thomas* seems to have been recovered by a Christian community in northeast Syria. The tractate's soteriology overlaid the encratite beliefs of this community and amplified already existing dualistic categories. [Included in the same issue are two pages of discussion (pp. 47-48) generated by the original presentation of the paper.]—C.R.M.

747. G. LUTTIKHUIZEN, "Vroege tradities over Jezus in een niet-canonieke bron: Het Evangelie naar Tomas (Early Jesus Traditions in a Non-canonical Source: The Gospel of Thomas)," *TijdTheol* 38 (2, '98) 120-143.

In connection with an earlier study [see § 41-1405], the article first contends that the qualification "apocryphal" is unsuitable as a collective description of all extracanonical early Christian sources about Jesus. Next it discusses arguments for and against the thesis that *Gospel of Thomas* represents an autonomous tradition of Jesus' sayings. Then it discusses *Thomas* 114 in relation to the theme of the "single one." Finally it shows that the interpretation of Jesus' proclamation of the kingdom of God in *Thomas,* although secondary, can help us to reach a better understanding of this central theme of Jesus' mission.—C.R.M.

748. C. MURPHY, "Venus in Sackcloth," *Harvard Divinity Bulletin* [Cambridge, MA] 27 (4, '98) 13-15.

In *Gospel of Mary* the status of Mary Magdalene contrasts sharply with that of Peter, thus suggesting deep divisions within Christian communities over the proper leadership role of women. This work raises questions that were debated especially in the 2nd and 3rd centuries A.D.: Who is Jesus, and what do his teachings mean for people? Who should have legitimate authority and leadership power?—D.J.H.

749. J. RIES, "Économie du salut et rôle des sauveurs selon les textes manichéens occidentaux," *MélSciRel* 55 (2, '98) 49-65.

This survey of salvation and the role of saviors according to western Manichaean texts treats Mani as prophet and founder of an economy of salvation, dualistic myth and the prospects of salvation, the economy of salvation and gnostic mysteries, prayer and liturgy in the economy of salvation, and Jesus and Mani—the two saviors. Based upon the myth of two kingdoms (light and darkness) and three times, Manichaeism presents itself as a dualistic gnosis revealed by Mani, the paraclete sent by Jesus. [Included in the same issue are three pages of discussion (pp. 66-68) generated by the original presentation of the paper.]—C.R.M.

750. A. VAN TONGERLOO, "Le salut et les sauveurs dans les documents manichéens orientaux," *MélSciRel* 55 (2, '98) 69-79.

This survey of salvation and the role of saviors according to oriental Manichaean texts in

Chinese Turkestan (in ancient Turk, the mid-Iranian dialects, and Chinese) in comparison with Egyptian material in Greek and Coptic considers the rich soteriological lexicon, the variety of saviors, the great notions of Manichaean soteriology, and the salvific vocation of the Manichaean monasteries. [Included in the same issue are three pages of discussion (pp. 80-82) generated by the original presentation of the paper.]—C.R.M.

Gnosticism, §§ 43-616, 729.

NOTES ON JOURNALS

Ceased Publication

Theological Educator (New Orleans), with no. 57 (1998).

Changed

Biblical Archaeologist is now *Near Eastern Archaeology* (Scholars Press, P.O. Box 15399, Atlanta, GA 30333-0399), with vol. 61, no. 1 (1998). Quarterly, $35.

Forum (Polebridge Press, P.O. Box 6144, Santa Rosa, CA 95406), new series with vol. 1, no. 1 (1998). Biannual, $30.

Recently Inaugurated

Jnanadeepa: Pune Journal of Religious Studies (Jnana Deepa Vidyapeeth, Pune 411014, India), vol. 1, no. 1 (1998). Biannual, $20.

Quaerens: Journal of Theology and Pastorial Life (Recoletos Formation Center, U.P.P.O. Box 206, U.P. Dilimon, 1101 Quezon City, Philippines), vol. 1, no. 1 (1997). Biannual, $24.

Salzburger Theologische Zeitschrift (Institut für Moraltheologie, Universitätsplatz 1, 5020 Salzburg, Austria), vol. 1, no. 1 (1997). Biannual, öS 100 or DM 14.

Stone Campbell Journal (College Press Publishing Co., P.O. Box 1132, Joplin, MO 64802), vol. 1, no. 1 (1998). Biannual, $15.

Teaching Theology & Religion (Blackwell Publishers Journals, 108 Cowley Road, Oxford OX4 1FH, UK), vol. 1, no. 1 (1998). Triannual, $35.

Third Millennium: Indian Journal of Evangelization (Bishop's House, P.B. No. 1, Kalavad Road, Rajkot 360005, Gujarat, India), vol. 1, no. 1 (1998). Quarterly, $30.

Zeitschrift für Antikes Christentum/Journal of Ancient Christianity (Walter de Gruyter, Genthiner Strasse 13, 10785 Berlin, Germany), vol. 1, no. 1 (1997). Biannual, DM 148.

Zeitschrift für Neues Testament (Francke Verlag, Dischingerweg 5, 72070 Tübingen, Germany), vol. 1, no. 1 (1998). Biannual, DM 48.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

S. Alkier and R. Brucker (eds.), *Exegese und Methodendiskussion,* Texte und Arbeiten zum neutestamentlichen Zeitalter 23 (Tübingen—Basel: Francke, 1998, paper DM 96) xix and 302 pp. Bibliographies. Indexed. ISBN: 3-7720-1874-2.

After a plea by the editors for interdisciplinary exegesis of the NT, this volume presents essays by E. Reinmuth on history and exegesis, with regard to the modern debate about Jesus' resurrection; P. Lampe on early Christian discourse about the "new creation" of humankind in light of the sociology of knowledge; D. Starnitzke on the significance of the concept of individuality for understanding Paul's letter to the Romans; H. Tiedemann on Pauline sexual σῶμα-pathology—M. Foucault's genealogical history and NT exegesis; B. K. Blount on cultural exegesis ("if you get MY meaning"); A. K. M. Adam on deconstruction and exegesis; Alkier on executions and liberations in Acts 12—a semiotic reading and its theoretical foundations; U. E. Eisen on the Markan narrative and literary criticism; W. Kahl on structural narrative theory as seen from a history-of-religions comparison of NT and rabbinic versions of a story; R. Zwick on film studies and exegesis as seen from the search for the implicit onlooker vis-à-vis the "resurrection" of the Gerasene demoniac (Mk 5:1-20); Brucker on rhetoric and exegesis as illustrated by Paul's letter to the Galatians; P. Pilhofer and T. Witulski on archaeology and the NT—from Palestine studies to the local-historical method; J. Conrady and F. Vouga on interpreting exorcism narratives in Mark's Gospel as seen from a dialogue between a physician and a theologian; and T. Pippin on feminist theories and exegesis.

J. Barton (ed.), *The Cambridge Companion to Biblical Interpretation,* Cambridge Companions to Religion (Cambridge, UK—New York: Cambridge University Press, 1998, cloth $59.95, paper $19.95) xv and 338 pp. Bibliographies. Indexed. LCN: 97-27945. ISBN: 0-521-48144-9 (cloth), -48593-2 (paper).

Intended as a progress report on biblical interpretation in the 1990s, this volume first presents eleven essays on "lines of approach": Barton on historical-critical approaches, D. Jasper on literary readings of the Bible, K. W. Whitelam on the social world of the Bible, R. P. Carroll on poststructualist approaches—new historicism and postmodernism, T. Gorringe on political readings of Scripture, A. Loades on feminist interpretation, A. Thiselton on biblical studies and theoretical hermeneutics, R. Morgan on the Bible and Christian theology, W. Johnstone on biblical studies and linguistics, S. C. Reif on the Jewish contribution to biblical interpretation, and S. Prickett on the Bible in literature and art. Then there are nine articles on "biblical books in modern interpretation": J. Blenkinsopp on the Pentateuch, I. Provan on the historical books of the OT, R. R. Wilson on the prophetic books, R. Alter on the poetic and wisdom books, P. Perkins on the Synoptic Gospels and Acts, J. Ashton on John and the Johannine literature (the woman at the well), J. D. G. Dunn on the Pauline letters, F. Young on the non-Pauline letters, and J. C. VanderKam on apocalyptic literature.

La Bible de Jérusalem (rev. ed.; Paris: Cerf, 1998, paper 149 F) 2195 pp. and 10 maps and plans, reference card, 3 tables. Indexed. ISBN: 2-204-06035-6.

Between 1948 and 1954 the *Bible de Jérusalem* appeared in forty-three separate fascicles, and in 1955 it was published in one volume with introductions and notes abbreviated from the fascicles. It was further revised in 1973 [see *NTA* 19, p. 258]. Published on the 50th anniversary of the appearance of the first fascicles, this revision has given particular attention to Paul's Christology and attitude toward women, the structure of Hebrews, and the historical-critical method as applied to the Pentateuch. The revision committee consisted of J.-M. de Tarragon (OT coordinator), J. Taylor (NT coordinator), and D. Barrios-Auscher. Their collaborators included J. N. Aletti (Romans), M.-É. Boismard and L. Devillers

(Johannine writings), J. Briend, P. Garuti (Hebrews), M. Gilbert, J. Loza Vera, J. Murphy-O'Connor (Pauline writings, apart from Romans), R.-J. Tournay, and B. Viviano (Matthew). The new edition is available in a variety of formats.

V. P. Branick, *Understanding the New Testament and Its Message* (New York—Mahwah, NJ: Paulist, 1998, paper $19.95) iv and 412 pp., 33 figs. Illustrated. Indexed. LCN: 97-47026. ISBN: 0-8091-3780-1.

Based on the author's many years of teaching at the University of Dayton, this introduction to the NT seeks to combine literary analysis, historical information, and theological reflection. It intersperses chapters on methodology and literary forms (Gospels and Pauline letters), historical background (the origins of the NT, oral tradition and the Two Source theory, the political and historical background, Hellenistic culture, the late 1st century), and the NT writings (Mark, Matthew, Luke-Acts, Paul's letters, John's Gospel and letters, the Deuteropaulines, Hebrews, general epistles, and Revelation). In dealing with individual books, the author covers the history and content, discusses major theological issues (Christology, soteriology, and eschatology), and offers theological reflections. At the end of each chapter there are exercises, review questions, and questions for further reflection and discussion.

I. Broer, *Einleitung in das Neue Testament.* Band 1, *Die synoptischen Evangelien, die Apostelgeschichte und die johanneische Literatur,* Die Neue Echter Bibel, Neues Testament, Ergänzungsband 2/1 (Würzburg: Echter, 1998, paper DM 48) 287 pp. Bibliographies. Indexed. ISBN: 3-429-01990-7.

After reflections on questions related to an introduction to the NT, this volume discusses the Synoptic Gospels and Acts: Gospel as a literary genre, the Synoptic question (or, the literary relations among the first three Gospels), the Sayings Source Q, Mark, Matthew, Luke, and Acts. Then it takes up the Johannine writings: John's Gospel, 1 John, and 2 and 3 John. A second volume will deal with the Pauline corpus and the other NT epistles as well as Revelation. In treating specific writings, Broer, professor of NT at the University of Siegen, gives particular attention to the classic concerns of NT introduction: structure, composition (author, place, date, etc.), sources, language, theology, and so forth.

H. de Lubac, *Medieval Exegesis.* Vol. 1, *The Four Senses of Scripture,* Ressourcement: Retrieval & Renewal in Catholic Thought (Grand Rapids: Eerdmans, 1998, paper $45; Edinburgh: T&T Clark) xxiii and 466 pp. Indexed. LCN: 97-32802. ISBN: 0-8028-4145-7 (E), 0-567-08634-8 (C).

The late Cardinal de Lubac's multivolume study of medieval exegesis and theology has remained one of the most significant contributions to the history of biblical study and theology. The English version of *Exégèse médiévale.* Vol. 1, *Les quatre sens de l'écriture* (1959), this first volume in the project contains five chapters: theology, Scripture, and the fourfold sense; the opposing lists; patristic origins; the Latin Origen; and the unity of the two Testaments. Also included are an eleven-page preface and a fourteen-page introduction, as well as a four-page foreword by R. L. Wilken who describes the work as "a long, intricate, detailed, and cogent argument in defense of the 'spiritual' interpretation of the Bible."

D. Dormeyer, *The New Testament among the Writings of Antiquity,* trans. R. Kossov, Biblical Seminar 55 (Sheffield, UK: Sheffield Academic Press, 1998, paper £17.95 or $28.50) 324 pp. Bibliography. Indexed. ISBN: 1-85075-860-3.

The English version of *Das Neue Testament im Rahmen der antiken Literaturgeschichte* [*NTA* 39, p. 125], this volume provides an assessment of the influence of Hellenistic culture on the NT as a literary work. It first deals with the modern literary comparison between biblical literature and the literature of antiquity, Jesus of Nazareth as the teacher and prophet of the "Scriptures," the relationship of the literature of antiquity to biblical literature, and the language and the language world of the NT. Then it considers oral sayings genres of Jesus (the words of the Lord), oral apostolic sayings genres, oral narrative genres of Jesus (parables), oral apostolic narrative genres, the letters, the Gospels and Acts, and apocalypses. Dormeyer is professor of biblical theology at the University of Dortmund.

J. D. G. DUNN, *The Christ and the Spirit. Collected Essays of James D. G. Dunn.* Vol. 1, *Christology;* vol. 2, *Pneumatology* (Grand Rapids—Cambridge, UK: Eerdmans, 1998, paper $35 each) xix and 462 pp., xvi and 382 pp. Indexed. LCN: 97-26651. ISBN: 0-8028-4175-9 (vol. 1), -4176-7 (vol. 2).

The volume containing twenty-four of Dunn's articles on Christology is divided into six sections: general essays (three), Jesus and Christology (three), Spirit and Christology in Paul (three), Pauline Christology (four), Christology in Acts (one), and Christology in the making (ten). The papers deal with such topics as NT Christology (1992); incarnation (1992); interpreting NT Christology (1990); the messianic secret in Mark [§ 15-513]; messianic ideas and their influence on the Jesus of history (1992); Jesus, table-fellowship, and Qumran (1993); 2 Cor 3:17—"the Lord is the Spirit" [§ 15-608]; Jesus—flesh and spirit according to Rom 1:3-4 [§ 18-197]; and so forth. The twenty-three essays on pneumatology appear under five headings: general essays (six), John the Baptist (three), Jesus and the Spirit (four), the Spirit in Acts (four), and the Spirit and ecclesiology (six). They treat such topics as Spirit and Holy Spirit in the NT (1978); new wine in old wine-skins—the Spirit of prophecy [§ 18-650]; enthusiasm (1987); rediscovering the Spirit [§§ 17-1114 and 27-305]; Spirit-baptism and Pentecostalism (1970); Spirit-and-fire baptism [§ 17-139]; the birth of a metaphor—baptized in Spirit [§ 22-919]; John the Baptist's use of Scripture (1994); and so forth. Dunn is professor of divinity at the University of Durham.

W. A. ELWELL AND R. W. YARBROUGH, *Encountering the New Testament. A Historical and Theological Survey* (Grand Rapids: Baker, 1998, $44.99) 448 pp. and CD-ROM. Illustrated. Bibliographies. Indexed. LCN: 97-26172. ISBN: 0-8010-2156-1.

Intended for beginning students, this introduction to the NT first explains why one should study the NT and then treats the various writings under four headings: encountering Jesus and the Gospels, encountering Acts and the earliest church, encountering Paul and his epistles, and encountering the General epistles and the Apocalypse. Also included are illustrations (photographs, figures, tables, and charts), sidebars, focus boxes, outlines and lists of objectives, study and review questions, and a multimedia interactive CD-ROM (requires Windows95, WindowsNT, or Macintosh). The CD-ROM supplements the book's presentation; its "chapters" closely follow the organization of the book and are presented with "major" and "minor" sections. Seeking to build a foundation for a lifetime of encountering God through scriptural study, the authors aim to present the factual content of each NT book, introduce background information, outline hermeneutical principles, touch on critical issues, and substantiate the Christian faith. Elwell is professor of biblical and theological studies at Wheaton College in Illinois, and Yarbrough is associate professor of NT at Trinity International University.

W. R. FARMER (ED.), *The International Bible Commentary. A Catholic and Ecumenical Commentary for the Twenty-First Century* (Collegeville, MN: Liturgical Press, 1998, $99.95) lii and 1918 pp., 34 maps. Bibliographies. Indexed. LCN: 97-44829. ISBN: 0-8146-2454-5.

This catholic and ecumenical commentary on the Bible seeks to address all the educated faithful, and especially pastors and teachers, to help them find in the Bible the living and life-giving word of God. It contains general articles, essays on selected pastoral concerns, and commentaries for all the books of the OT (including Deuterocanonical writings) and the NT. The authors of the expositions of the NT books include A. Leske (Matthew), V. Howard and D. B. Peabody (Mark), S. O. Abogunrin (Luke), T. Okure (John), J. Taylor (Acts), J.-N. Aletti (Romans), J. Lambrecht (1 Corinthians), J. Sanchez-Bosch (2 Corinthians), E. Tamez (Galatians), M. Y. MacDonald (Ephesians), P. Ortiz (Philippians), C. A. Mora Paz (Colossians), G. M. Soares-Prabhu (1 and 2 Thessalonians), A. Vanhoye (Hebrews), C. H. Felder (James), and F. Martin (1–3 John). Other contributors are L. Boadt

(Genesis), F. García Martínez (biblical interpretation at Qumran), D. J. Harrington (Sirach), R. E. Murphy (Job), and J. Sobrino (Jesus Christ, liberation). S. McEvenue, A. J. Levoratti, and D. L. Dungan served as associate editors, while A. LaCocque was map editor.

S. FARRIS, *Preaching That Matters. The Bible and Our Lives* (Louisville, KY: Westminster John Knox, 1998, paper $17) viii and 170 pp. Indexed. LCN: 97-41406. ISBN: 0-664-25759-3.

Farris, professor of preaching and worship at Knox College in the Toronto School of Theology and author of *The Hymns of Luke's Infancy Narrative* (1985), suggests that there is very frequently a fundamental analogy between the Bible and the contemporary world that gives life to sermons of vastly different styles, and that the real questions facing preachers are whether they will use compelling and appropriate analogies and whether they will do so consciously or unconsciously. He develops this approach to biblical preaching in five chapters: preaching as creative analogy, this side of the analogy, the other side of the analogy, from text to sermon—finding the analogies, and putting the sermon together. An appendix deals with "the care and feeding of sermon manuscripts."

S. E. FOWL (ED.), *The Theological Interpretation of Scripture. Classic and Contemporary Readings,* Blackwell Readings in Modern Theology (Oxford: Blackwell, 1997, cloth $68.95, paper $24.95) xxx and 409 pp. Bibliographies. Indexed. LCN: 96-19722. ISBN: 1-55786-834-4 (cloth), -835-2 (paper).

This anthology first presents six essays on the contexts of theological interpretation of Scripture: H. de Lubac on spiritual understanding, D. C. Steinmetz on the superiority of pre-critical exegesis, G. Lindbeck on the story-shaped church (critical exegesis and theological interpretation), C. V. Camp on feminist theological hermeneutics (canon and Christian identity), V. L. Wimbush on the Bible and African Americans (an outline of an interpretative history), and D. S. Yeago on the NT and the Nicene dogma (a contribution to the recovery of theological exegesis). Then it provides twenty theological interpretations of four biblical texts: Exodus 3 (five), Isaiah 52–53 (five), Matthew 5–7 (five), and Romans 9–11 (five). The interpreters include Gregory of Nyssa, John Chrysostom, Thomas Aquinas, and Martin Luther, as well as various modern scholars (W. Brueggemann, B. J. Stratton, B. K. Blount, P. W. Meyer, E. E. Johnson, and N. Elliott).

H. FRANKEMÖLLE, *Jüdische Wurzeln christlicher Theologie. Studien zum biblischen Kontext neutestamentlicher Texte,* Bonner Biblische Beiträge 116 (Bodenheim: Philo, 1998, cloth DM 98, paper DM 68) 466 pp. ISBN: 3-8257-0096-8 (cloth), -0103-4 (paper).

The nineteen articles in this collection concern the origin of Christianity from Judaism (1992); NT Christologies and OT theology [§ 20-590]; NT Christologies as witnesses to Jewish faith (1990); Jews and Christians according to Paul—Israel as God's people and the self-understanding of the Christian church [§ 28-1021]; NT interpretations of Moses [§ 39-1697]; John the Baptist and Jesus in Matthew's Gospel—Jesus as John's disciple [§ 40-1451]; whether Jesus understood himself as Second Isaiah's messenger of good news—the reception of Isa 52:7 and 61:1 in the NT, by Jesus, and in the Targums (1989); Jewish messianic expectation and Christian messianic faith, with particular attention to Mk 8:29 [§ 23-469]; whether God abandoned Jesus in death—the theodicy problem in Mark's Gospel, with particular attention to Mk 16:1-8 (1996); whether Jesus' resurrection is (only) a sign of the apocalyptic end-time (1998); Matthew's Gospel as Holy Scripture and the Holy Scripture of the earlier covenant (1993); the Torah of God for Israel, Jesus' disciples, and the Gentiles according to Matthew's Gospel (1996); the so-called Matthean antitheses and whether Matthew abrogated the "Old" Testament for Christians (1994); whether the covenant was "never revoked" according to Matthew's Gospel, or the inviolability of God's fidelity to Israel and to the Gentiles (1998); the Matthean church as the community of faith (1996); interreligious and inner-Christian aspects of Jewish-Christian dialogue [§ 37-385]; the "church of God in Christ" (1995); the biblical basis for an ecumenism of world religions

[§ 39-1032]; and how we can preach Jesus Christ today [§ 40-1057]. Frankemölle is professor of NT at the University of Paderborn.

D. GUTHRIE AND J. A. MOTYER (EDS.), *Kommentar zur Bibel. AT und NT in einem Bund,* RB*taschenbuch* 727 (4th ed.; Wuppertal: Brockhaus, 1998, paper DM 39.90) xvi and 1626 pp. ISBN: 3-417-20727-4.

This volume is the first paperback edition of the German version (1980) of *The New Bible Commentary Revised* edited by Guthrie and Motyer (1970). It consists of introductory articles (on the authority of Scripture, the history of Israel, theology of the OT, and so forth), and expositions of all the OT and NT books. The NT contributors include R. E. Nixon, C. E. G. Swift, I. H. Marshall, Guthrie, F. F. Bruce, F. Davidson, and R. P. Martin.

G. H. GUTHRIE AND J. S. DUVALL, *Biblical Greek Exegesis. A Graded Approach to Learning Intermediate and Advanced Greek* (Grand Rapids: Zondervan, 1998, paper $24.99) 186 pp. Bibliographies. ISBN: 0-310-21246-4.

This volume seeks to integrate the study of NT Greek into an overall exegetical method right from the beginning of intermediate Greek. The first part, which is entitled “A Graded Approach to Learning Biblical Greek Syntax,” focuses primarily on learning intermediate (or second-year) Greek syntax along with grammatical and semantic diagramming. It also provides syntax and diagramming exercises for 1 Jn 1:1–2:2; 2:28–3:10; Jn 15:1-27; Mk 1:1-28; 8:27–9:8; Col 1:1-23; Mt 6:5-34; Rom 3:21-26; 5:1-11; 8:1-17; Jas 1:1-21; and Phil 1:27–2:13. The second part, which is entitled “The Exegetical Method,” takes the students to the level of advanced (or third-year) Greek, incorporating their knowledge of syntax and diagramming into a comprehensive method of exegesis and exposition: spiritual preparation, general introduction, literary context, provisional translation, grammatical analysis, and so forth. Guthrie is chair of the department of Christian studies at Union University in Jackson, Tennessee, and Duvall is associate professor of religion at Ouachita Baptist University in Arkadelphia, Arkansas.

M. HERRANZ MARCO, *Huellas de Arameo en los Evangelios y en la Catequesis Cristiana Primitiva,* Studia Semitica Novi Testamenti 5 (Madrid: Editorial Ciudad Nueva—Fundación San Justino, 1997, paper) 354 pp. Bibliography. Indexed. ISBN: 84-89651-32-9.

Based on a doctoral dissertation directed by J. Alonso Díaz and presented in 1977 to the Universidad Pontificia Comillas in Madrid, this investigation of traces of Aramaic in the Greek NT first considers the polyvalence of the root *škḥ* in Aramaic and its relevance for understanding Mk 2:4; Lk 4:17; Phil 3:9; Mt 1:18; and 2 Pet 3:10, respectively. Then it deals with the polyvalence of the Aramaic construction *lʾ* . . . *ʿd dy* and its importance for interpreting Mt 16:28 parr.; Mt 23:39/Lk 13:35; and Mt 1:25. Finally it explores the case for taking Heb 5:7-8 as a reference to Jesus in Gethsemane in the light of the Semitic passive construction found in Aramaic.

L. T. JOHNSON, *Religious Experience in Earliest Christianity. A Missing Dimension in New Testament Studies* (Minneapolis, MN: Fortress, 1998, paper $20) viii and 199 pp. Indexed. ISBN: 0-8006-3129-3.

Based on the 1997 Stone Lectures at Princeton Theological Seminary, this volume first argues that the dominant paradigms for studying early Christianity tend to miss the specifically religious character of its language and the experiences that it expresses. Next it argues that historical analysis must be complemented (but not replaced) by a phenomenological approach to earliest Christianity’s religious language and behavior, and defines religious experience as a response to that which is perceived as ultimate, involving the whole person, characterized by a peculiar intensity, and issuing in action. Then it considers three aspects of religious experience in earliest Christianity as seen in the NT: ritual imprinting and the politics of perfection (initiation), glossolalia and the embarrassments of experience [§ 42-1242], and meals as where the magic is. Johnson, professor of NT at Candler School of Theology, Emory University, and author of *The Real Jesus* (1996), concludes that study of early Christianity must proceed from the recognition that certain people were convinced that they had experienced God's transforming power through the resurrection of Jesus.

R. KASSÜHLKE, *Kleines Wörterbuch zum Neuen Testament. Griechisch-Deutsch* (Stuttgart: Deutsche Bibelgesellschaft, 1997, DM 19.80) vii and 211 pp. ISBN: 3-438-05127-3.

Based on many years of work in NT translation, this concise Greek-German dictionary presents (in double-column format) for each word in the text according to Nestle-Aland[27] and the UBS *Greek New Testament*[4] the Greek term (e.g. ἄγγελος, ου), basic grammatical information (m), and the most important definitions (*Engel, Bote, Gesandter*). The book is modeled on B. M. Newman's *A Concise Greek-English Dictionary of the New Testament* (1971).

A. LACOCQUE AND P. RICOEUR, *Thinking Biblically. Exegetical and Hermeneutical Studies*, trans. D. Pellauer (Chicago—London: University of Chicago Press, 1998, $30) xix and 441 pp. Indexed. LCN: 97-44091. ISBN: 0-226-71337-7.

The collaborative product of an exegete who specializes in the Hebrew Bible (LaCocque) and a philosopher who identifies himself with the so-called hermeneutic school of thought (Ricoeur), this volume deals with eight "strong texts" of the OT that are representative of the various biblical literary genres: Genesis 2–3; Exod 20:13 ("thou shalt not kill"); Ezek 37:1-14; Psalm 22; the Song of Songs; Exod 3:14 (the revelation of the divine name); Genesis 44 (the Joseph story as an ancestral narrative); and Zech 12:10 (*et aspicient ad me quem confixerunt*). In the first six chapters each author has contributed a separate essay, while the final two chapters were written by LaCocque. In an eleven-page preface the authors explain what they mean by the expression "thinking biblically." LaCocque is professor emeritus at the Chicago Theological Seminary, and Ricouer is professor emeritus at the University of Chicago.

B. LANG (ED.), *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. International Review of Biblical Studies. Revue Internationale des Études Bibliques.* Band 43, *1996-1997* (Düsseldorf: Patmos, 1998, paper DM 158) xiv and 429 pp. Indexed. ISBN: 3-491-66043-2.

This fascicle [see *NTA* 42, pp. 148-149] presents bibliographic information and summaries (in most cases) for 2,583 articles and books under the following general headings: text and translation; basic principles of interpretation; OT exposition; NT exposition; extra-biblical sources; language; world of the Bible; archaeology and customs; realia; institutions and rituals; biblical persons; history of Israel; Judaism—early Christianity—gnosis—Islam; biblical theology; concepts and symbols; the Bible in systematic theology; the Bible in church life; history of interpretation; the Bible in art, literature, and film; and the history of religion. The summaries appear in German, English, and French. Lang edited this fascicle in collaboration with G. Feld, E. Drave, and A. Moenikes.

I. H. MARSHALL ET AL. (EDS.), *New Bible Dictionary* (3rd ed.; Leicester, UK: Inter-Varsity, 1996; Downers Grove, IL: InterVarsity, $39.99) xix and 1298 pp. Illustrated. Bibliographies. Indexed. LCN: 96-24002. ISBN: 0-85110-659-5 (UK), 0-8308-1439-6 (USA).

This new edition carries on the project organized by J. D. Douglas and published first in 1962 [*NTA* 7, p. 132] and in a second edition in 1982 [*NTA* 38, p. 446]. The major part of the work still stands and has required little or no modification. The third edition has incorporated recent research in the cultural and archaeological areas, updated the bibliographical entries, and makes reference to the New International Version and other more recent translations in addition to the Revised Standard Version. The revised volume reflects the same evangelical viewpoint as the previous editions and continues to embody loyalty to Holy Scripture as God's word to humankind. In addition to Marshall, the consulting editors for the third edition were A. R. Millard, J. I. Packer, and D. J. Wiseman. The revision editor was D. R. W. Wood.

R. P. MARTIN AND P. H. DAVIDS (EDS.), *Dictionary of the Later New Testament & Its Developments* (Downers Grove, IL—Leicester, UK: InterVarsity, 1997, $39.99) xxx and 1289 pp. Bibliographies. Indexed. LCN: 97-36095. ISBN: 0-8308-1779-4 (USA), 0-85111-751-1 (UK).

The companion to the *Dictionary of Jesus and the Gospels* [*NTA* 36, p. 421] and *Dictionary of Paul and His Letters* [*NTA* 38, p. 470], this volume not only covers the remaining parts of the NT canon but also traces developments in early Christianity through A.D. 150. Prepared by an international team of over a hundred scholars, it contains over 230 in-depth articles, hundreds of cross-references, extensive bibliographies, and subject and Scripture indexes. The contributors include D. C. Allison on Moses, R. J. Bauckham on the relatives of Jesus, G. K. Beale on eschatology, D. A. Carson on NT theology, J. D. G. Dunn on Pauline legacy and school, J. B. Green on Acts, L. W. Hurtado on Christology, W. L. Lane on Hebrews, A. T. Lincoln on Pentecost, I. H. Marshall on redemption, S. G. Mott on civil authority, G. R. Osborne on hermeneutics, J. Painter on creation and cosmology, D. M. Scholer on gnosis and gnosticism, P. H. Towner on household codes, R. W. Wall on the letter of James, and B. Witherington on Christ and Lord.

M. MASINI, *Lectio Divina. An Ancient Prayer That Is Ever New* (Staten Island, NY: Alba House, 1998, paper $5.95) ix and 103 pp. Bibliography. LCN: 97-48930. ISBN: 0-8189-0813-0.

The English version of *Lectio Divina. Preghiera Antica e Nuova,* this introduction to the prayer and practice of *lectio divina* discerns the following steps: listening to and interpreting the biblical text (*lectio*), deepening and taking to oneself its message (*meditatio*), sharing it with others (*collatio*), transforming the word of God into prayer (*oratio* and *contemplatio*), and witnessing to the word as a committed Christian (*operatio*). Masini is professor of biblical exegesis at the Pontifical theological faculty of the Marianum in Rome.

B. M. METZGER, *Lexical Aids for Students of New Testament Greek* (3rd ed.; Grand Rapids: Baker, 1998, paper $7.99) xi and 100 pp., 3 tables. Indexed. ISBN: 0-8010-2180-4.

A new printing of the third (1969) edition described in *NTA* 14, p. 104, this volume presents Greek words arranged first in accord with their frequency in the NT (pp. 7-40) and then in accord with their root (pp. 41-72). The five appendixes deal with the Indo-European family of languages, prepositions in composition with verbs, correlative pronouns and adverbs, principal parts of some important verbs, and feminine nouns of the second declension. An index of Greek words is included. The first edition appeared in 1946, and an enlarged edition was published in 1955.

H. MERKLEIN, *Studien zu Jesus und Paulus,* Band 2, Wissenschaftliche Untersuchungen zum Neuen Testament 105 (Tübingen: Mohr Siebeck, 1998, cloth DM 158, paper DM 78) xiv and 455 pp. Bibliographies. Indexed. ISBN: 3-16-146863-5 (cloth), -146924-0 (paper).

The first volume of Merklein's collected essays was described in *NTA* 32, p. 364. The eighteen articles in this volume concern Egyptian influences on the messianic Son-of-God statements in the NT (1996); the atoning death of Jesus according to the NT (1990); judgment and salvation—the soteriological function of the judgment according to John the Baptist, Jesus, and Paul (1990); eschatology in the NT (1987); methodological and hermeneutical aspects of integrative biblical interpretation [§ 34-25]; Jesus' proclamation of the reign of God (1988); the oneness of God as the real basis for Jesus' preaching (1987); how Jesus understood his death (1996); the healing of the Gerasene demoniac (Mk 5:1-20) as a test-case for E. Drewermann's depth-psychological interpretation and historical-critical exegesis (1992); Mk 16:1-8 as the epilogue of Mark's Gospel (1993); creation and child—the theology of the hymnic *Vorlage* of John's Prologue (1996); God and the world—the contribution of Jn 2:23–3:21 and 12:20-36 toward defining Johannine dualism (1996); the Pauline paradox of the cross [§ 42-383]; "not by the works of the Law"—an exposition of Gal 2:15-21 (1993); Paul and sin (1996); the (new) covenant as the theme of Pauline theology

[§ 42-1097]; the theologian as prophet—the function of prophetic speech in Paul's theological discourse [§ 37-276]; and the meaning and purpose of Rom 13:1-7 (1989). Merklein is professor of NT at the University of Bonn.

C. MURPHY, *The Word According to Eve. Women and the Bible in Ancient Times and Our Own* (Boston—New York: Houghton Mifflin, 1998, $24) xiii and 302 pp. Bibliography. Indexed. LCN: 98-18015. ISBN: 0-395-70113-9.

Murphy, managing editor of *The Atlantic Monthly,* explores what the Bible says about women and how female biblical scholars are contributing to biblical research in various areas [see § 38-77]. His presentations appear under the following headings: joining the procession, the sorcerer's apprentice, by the hand of a woman, the mothers of Israel, words of wisdom, the wandering rock, whether Jesus was a feminist, born of a woman, prominent among the apostles, Venus in sackcloth, and a glimpse through the door. The women scholars whose works are described include P. Trible, C. L. Meyers, T. Frymer-Kensky, M. Bal, E. Schüssler Fiorenza, K. Corley, A.-J. Levine, J. Schaberg, K. J. Torjesen, B. Brooten, K. King, R. S. Kraemer, E. Pagels, and P. Fredriksen. Attention is also given to J. Pelikan's research on Mary through the centuries.

C. A. NEWSOM AND S. H. RINGE (EDS.), *Women's Bible Commentary* (2nd ed.; Louisville, KY: Westminster John Knox, 1998, paper $26) xxv and 501 pp. Bibliographies. LCN: 97-50226. ISBN: 0-664-25781-X.

The first edition of this work was described in *NTA* 37, p. 107. This revised and expanded version contains a thirteen-page supplementary bibliography as well as essays on the OT Apocrypha, with contributions by E. M. Schuller (introduction, 1 Esdras, Tobit), E. E. Johnson (2 Esdras), D. Dombkowski Hopkins (Judith), A. Reinhartz (Greek Esther), S. J. Tanzer (Wisdom of Solomon), P. M. Eisenbaum (Sirach), P. K. Tull (Baruch, Letter of Jeremiah, Prayer of Manasseh), T. Craven (Greek Daniel), R. D. Young (1–4 Maccabees), and Newsom (Psalm 151).

É. NODET AND J. TAYLOR, *The Origins of Christianity. An Exploration* (Collegeville, MN: Liturgical Press, 1998, paper $39.95) xix and 475 pp. Indexed. LCN: 98-5539. ISBN: 0-8146-5862-8.

Two professors at the École Biblique de Jérusalem—Nodet, a specialist in Josephus and postbiblical Judaism, and Taylor, who is well known for his many publications on Acts—have combined to present an approach to Christian origins that takes the rituals of baptism and Eucharist as the starting point, and argues that these two basic rituals of early Christianity were originally connected to an Essene milieu. After dealing with the sources, they consider the central institutions (baptism and Eucharist); Galilee from the exile to Jesus; Galilee from the Jewish War to the Mishnah; Nazoreans and Jews in Palestine; the mission; and Passover, Pentecost, and covenant. A French version of this work is published under the title *Essai sur les origines du christianisme. Une secte éclatée* (Paris: Cerf, 1998; ISBN: 2-204-05819-X).

G. R. OSBORNE, *The Hermeneutical Spiral. A Comprehensive Introduction to Biblical Interpretation* (Downers Grove, IL: InterVarsity, 1997, paper $22.99) viii and 499 pp. Bibliography. Indexed. LCN: 91-31967. ISBN: 0-8308-1288-1.

The paperback edition of the work described in *NTA* 36, pp. 414-415, this investigation of biblical interpretation contends that the goal of hermeneutics is the sermon. It deals with general hermeneutics (context, grammar, semantics, syntax, historical and cultural backgrounds), genre analysis (narrative, poetry, wisdom, prophecy, apocalyptic, parable, epistle), and applied hermeneutics (biblical theology, systematic theology, contextualization, the sermon). The two appendixes deal with the problem of meaning—the issues and a solution. Osborne is professor of NT at Trinity Evangelical Divinity School in Deerfield, IL.

J.-M. POFFET, *Les chrétiens et la Bible. Les Anciens et les Modernes,* Histoire du christianisme (Paris: Cerf, 1998, paper 120 F) 150 pp. Bibliographies. ISBN: 2-204-05842-4.

With particular attention to texts in Mk 2:1–3:6, this volume presents a survey of the history of exegesis in four steps: patristic exegesis (its characteristics, the four senses of Scripture, commentaries on Mk 2:1-12 parr.); medieval exegesis—from the cloister to the university (Vézelay and Moulin mysticism, the glosses, the school of St. Victor, Albert the Great, Thomas Aquinas); Humanism, Reformation, and modernity (the precursors, Lefèvre d'Étaples, Martin Luther, reason and criticism); and the exegetical "workshop" of the 20th century (history and criticism, the impact of Christian communities, redaction criticism, literary analysis [semiotics and narratology]). Poffet, a Dominican, teaches at the Université de Fribourg and at the École de la foi et des ministères.

Proceedings: Eastern Great Lakes and Midwest Biblical Societies, vol. 17, ed. B. Fiore (Buffalo, NY: EGLMBS, 1997, paper $10) iii and 169 pp., 3 figs.

After J. B. Burns's presidential address on Scots and Semitics, this fascicle [see *NTA* 42, p. 151] presents papers on the Hebrew Bible (five), the NT (five), and biblical interpretation (five). The essays most pertinent to NT study are by M. C. Albl on "humble and riding on a donkey"—assessing the role of symbolic actions in historical Jesus research, S. Davis on primordial wisdom and eschatological word—the eternal Torah and Paul, A. J. Dewey on the Gospel according to Luke (Johnson), S. E. McGinn on why now the women—social-historical insights on gender roles in Mt 26–28, and T. B. Sailors on the collection of the Pauline corpus—the *status quaestionis.* The section on biblical interpretation consists of review articles on M. A. Tolbert and F. F. Segovia (eds.), *Readings From This Place,* vol. 1 (by H. J. Toensing, P. L. Thimmes, and D. Stains); and on E. Schüssler Fiorenza (ed.), *Searching the Scriptures,* vol 1. (by Thimmes and D. L. Barr).

Proceedings of the Central States Society of Biblical Literature and American Schools of Oriental Research, vol. 1, ed. M. J. Selvidge (Warrensburg, MO: Central Missouri State University, 1998, paper) 133 pp. Bibliographies.

The six papers in this fascicle that are most pertinent to the NT field are by M. Gilleo on the response of the wind and sea in Mk 4:35-41; R. R. Clark on kingdoms, kids, and kindness—a new context for Lk 18:15-17; I. Bordenave on the feeding of the five thousand in Lk 9:10-17—social scientific, narrative, and feminist perspectives; S. S. Elliott on *Treatise on the Resurrection* from Nag Hammadi—an example of early Christian gnostic hermeneutic and a commentary on Paul; F. Hale on apocalyptic immortality—martyrdom in Revelation; and R. B. Rivers on eating Jesus—the politics of the eucharistic experience.

F. RIENECKER AND G. MAIER (EDS.), *Lexikon zur Bibel* (Wuppertal: Brockhaus, 1998) viii and 918 pp. and 96 plates, table. Illustrated. ISBN: 3-417-24678-4.

The 1994 edition of this biblical dictionary consisting of ca. 6,000 articles on persons, history, archaeology, and geography was described in *NTA* 39, p. 497.

F. J. SCHIERSE (ED.), *Neue Konkordanz zur Einheitsübersetzung der Bibel,* ed. W. Bader (5th ed.; Düsseldorf: Patmos, 1996, DM 198; Stuttgart: Katholisches Bibelwerk) 2048 pp. ISBN: 3-491-71106-1 (P), 3-460-32272-1 (KB).

The first (1985) edition of this concordance to the Einheitsübersetzung was edited by Schierse and described in *NTA* 30, p. 347. This newly revised and expanded fifth edition undertaken by Bader includes about eighty new articles and gives particular attention to the most important proper names in the Bible. For each keyword it gives the biblical references and each occurrence in its context.

H. S. SHOEMAKER, *GodStories. New Narratives from Sacred Texts* (Valley Forge, PA: Judson, 1998, paper $16) xxvi and 322 pp. LCN: 97-29988. ISBN: 0-8170-1265-6.

Shoemaker, senior minister of Broadway Baptist Church in Fort Worth, TX, seeks to reintroduce the sweep of the biblical narrative by representing thirty-three key narratives of the Jewish and Christian Scriptures in roughly chronological order. He describes his approach as "Christian hagaddah"—a retelling of Jewish/Christian stories as mirrors of the human condition and as signs of earth's redemption. The topics include Cain and Abel, Joseph's story, Elijah the prophet, the story of Esther, the miracle at Cana (the kingdom as joy), the way of compassion, parables of the reign of God, the turn toward the cross, Acts (the unhindered gospel and the Spirit-formed church), and Revelation (the end of the story).

O. H. STECK, *Old Testament Exegesis. A Guide to the Methodology,* trans. J. D. Nogalski, SBL Resources for Biblical Study 39 (Atlanta: Scholars Press, 1998, paper $19.95) xxiv and 202 pp. Bibliographies. LCN: 98-20955. ISBN: 0-7885-0465-7.

The first English edition of this guide to OT exegesis was described in *NTA* 40, p. 516. This second printing has corrected several typographical errors, and the entire book has been reformatted with larger type to make it more "reader friendly."

M. L. STRAUSS, *Distorting Scripture? The Challenge of Bible Translation & Gender Accuracy* (Downers Grove, IL: InterVarsity, 1998, paper $12.99) 240 pp. LCN: 98-19815. ISBN: 0-8308-1940-1.

Strauss, associate professor of NT at Bethel Theological Seminary—West Campus, San Diego, CA, attempts to provide a balanced and reasoned evaluation of the legitimacy of gender-inclusive language (i.e. a translation that seeks to avoid masculine terminology when the original author was referring to members of both sexes) in Bible translation. After introducing the problem, he provides a survey of gender-inclusive and feminist Bible versions. Then under the heading "critique" he deals with the nature of Bible translation, inclusive language related to human beings (with an excursus on whether "man" and "he" are inclusive today), other generic terms, and language related to God and to Jesus Christ. The two appendixes treat guidelines established at the conference on gender-related language in Scripture, and comparing the gender-inclusive versions. Strauss concludes that case-by-case exegesis must be employed to ensure the accurate use of inclusive language, and that to eliminate masculine God-language is to distort the divinely inspired metaphors of Scripture.

J. SWETNAM, *Il Greco del Nuovo Testamento.* Parte prima: *Morfologia.* Vol. 1, *Lezioni;* vol. 2, *Chiavi e paradigmi,* ed. C. Rusconi, Strumenti (2nd ed.; Bologna: Dehoniane, 1998, paper 76,000 L) xxi and 360 pp., ix and 309 pp. Indexed. ISBN: 88-10-20582-0 (set).

The English original of this work, which combines deductive and inductive approaches to the study of NT Greek, was entitled *An Introduction to the Study of New Testament Greek* [*NTA* 37, p. 271]. The first edition of Rusconi's Italian translation appeared in 1995; the second edition has been revised and corrected. The first volume consists of a hundred lessons, and the second volume serves as a "key" to the first. Swetnam developed this introduction during his many years of teaching at the Pontifical Biblical Institute in Rome.

M. C. TAYLOR (ED.), *Critical Terms for Religious Studies* (Chicago—London: University of Chicago Press, 1998, cloth $55, paper $18) v and 423 pp., 5 figs. Bibliographies. Indexed. LCN: 97-52257. ISBN: 0-226-79156-4 (cloth), -79157-2 (paper).

After a nineteen-page introduction by the editor, this volume presents essays on twenty-two terms judged to be critical for religious studies: belief (by D. S. Lopez); body (W. R. LaFleur); conflict (B. Lincoln); culture (T. Masuzawa); experience (R. H. Sharf); gender (D. Boyarin); God (F. S. Fiorenza and G. D. Kaufman); image (M. R. Miles); liberation (K. Surin); modernity (G. Benavides); performance (C. Bell); person (C. E. Winquist); rationality (P. Stoller); relic (G. Schopen); religion, religions, religious (J. Z. Smith); sacrifice (J. Robbins); territory (S. Gill); time (A. F. Aveni); transformation (B. B. Lawrence); transgression (M. Taussig); value (E. Wyschogrod); and writing (D. Tracy). Each essay provides a history of the term, explores the issues that it raises, and puts the term to use in an analysis of a religious work, practice, or event.

J. TREBOLLE BARRERA, *The Jewish Bible and the Christian Bible. An Introduction to the History of the Bible,* trans. W. G. E. Watson (Leiden—New York—Cologne: Brill, 1998, cloth 225 gld. or $132.50, paper 95 gld. or $56; Grand Rapids: Eerdmans) 573 pp. Bibliographies. Indexed. ISBN: 90-04-10888-2 (B-cloth), -10889-0 (B-paper), 0-8028-3830-8 (E-cloth), -4473-1 (E-paper).

The Spanish version of this work entitled *La Biblia judía y la Biblia cristiana* was described in *NTA* 38, p. 115. The English version includes a considerable amount of new and corrected material supplied by the author. After a nineteen-page foreword and an introduction to topical questions and approaches, it deals with Bible and book in the ancient world; collections of biblical books—canonical and noncanonical books; history of the text and versions of the OT and NT; textual criticism of the OT and NT; and hermeneutics—text and interpretation. Trebolle Barrera is professor of Hebrew and Aramaic and director of the Institute of Religious Studies at the Universidad Complutense of Madrid.

G. R. TRELOAR, *Lightfoot the Historian. The Nature and Role of History in the Life and Thought of J. B. Lightfoot (1828–1889) as Churchman and Scholar,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 103 (Tübingen: Mohr Siebeck, 1998, paper DM 128) xiii and 465 pp. Bibliography. Indexed. ISBN: 3-16-146866-X.

A somewhat revised version of a doctoral dissertation accepted in 1996 by the University of Sydney, this volume seeks to present a picture of Lightfoot in relation to the social and cultural conditions of his time, and to explain the breakthrough that he achieved for NT higher criticism in the English church. After considering Lightfoot the historian and his personal and intellectual formation (at Liverpool and Birmingham, and at Trinity College, Cambridge), it deals with his understanding of the nature of history (theology of history, the Bible and history, the usefulness of history), the use of history as a churchman (the university and history, the ministry and history, history and the Church of England), and the use of history as a scholar (history and Jesus, history and Paul, history and the Apostolic Fathers). The three appendixes concern Lightfoot's scientific reading, his Cambridge lectures, and the reception of his scholarship in Germany. Treloar concludes that the idea of the "increasing purpose of God" was the narrative conception by which Lightfoot organized his thinking and directed it to practical outcomes in each area of his involvement in the life of the church and society.

K. J. VANHOOZER, *Is There a Meaning in This Text? The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids: Zondervan, 1998, $29.99) 496 pp. Bibliography. Indexed. LCN: 98-12627. ISBN: 0-310-21156-5.

Vanhoozer, senior lecturer in theology and religious studies at New College, University of Edinburgh, challenges the idea that meaning is relative to the encounter of text and reader, and defends the view that meaning is independent of our attempts to interpret. After reflecting on theology and literary theory ("faith seeking textual understanding"), he examines the ways in which deconstruction and radical reader-response criticism "undo" the traditional concepts of author (authority and intentionality), book (textuality and indeterminacy), and reader (contextuality and ideology). Then he argues for the concept of the author and the possibility of literary knowledge: resurrecting the author (meaning as communicative action), redeeming the text (the rationality of literary acts), and reforming the reader (interpretive virtue, spirituality, and communicative efficacy). He concludes with observations on "a hermeneutics of the cross" as a hermeneutics of humility and conviction.

L. WELLS, *The Greek language of healing from Homer to New Testament times,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 83 (Berlin—New York: de Gruyter, 1998, DM 208) xix and 489 pp. and 7 plates, 2 maps, 16 photographs. Bibliography. Indexed. ISBN: 3-11-015389-0.

This volume focuses on two expressions of the search for an understanding of and a solution to the problem of suffering: the healing cult of Asclepius, which flourished in the

Mediterranean world from the 5th century B.C. to the 4th century A.D.; and that of Jesus of Nazareth whose healing ministry began in the 1st century A.D., supplanted that of Asclepius in the 4th century A.D., and is still in existence today. It first considers the use of healing language in Homer's writings, and traces the development of the semantic field of healing through a study of the language surrounding the cult of Asclepius at Epidaurus, Athens, Kos, and Pergamum, respectively. Then after a survey of the Jewish use of this semantic field in the Septuagint along with material from the writings of Philo and Josephus, it focuses on the healing language of the NT: θεραπεύω in the Synoptic Gospels, the NT use of ἰάομαι, other NT healing words (σῴζω, καθαίρω, ἅπτομαι, ὑγιαίνω), and commands and commissions. Also included on pp. 251-484 are appendixes dealing with various aspects of the language of healing in the Greek world and in the NT.

K.-K. YEO, *What Has Jerusalem to do with Beijing? Biblical Interpretation from a Chinese Perspective* (Harrisburg, PA: Trinity Press International, 1998, paper $25) x and 325 pp., 2 figs. Indexed. LCN: 98-13880. ISBN: 1-56338-229-6.

The ten essays in this collection appear under three headings: the methods of cross-cultural hermeneutics (two), dialogue with perennial themes in Chinese culture (four), and biblical messages for the current Chinese situation (four). The papers most pertinent to NT studies concern theological methods and Chinese contexts; Galatians as a resource for christocentric inclusivity [§ 41-1701]; "rest" in Hebrews and the *yin-yang* worldview [§ 35-1294]; *li* and *jen* (Torah and Spirit) in Romans [§ 40-1580]; Jerusalem, Athens, and Beijing in Acts [§ 38-1471]; Christology and suffering in the book of Revelation and in China [§ 39-1014]; and the role of women in 1 Corinthians and "Vision 2020." Yeo is assistant professor of NT interpretation at Garrett-Evangelical Seminary in Evanston, IL.

GOSPELS—ACTS

K. ALAND AND B. ALAND (EDS.), *Text und Textwert der griechischen Handschriften des Neuen Testaments.* IV. *Die synoptischen Evangelien.* Band 1/1-2, *Das Markusevangelium,* Arbeiten zur neutestamentlichen Textforschung 26-27 (Berlin—New York: de Gruyter, 1998, DM 298 each) viii and 30* and 692 pp., iv and 684 pp. ISBN: 3-11-016169-9 (1/1), -016170-2 (1/2).

These volumes begin the evaluation of the whole Synoptic textual tradition, beginning with Mark's Gospel. After a fifteen-page introduction in both German and English versions, the first volume provides a list of the 2,212 known manuscripts containing a continuous text of the Synoptic Gospels, analytical tables giving the results of test-passage collations of the 1,754 Markan manuscripts (agreements with majority readings, agreements with the early text, proportion of special readings, most closely related manuscripts), and the descriptive list (pp. 53-692) that gives the statistical data for each manuscript. The second volume presents the results of the collation (pp. 1-417) for the 196 test-passages, as well as the main list (pp. 419-684) that offers a comparison of profiles or sequences of readings. A 53-page supplementary list is included in a pocket in the inside back-cover of the second volume. K. Witte, assisted by S. Nielsen and many student colleagues, supervised the collation of all 1,984 known and available manuscripts, compiling the information and preparing it for entry in a databank. K. Wachtel wrote the computer program for recording and analyzing the data, and also produced the camera-ready copy.

F. ARMELLINI AND A. USUBELLI, *Lo seguirono lungo la via. Il Vangelo secondo Marco,* Bibbia e catechesi (Bologna: Dehoniane, 1998, paper 22,000 L) 246 pp. ISBN: 88-10-20213-9.

Written by a biblical scholar (Armellini) and a catechist (Usubelli), this volume traces the path of Jesus and his disciples with Mark's Gospel as a guide. Each chapter contains expositions of key Markan texts along with "marginal notes" intended for catechists. After an eighteen-page introduction to Mark's Gospel, the authors deal with knowing and following

Jesus (1:4-20; 3:13-19), a day in Jesus' life (1:21-39), the disputes (2:1–3:6), the parables (4:1-34), and so forth.

H. BEE-SCHROEDTER, *Neutestamentliche Wundergeschichten im Spiegel vergangener und gegenwärtiger Rezeptionen. Historisch-exegetische und empirisch-entwicklungspsychologische Studien,* Stuttgarter biblische Beiträge 39 (Stuttgart: Katholisches Bibelwerk, 1998, paper DM 89) xii and 482 pp. Bibliography. ISBN: 3-460-00391-X.

Prepared as a doctoral dissertation under the direction of H. Frankemölle and accepted in 1997 by the Fachbereich 1 of the Universität-Gesamthochschule Paderborn, this investigation of the reception of NT miracle stories first considers the backgrounds and hermeneutical implications of the project, with reference to practical theology and to exegesis. Next it treats various approaches to the reception of the NT miracle stories in exegetical literature: as historically factual accounts, as linguistic means for illustrating theological statements, or as historically-based linguistic invitations to interpreting reality. Then it explores on the basis of empirical data and various social-scientific perspectives how children and young people today receive the biblical miracle stories. Bee-Schroedter concludes with observations on the significance of the topic for both religious educators and exegetes.

P. BÖHLEMANN, *Jesus und der Täufer. Schlüssel zur Theologie und Ethik des Lukas,* Society for New Testament Studies Monograph Series 99 (Cambridge, UK—New York: Cambridge University Press, 1997, $74.95) xiii and 379 pp. Bibliography. Indexed. LCN: 97-1224. ISBN: 0-521-59421-9.

A shortened version of a doctoral dissertation directed by A. Lindemann and accepted in 1994 by the Kirchliche Hochschule Bethel in Bielefeld, this volume shows how Luke developed his theological agenda by contrasting the teaching of Jesus with that of John the Baptist. After considering the various episodes featuring John and Jesus in Luke 1–4, it deals with motifs associated with pneumatology (Holy Spirit, baptism, prayer, sin against the Holy Spirit), repentance (condition, liberation, gift, purification or healing), election (Abraham and his children, fathers and children, great and small, wisdom), judgment (ax at the tree, fire, purifying the threshing floor), ethics (poverty, solidarity with marginal people, the praxis of faith), Christology (Messiah, prophet, Son of Man), and eschatology (forgiveness of sins and judgment, kingdom of God). Böhlemann concludes that while Luke portrayed John the Baptist and his followers as preaching with threats of judgment, he depicted Jesus as a forgiving pastoral leader—the good shepherd.

J. BOLYKI, *Jesu Tischgemeinschaften,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 96 (Tübingen: Mohr Siebeck, 1998, paper DM 98) xi and 261 pp. Bibliography. Indexed. ISBN: 3-16-146809-0.

Based on a monograph published in Hungarian in 1993, this investigation of texts pertaining to Jesus' practice of table-fellowship first presents a synchronic analysis with reference to persons, motifs, and the literary development of the theme. Then from a diachronic, historical approach it examines various texts in the Gospels that refer to table-fellowship: sayings material (Q sayings, parables, controversies, etc.), narratives (miracle stories, biographical accounts, Jesus' Last Supper, meals with the risen Jesus), and redactional material. Finally it deals with the function of table-fellowship in various religions of antiquity (pagan, OT and Jewish, mystery cults and pregnostic communities, the Jesus movement, early Christian) and reflects on the significance of Jesus' table-fellowship today. A seven-page excursus treats the relationship between a crowd, a table-fellowship, and a group.

M. J. BORG, *Conflict, Holiness, and Politics in the Teachings of Jesus* (Harrisburg, PA: Trinity Press International, 1998, paper $22) xxvi and 309 pp., 5 tables. Bibliography. Indexed. LCN: 98-22816. ISBN: 1-56338-227-X.

The "lightly edited" version of a work published in 1984 by Edwin Mellen Press [*NTA* 29, pp. 202-203], this volume argues that conflict about politics (that is, about the shape and future of Israel)—and not apocalyptic eschatology—provides the proper context for interpreting traditions about Jesus. After explaining why politics has been excluded from discussions about Jesus, it considers the multiform character of Jewish resistance to Rome and the quest for holiness as part of Jewish resistance. Then it examines Jesus' quest for holiness with reference to the opposition, his alternative paradigm, and his attitudes toward the Sabbath, the Temple, and the future, respectively. It concludes with a comprehensive historical reconstruction of Jesus' ministry. For the new edition N. T. Wright has provided a sixteen-page foreword and Borg has supplied an eighteen-page introduction. Borg is professor of religion and culture in the philosophy department at Oregon State University.

A. BORRELL, *The Good News of Peter's Denial. A Narrative and Rhetorical Reading of Mark 14:54.66-72,* trans. S. Conlon, University of South Florida International Studies in Formative Christianity and Judaism 7 (Atlanta: Scholars Press, 1998, $59.95) xiv and 250 pp. Bibliography. Indexed. LCN: 98-3530. ISBN: 0-7885-0449-5.

The English version of a doctoral dissertation directed by J.-N. Aletti and presented in 1996 to the Pontifical Biblical Institute in Rome, this volume explores the role of Peter's denial (see Mk 14:54, 66-72) in the plot of Mark's Gospel. After a sixteen-page introduction, it deals with the announcement of the denial (Mk 14:30), the account of the denial (Mk 14:54, 66-72), the characterization of Peter, the narrative function of the denial, and the rhetorical function of the denial. Borrell concludes that Peter's denial is a parable of human weakness faced with the passion of Jesus and an invitation to recognize and contemplate the loyalty and courageous strength of Jesus who can give a definitive turn to the history of human relationships with God.

L. M. BRIDGES, *The Church's Portraits of Jesus,* All the Bible (Macon, GA: Smyth & Helwys, 1997, paper $11.95) viii and 116 pp. Bibliographies. LCN: 97-8701. ISBN: 1-57312-003-0.

After reflecting on the four Gospels as a "portrait gallery," this volume considers the portraits of Jesus in the Gospels of Mark (the Son of God who is a preacher, healer, teacher, traveler, miracle worker, etc.), Matthew (Jesus as predominantly a teacher), Luke (Jesus at table), and John (Jesus saves), respectively, as well as the distinctive portraits of the community and the reader that emerge from each Gospel. Bridges, professor at Baptist Theological Seminary at Richmond, VA, concludes that the central question of the NT is "Who is Jesus Christ, anyway?"

J. CALLOUD AND F. GENUYT, *L'Evangile de Matthieu.* Vol. 3, *Lecture sémiotique des chapitres 21 à 28* (L'Arbresle: Centre Thomas More—Centre pour l'Analyse du Discours Religieux, 1998, paper 75 F) 124 pp. ISBN: 2-905600-16-0 (CTM).

This commentary on chapters 21 through 28 concludes a semiotic reading of Matthew's Gospel and incorporates material from a series of articles in *Sémiotique et Bible.* It appears under four general headings: Jesus' preaching at Jerusalem (Mt 21–23), the eschatological discourse (24–25), the passion narrative (26–27), and after the resurrection (28). The commentary originated in seminars conducted by Calloud at the Centre pour l'Analyse du Discours Religieux (CADIR) in Lyon.

A. M. CASTAÑO FONSECA, *Δικαιοσύνη en Mateo. Una interpretación teológica a partir de 3,15 y 21,32,* Tesi Gregoriana, Serie Teologia 29 (Rome: Editrice Pontificia Università Gregoriana, 1997, paper 35,000 L or $25) 340 pp. Bibliography. Indexed. ISBN: 88-7652-763-X.

The revision of a doctoral dissertation prepared under the direction of E. Rasco and accepted in 1996 by the Pontifical Gregorian University, this volume first considers some particular characteristics that delineate the profile of Matthew's Gospel and the profile of δικαιοσύνη in Matthew's Gospel (with special attention to previous research on the theme), respectively. Then it proposes that Mt 3:15 ("it is proper for us in this way to fulfill all righteousness") should be understood as the programmatic text that synthesizes the mission of

Jesus as the Messiah, and that Mt 21:32 ("John came in the way of righteousness") should be understood as the text that summarizes the mission of John the Baptist as the precursor of the Messiah. It concludes with a proposal for reading Matthean theology from the starting point of δικαιοσύνη in Mt 3:15 and 21:32.

O. CLÉMENT, *Le Chemin de Croix à Rome. Via Crucis 1998* (Paris: Desclée de Brouwer, 1998, paper 52 F) 93 pp., 4 plates. ISBN: 2-220-04252-9.

In response to an invitation from Pope John Paul II, Clément, an Orthodox theologian, has written new meditations on the Way of the Cross. After an introductory prayer, this volume presents for each of the fourteen Stations of the Cross one or two pertinent biblical passages, a meditation, and a brief concluding prayer.

R. A. CULPEPPER, *The Gospel and Letters of John,* Interpreting Biblical Texts (Nashville, TN: Abingdon, 1998, paper $20) 327 pp. Bibliography. Indexed. LCN: 98-18486. ISBN: 0-687-00851-4.

After an introduction to the Johannine literature, this volume considers the composition of the Johannine writings, the Johannine Gospel and letters as the literature of a community, the Fourth Gospel as literature, and the theology of the Johannine writings. Then it provides expositions of the Fourth Gospel (chaps. 1–4, 5–12, 13–21) and of the Johannine letters (1, 2, and 3 John). Finally it reflects on the Gospel of John as a document of faith. Culpepper, dean of the McAfee School of Theology at Mercer University, is the author of *The Johannine School* (1975), *Anatomy of the Fourth Gospel* (1983), and *John, the Son of Zebedee* (1994).

B. W. J. DE RUYTER, *De gemeente van de evangelist Johannes: haar polemiek en haar geschiedenis* (Delft: Eburon, 1998, paper) xii and 203 pp. Bibliography. Indexed. ISBN: 90-5166-639-X.

Prepared as a doctoral dissertation under the direction of H. J. de Jonge and presented to the University of Leiden in 1998, this volume argues that the only reliable basis for reconstructing the development of the Johannine community is the Johannine Christology. After an overview of the problem and a survey of research on the history of the Johannine community, it discusses the Christology of the Fourth Gospel, the tradition history of the concept of the earthly Jesus as being one with God, the polemical context of the Johannine community, the legitimations of Johannine Christology, and the history of the Johannine community. De Ruyter concludes that the only polemic in which the writer of John's Gospel engaged was against Christians of inadequate faith, and that he portrayed the viewpoints of the community's Christian opponents as being the positions of Pharisees, Jews, and "the Jews." A six-page English summary is included.

J. DUQUESNE, *Le Dieu de Jésus* (Paris: Desclée de Brouwer—Grasset, 1997, paper 98 F) 237 pp. ISBN: 2-220-04062-3.

With reference to biblical (OT and NT) and other texts, Duquesne, author of *Jésus* (1994), reflects on the God of Jesus—the God who was at work in Jesus and whom Jesus revealed—in nine chapters: the joyous disarray of Jesus' companions; a living God represented by a dead man; believing in a God made human—what history!; humankind as from God but imperfect and unfulfilled; it is not enough to say that God is love, but it is also necessary to draw the consequences; whether the cross was a sacrifice and what sin it took away; God did not demand sacrifice and was not an accomplice to the assassination of his Son; who will be "saved"; and God as forever surprising.

K. D. DYER, *The Prophecy on the Mount. Mark 13 and the Gathering of the New Community,* International Theological Studies: Contributions of Baptist Scholars 2 (Bern—Berlin—Frankfurt: Lang, 1998, paper $50.95) 338 pp. Bibliography. Indexed. ISBN: 3-906759-71-7.

Based on a doctoral dissertation directed by A. Gill and presented to Melbourne College of Divinity, this volume examines how the apocalyptic discourse in Mark 13 has been interpreted from various methodological perspectives: a Jewish apocalypse (source and form analysis), Jesus' eschatological discourse (NT tradition-historical analysis), a Danielic "midrash" (OT tradition-historical analysis), a Markan anti-apocalyptic discourse (editorial analysis), a Christian prophetic oracle (composition analysis), a Markan apocalypse (religio-literary analysis), a paraenesis for the Markan community (socio-political analysis), the teacher's farewell discourse (literary analysis), and a Markan discourse on discipleship and mission (synthesis). Dyer concludes that Mark 13 was constructed out of diverse traditions, and that the central section (vv. 14-21) is best understood as verified prophecy ("a word of the Lord") incorporated into Jesus' farewell discourse.

R. FELDMEIER (ED.), *"Salz der Erde." Zugänge zur Bergpredigt,* Biblisch-theologische Schwerpunkte 14 (Göttingen: Vandenhoeck & Ruprecht, 1998, paper DM 36) 265 pp., 6 figs. ISBN: 3-525-61358-X.

After Feldmeier's essay on the Sermon on the Mount (Mt 5–7) in the context of Matthew's Gospel, this volume presents chapters by W. Schoberth on the "better righteousness" and political ethics, I. Schoberth on the Sermon on the Mount and the way of piety, W. H. Ritter on the formative power of the Sermon on the Mount, V. Ostermayer on whether the Sermon on the Mount is a theme for children in primary school, and J. Kunstmann on the Sermon on the Mount in the first and second levels of secondary schools.

J. FERREIRA, *Johannine Ecclesiology,* JSNT Supplement Series 160 (Sheffield, UK: Sheffield Academic Press, 1998, £46 or $75) 246 pp. Bibliography. Indexed. ISBN: 1-85075-887-5.

Prepared as a doctoral dissertation under the direction of M. S. Lattke and presented to the University of Queensland, this exegetical and terminological study of John 17 argues that John developed a "christological ecclesiology" in the sense that the Johannine community is *Christus prolongatus,* and that this ecclesiology served to defend, sustain, and encourage the Johannine community in its struggle with a synagogue (or synagogues) during the latter part of the 1st century A.D. After surveying the history of research, it considers the context and structure of Jesus' prayer, and offers an exegesis of Jesus' prayer concerning himself (17:1-8), his disciples (17:9-19), and future believers (17:20-26). Then it reflects on the Johannine concepts of glory and sending, and offers general conclusions about John's ecclesiology and history-of-religions context.

R. T. FRANCE, *Matthew: Evangelist & Teacher,* New Testament Profiles (Downers Grove, IL: InterVarsity, 1998, paper $22.99) 345 pp. Bibliography. Indexed. LCN: 98-20153. ISBN: 0-8308-1511-2.

The paperback version of a work described in *NTA* 34, p. 245, this volume deals with Matthew as the first Gospel, the identity of "Matthew," the setting of the Gospel, its literary characteristics, the theme of "fulfillment," Matthew and Israel, Matthew's Gospel and the church, and Matthew's portrait of Jesus. France was principal of Wycliffe Hall, Oxford, from 1989 to 1995.

H. FRANKEMÖLLE, *Matthäus. Kommentar,* Band 2 (Düsseldorf: Patmos, 1997, DM 78) 560 pp. Bibliographies. ISBN: 3-491-77026-2.

The first volume in this commentary on Matthew's Gospel was described in *NTA* 39, p. 323. With particular attention again to reception theory and to Matthew's use of the OT and significance for Christian-Jewish dialogue, this volume deals with the instruction for the messengers of the kingdom (9:36–11:1); the different reactions to Jesus' activities (11:2–12:50); the discourse about the mysteries of the reign/reality of God (13:1-53); further reactions to Jesus' activity (13:54–16:20); Jesus' way to the passion, cross, and resurrection (16:21–17:23); the community in the world and before God (17:24–19:2); the instruction of the disciples in Transjordanian Judea (19:3–20:34); Jesus' controversies in Jerusalem (21:1–22:46); the great judgment discourse against Israel and the church (23:1–25:46); Jesus' passion, death, and resurrection (26:1–28:15); and the epilogue of the

Gospel (28:16-20). Frankemölle is professor of NT exegesis at the Universität-Gesamthochschule Paderborn.

I. GARGANO, *"Lectio divina" sugli Atti degli apostoli,* Conversazioni bibliche (Bologna: Dehoniane, 1998, 23,000 L) 218 pp. ISBN: 88-10-70965-9.

The six chapters presented in this spiritual reading of Acts 1:1–4:31 concern Luke's prologue and the first chapter of Acts; Pentecost (2:1-13); Peter's discourse and the origin of the first Christian community (2:14-41); the first summary of life in the Christian community (2:42-47); the healing of the lame man, Peter's second discourse, and the further growth of the Christian community (3:1–4:4); and Peter and John before the Sanhedrin (4:5-31). Also included are three "conversations." Gargano coordinates the publications and cultural activities of the Monastero di Camaldoli.

P. M. HEAD, *Christology and the synoptic problem. An argument for Markan priority,* Society for New Testament Studies Monograph Series 94 (Cambridge, UK—New York: Cambridge University Press, 1997, $59.95) xviii and 337 pp., 8 tables. Bibliography. Indexed. LCN: 96-43921. ISBN: 0-521-58488-4.

The revision of a doctoral dissertation directed by M. D. Hooker and submitted to the University of Cambridge in 1994, this volume examines critically the role played by arguments based on christological development in attempting to resolve the Synoptic problem. After surveying research on the topic and making methodological observations, it presents exegetical and redactional studies of particular passages: the rich young ruler (Mt 19:16-22; Mk 10:17-22; Lk 18:18-23), Jesus' rejection at Nazareth (Mt 13:53-58; Mk 6:1-6a), and Jesus walking on water (Mt 14:22-33; Mk 6:45-52). Next it deals with other aspects of the christological argument for Markan priority: Jesus' emotions, "inability," and questions; and the worship of Jesus and the passion narratives. Then it investigates various christological titles (teacher and Lord, Messiah, Son of God, Son of Man) and related themes (the messianic secret) in the Gospels of Mark and Matthew. Head concludes that the christological argument, if transformed in such a way as to focus on the positive redactional interests of the Evangelists, provides powerful support for Markan priority.

P. HERTIG, *Matthew's Narrative Use of Galilee in the Multicultural and Missiological Journeys of Jesus,* Mellen Biblical Press Series 46 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1998, $89.95) xv and 189 pp., 10 figs. Bibliography. Indexed. LCN: 98-16139. ISBN: 0-7734-2444-X.

The thoroughly revised and updated version of a doctoral dissertation directed by C. Van Engen and presented to Fuller Theological Seminary in Pasadena, CA, this volume proposes that Matthew's use of the term "Galilee" indicates a key missiological theme, i.e. the marginalized nature of Jesus and of the Matthean community in a multicultural setting, and the mission activity of Jesus in Galilee as portraying a strategy for transforming the whole world through the whole gospel for the whole person. After describing the three-horizon hermeneutical model, it explores Matthew's three horizons (Isaiah's Galilee promise, Judaism and the socio-political context of Matthew's community, Galilee as gateway to mission) and our three horizons (the great commission text, the church today, mission in diverse contexts). Hertig concludes that the church is the servant of the mission of God, the home base of mission is everywhere, and mission involves partnership between those at the center and those at the margins.

P. HOFFMANN ET AL., *Q 12:8-12. Confessing or Denying—Speaking against the Holy Spirit—Hearings before Synagogues,* ed. C. Heil, Documenta Q: The Database of the International Q Project (Leuven: Peeters, 1997, paper 2,800 BFr) xix and 812 pp. Bibliography. ISBN: 90-6831-990-6.

Following the format developed in previous volumes in the project [see *NTA* 41, p. 144; 42, pp. 156, 381], this volume presents the most important scholarly literature of the 19th and 20th centuries (excerpted, sorted, and evaluated) in order to establish the precise Greek wording of the Q forms of the sayings in Q (Lk) 12:8-12: confessing or denying in 12:8-9 (by Hoffmann, with J. E. Amon, U. Brauner, and T. Hieke), speaking against the Holy Spirit in 12:10 (by Amon, Hieke, and M. E. Boring), hearings before synagogues in 12:11-12 (by Amon and Hieke), and fleeing among the towns of Israel in 12:12↔22 and Mt 10:23 (by J. M. Asgeirsson). The team of evaluators included Hoffmann, A. Schmidt, W. E. Arnal, J. M. Robinson, Amon, Hieke, D. D. Turlington, M. C. Moreland, L. E. Vaage, Asgeirsson, P. J. Hartin, and R. Uro. A critical Greek text of Q 12:8-12 with English, German, and French translations is included.

M. A. HUBAUT ET AL., *Les vies de Jésus,* Graphè 7 (Lille: Centre de Recherches de l'Université Charles-de-Gaulle - Lille 3, 1998, paper 90 F) 184 pp. Bibliography. ISSN: 1241-5286.

After Hubaut's article on writing a history of Jesus, this fascicle presents essays by P. Henne on Christ in the Diatessaron, A. Desreumaux on Jesus and the NT Apocrypha, P. Cazier on Augustine's *De consensu evangelistarum* and the historicity of the Gospels, G. Gobillot on Jesus according to the Muslim mystics, and B. Bach on the figure of Jesus in German lyricism and expressionism. Also included are papers by M. Bochet on Job as an inspiration for the theater of the absurd, and J. Sys on the figure of the woman in Revelation 12.

J. C. IANNONE, *The Mystery of the Shroud of Turin. New Scientific Evidence* (Staten Island, NY: Alba House, 1998, paper $14.95) xix and 228 pp. and 16 plates, 7 figs., 2 maps, 2 tables. Bibliography. Indexed. LCN: 97-31297. ISBN: 0-8189-0804-1.

Iannone, vice-chairman of the Holy Shroud Task Force, seeks to provide a synthesis of the best work of sindonologists and to introduce readers in a systematic way to the scientific, historical, and artistic information surrounding the Shroud of Turin. He argues that the Shroud of Turin is in fact the actual burial cloth of Jesus of Nazareth and bears his crucified and possibly resurrected image. He contends that the cloth can be linked to Jerusalem in Jesus' time, that the image is that of a Semitic male crucified in the Roman style and buried according to Jewish practices, that this man is none other than Jesus of Nazareth, and that the image was created by a mysterious process and is not a painting or a forgery. Also available from Alba House is a 36-page booklet by L. Schiatti entitled *The Shroud. A Guide to the Reading of an Image Full of Mystery* (1998, paper $3.95; ISBN: 0-8189-0817-3). It provides photographs and drawings, as well as basic information about the history of the shroud, the "man of the shroud," and the many "coincidences" between the NT passion accounts and the image on the shroud.

J. JERVELL, *Die Apostelgeschichte,* Kritisch-exegetischer Kommentar über das Neue Testament 3 (Göttingen: Vandenhoeck & Ruprecht, 1998, DM 208) 635 pp. Bibliographies. Indexed. ISBN: 3-525-51627-4.

In the Meyer-Kommentar series Acts has been treated previously by H. A. W. Meyer (1st-4th eds., 1835-69), H. H. Wendt (5th-9th eds., 1880-1913), and E. Haenchen (10th-16th eds., 1956-77). This new edition first presents bibliographical material (pp. 9-48) and an introduction (pp. 49-105) that treats the place of this commentary in current research, the content of Acts, title, text, sources, language and style, genre, author and time and place of composition, the author's purpose and his readers, and theology. Then it divides the text of Acts into sixty-seven pericopes, and presents for each pericope a translation, bibliography, exposition, and summary (with extensive notes below). The commentary appears according to the following general outline: the Jerusalem mission (1:1–8:40), the beginnings of the mission for the Gentiles (9:1–15:35), the Pauline Diaspora mission (15:36–21:26), and trial against Paul (21:27–28:31). Jervell, the author of *Luke and the People of God* (1972) and *The Theology of the Acts of the Apostles* (1996), contends that Luke stood deeply within Jewish traditions and is a witness for the existence of Jewish Christianity after A.D. 70.

J. J. KANAGARAJ, *'Mysticism' in the Gospel of John. An Inquiry into its Background,* JSNT Supplement Series 158 (Sheffield, UK: Sheffield Academic Press, 1998, £55 or $85) 356 pp. Bibliography. Indexed. ISBN: 1-85075-865-4.

Based on a doctoral dissertation directed by J. D. G. Dunn and presented to the University of Durham in 1995, this volume explores whether Merkabah mysticism was in practice in the late 1st century A.D., and whether it forms a meaningful background for understanding John's message. After asking whether John's Gospel is a "mystical" document, it discusses Hellenistic and Hellenistic-Jewish (as in Philo) mysticism, and focuses on Palestinian mysticism in the 1st century A.D.: mystical features in the Hekhalot literature, evidence of Merkabah mysticism in pre-Christian writings, evidence of Merkabah mysticism in the Christian era, the apocalyptic literature of the late 1st century, the Yohanan ben Zakkai tradition, and the influences of key passages from Scripture. Then it considers aspects of "mysticism" in John's Gospel: the ascent motif, a vision of God on the throne, the "sending of the Son," the idea of indwelling, the light motif, the Johannine Logos, and esoteric elements. Kanagaraj concludes that the Fourth Gospel is a "mystical" document written to address those who were preoccupied with Merkabah mystical practice and with cosmological speculations.

C. S. KEENER, *Matthew,* IVP New Testament Commentary (Downers Grove, IL—Leicester, UK: InterVarsity, 1997, $19.99) 444 pp. Bibliography. LCN: 96-36847. ISBN: 0-8308-1801-4 (USA), 0-85111-682-5 (UK).

After a 27-page introduction to Matthew's Gospel (approaches to the Gospels, Matthew as biography, the reliability of Jesus' teachings in Matthew, etc.), this commentary focuses on the lessons that Matthew may have drawn from his narratives—lessons that we may find helpful when preaching, teaching, and living his Gospel today. The exposition follows this general outline: introduction to the kingdom (1:1–4:23); the ethics of God's kingdom (5:1–7:29); Jesus rules nature—and disciples (8:1–9:38); proclaiming the kingdom (10:1-42); questions and opposition (11:1–12:50); parables of the secret kingdom (13:1-52); the rejected prophet (13:53–17:27); relationships in the kingdom (18:1-35); the final journey (19:1–22:46); the future and the kingdom (23:1–25:46); and arrest, martyrdom, and resurrection (26:1–28:20). Keener is the author of *The Spirit in the Gospels and Acts* (1997).

H. KLEIN, *Bewährung im Glauben. Studien zum Sondergut des Evangelisten Matthäus,* Biblisch-Theologische Studien 26 (Neukirchen-Vluyn: Neukirchener, 1996, paper DM 68) 223 pp. Indexed. ISBN: 3-7887-1408-5.

Klein, professor of NT at the Theological Institute in Sibiu/Hermannstadt (Romania), seeks to clarify the distinction between tradition and redaction in Matthew's Gospel, and to delineate the distinctive character of the Matthean special material. After a six-page introduction, he considers how Matthew dealt with his sources in the passion and resurrection accounts, with Markan and Q material, and so forth. Then he treats three short parables (Mt 13:44-50), other parables, sayings about the correct understanding of the Law (Mt 5:17, 19, 21-22, 27, 33-34, etc.), sayings about true piety (6:2-6, 16-18; 23:2-3, 8-10), Peter traditions (14:28-31; 16:16b-19; 17:24-27), sayings about building the community (5:14a, 16a; 11:28-30; 12:11-12; etc.), and possible Q sayings and "wandering" sayings. He concludes with general observations about the literary-critical question, the special Matthean material and its tradents, its relation to Jesus, and the work of the Evangelist.

J. KNIGHT, *Luke's Gospel,* New Testament Readings (London—New York: Routledge, 1998, cloth $75, paper $24.99) viii and 232 pp. Bibliography. Indexed. LCN: 97-30043. ISBN: 0-415-17321-3 (cloth), -17322-1 (paper).

Motivated by the belief that it is helpful to read Luke's Gospel as a narrative, this volume explores the Gospel's major features and argues for a common authorship with Acts, offers an introduction to Luke's Gospel as a narrative and suggests some areas that ought to be considered in a reading of the Gospel, presents a chapter-by-chapter reading of Luke's

Gospel, considers some alternative readings (notably deconstructive and feminist), examines the major themes of the Gospel (seeing is believing, eschatology, kingdom of God, Jews and Gentiles, salvation history, ethics, the Temple), and discusses the history of interpretation from H. Conzelmann to S. Moore. Knight, a priest of the diocese of Ely, is the author of *The Ascension of Isaiah* (1995) and *2 Peter and Jude* (1995).

B. Kollmann, *Joseph Barnabas. Leben und Wirkungsgeschichte,* Stuttgarter Bibelstudien 175 (Stuttgart: Katholisches Bibelwerk, 1998, paper DM 39.80) 109 pp., map, table. Bibliography. Indexed. ISBN: 3-460-04751-8.

In this synthesis of what can be said about Barnabas, Kollmann, who teaches at the Universität-Gesamthochschule in Siegen and is the author of *Jesus und die Christen als Wundertäter* (1996), deals with the pre-Christian Barnabas, Barnabas in the early church, Barnabas in Antioch, the "first missionary journey," the "apostolic council" and the breach with Paul, and the effective history of Barnabas. Also included are a chronological table and the ancient sources in translation.

E. LaVerdiere, *The Breaking of the Bread. The Development of the Eucharist according to the Acts of the Apostles* (Chicago: Liturgy Training Publications, 1998, paper $12) v and 249 pp., 7 maps, 8 tables. LCN: 98-9770. ISBN: 1-56854-148-1.

Continuing the project begun in *Dining in the Kingdom of God. The origins of the eucharist according to Luke* (1994), this volume first considers the Eucharist in Acts and then traces the theme throughout the text according to the following outline: a covenant of salt (1:1-14), the primitive community in Jerusalem (1:15–5:42), from Jerusalem to Antioch (6:1–12:25), the mission from Antioch (13:1–19:20), and the great journey to Rome (19:21–28:31). LaVerdiere, senior editor of *Emmanuel* magazine and professor of NT at Mundelein Seminary and the Catholic Theological Union in Chicago, concludes that in Acts Luke shows that the Eucharist is integral to the mission of the church.

S.-C. Lin, *Wundertaten und Mission. Dramatische Episoden in Apg 13-14,* Europäische Hochschulschriften, Reihe 23: Theologie 623 (Frankfurt—Berlin—Bern: Lang, 1998, paper $51.95) xvii and 327 pp. Bibliography. Indexed. ISBN: 3-631-33180-0.

The slightly revised version of a doctoral dissertation directed by H.-J. Klauck and presented in 1998 to the Catholic theological faculty at Würzburg, this volume analyzes the account of the first Pauline missionary journey in Acts 13–14 from diachronic (tradition and redaction criticism) and synchronic (narrative analysis) perspectives. After a seventeen-page introduction, it considers Luke's account of Paul's missionary activities on the island of Cyprus according to Acts 13:4-12, with attention to the characters, their relationships, the powerful word of God, miracle-working, and the polemic against magic. Then it deals with the narrative of Paul's work at Lystra in Acts 14:8-20, with reference to the healing miracle, apotheosis, resistance, missionary preaching, the negative reaction, and the polemic against polytheism.

Literary Studies in Luke-Acts. Essays in Honor of Joseph B. Tyson, ed. R. P. Thompson and T. E. Phillips (Macon, GA: Mercer University Press, 1998, paper $25) xviii and 372 pp., frontispiece. Bibliography. Indexed. LCN: 98-21502. ISBN: 0-86554-563-4.

Nineteen essays honoring Professor Tyson appear under three headings: Luke and Acts within 1st-century Judaism, the NT, and early Christianity (six); Lukan themes, characters, and rhetoric (seven); and Jews, Judaism, and anti-Judaism in the Lukan writings and scholarship (six). They are by D. L. Bock on crucifixion, Qumran, and the Jewish interrogation of Jesus; W. R. Farmer on the present state of the Synoptic problem; D. B. Peabody on Luke's sequential use of Jesus' sayings from Matthew's great discourses; A. J. Bellinzoni on Luke's Gospel in the 2nd century A.D.; W. O. Walker on Acts and the Pauline corpus revisited—Peter's speech at the Jerusalem conference; J. T. Townsend on Acts 9:1-29 and early church tradition; C. C. Black on John Mark in Acts; J. A. Darr on whether the episode of Gamaliel before the Sanhedrin (Acts 5:33-42) is irenic or ironic; C. H. Talbert on conversion in Acts—ancient auditors' perception; M. C. Parsons on the place of Jerusalem on the Lukan landscape; P. L. Shuler on the rhetorical character of Luke 1–2; V. K. Robbins on the move from enthymeme to theology in Lk 11:1-13; D. P. Moessner on whether there are two Lords "at the right hand"—the Psalms and an intertextual reading of Peter's Pentecost speech (Acts 2:14-36); S. Heschel on redemptive anti-Semitism—the de-Judaization of the NT in the Third Reich; R. C. Tannehill on freedom and responsibility in Scripture interpretation, with application to Luke; R. L. Brawley on the God of promises and the Jews in Luke-Acts; J. T. Sanders on whether anything bad can come out of Nazareth, or did Luke think that history moved in a line or a circle; Phillips on subtlety as a literary technique in Luke's characterization of Jews and Judaism; and Thompson on believers and religious leaders in Jerusalem—contrasting portraits of Jews in Acts 1–7. Also included are a photograph of the honoree, a foreword by V. P. Furnish, a preface by the editors, and a list of Tyson's publications.

E. LÓPEZ FERNÁNDEZ, *El mundo joánico. Introducción al cuarto evangelio* (Oviedo: Libreria del Arzobispado, 1998, paper) 450 pp. Bibliography. Indexed.

This introduction to the Fourth Gospel deals with seven major topics: its author (according to ancient and modern writers), the process of formation (anomalies and other strange phenomena, solutions to the problem and theories about the Gospel's formation), relations with other NT writings (Synoptic Gospels, Pauline writings), relations with other religions of the ancient world (the OT and Judaism, incipient gnosticism), other questions (vocabulary, language, and style; place and time of composition; purpose and intentions; the Johannine community), the internal structure (whether there is a plan; various proposals; some plans in particular), and theological ideas (God, the world, salvation).

G. LÜDEMANN, *Virgin Birth? The Real Story of Mary and Her Son Jesus,* trans. J. Bowden (Harrisburg, PA: Trinity Press International, 1998, paper $20) xvii and 157 pp., fig. Bibliography. LCN: 98-14994. ISBN: 1-56338-243-1.

The expanded and corrected English version of *Jungfrauengeburt? Die wirkliche Geschichte von Maria und ihrem Sohn Jesus* (1997), this volume seeks "to lift the veil which—woven from a mixture of dogmatics, piety, and fantasy—has lain over the figure of Mary" in order that she may thus become more credible and human. After a "stocktaking" regarding the place of Mary in Catholic and Protestant doctrine and piety, it considers the figure of Mary in the NT (Paul, Mark, Matthew, Luke and Acts, John) and in Christian sources outside the NT (*Gospel of Thomas, Protevangelium of James*), and shows by means of a diagram how the tradition of the virgin birth developed from the premarital fathering of Jesus (the rape of Mary). Lüdemann concludes that "Jesus' wretched tomb was full and his glorious manger was empty."

P. LUOMANEN, *Entering the Kingdom of Heaven. A Study on the Structure of Matthew's View of Salvation,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 101 (Tübingen: Mohr Siebeck, 1998, paper DM 118) xiii and 343 pp. Bibliography. Indexed. ISBN: 3-16-146940-2.

The revised version of a doctoral dissertation directed by H. Räisänen and accepted in 1996 by the faculty of theology at the University of Helsinki, this volume argues that Matthew's understanding of salvation combined traditional Jewish ideas about God's covenant with Israel and the new Christian faith in the Lord Jesus as a prerequisite for salvation. After a survey of previous research and methodological considerations, it examines Matthean texts pertaining to getting in and staying in the kingdom (Viewpoint A—Mt 5:17-20; 7:15-23; 13:24-30 and 36-43; 19:16-22; 19:23–20:16; 21:28-32; 21:33-46; 22:1-14; 25:31-46), in the company of Jesus (Viewpoint B—8:18-27; 11:25-30; 13; 19:16-22; 19:23–20:16), and in the community of Matthew (Viewpoint C—28:16-20 [3:1-17; 10:5-6]; 26:26-30; 18). Then by way of synthesis it deals with the real life of Matthew's community and Matthew's symbolic universe.

U. LUZ, *Das Evangelium nach Matthäus.* 3. Teilband, *Mt 18–25,* Evangelisch-Katholischer Kommentar zum Neuen Testament 1/3 (Zurich: Benziger, 1997, paper DM 148; Neukirchen-Vluyn: Neukirchener) xii and 561 pp. Bibliographies. ISBN: 3-545-23129-1 (B), 3-7887-1580-4 (N).

The first two volumes in this commentary on Matthew's Gospel were described in *NTA* 30, p. 98 and 36, pp. 111-112, respectively. This volume continues the treatment of the section on Jesus' activity in the community in 16:21–20:34: the discourse about community life (18:1-35), and on the way to Jerusalem (19:1–20:34). Then it deals with Jesus in Jerusalem (21:1–25:46): Jesus' confrontations with his opponents (21:1–24:2), and the discourse about the judgment (24:3–25:46). Also included are summary statements and reflections on the present significance of the discourses in chapters 18, 23, and 24–25, as well as an excursus on the Matthean understanding of history. A review article by F. Neirynck on this volume appears in § 43-187r.

B. J. MALINA AND R. L. ROHRBAUGH, *Social-Science Commentary on the Gospel of John* (Minneapolis, MN: Fortress, 1998, paper $19) x and 326 pp. Illustrated. Bibliography. Indexed. LCN: 98-24813. ISBN: 0-8006-2992-2.

Malina, professor of theology at Creighton University in Omaha, NE, and Rohrbaugh, professor of religious studies at Lewis and Clark College in Portland, OR, previously collaborated on *Social-Science Commentary on the Synoptic Gospels* (1992). Here they seek to present a historically sensitive, cross-cultural, comparative set of lenses with which to hear (or read) John's Gospel as its original 1st-century Mediterranean audience did. After a 22-page introduction, they provide "notes" (commenting on specific passages) and "reading scenarios" (drawn from anthropological studies of the Mediterranean social system): Prologue—presenting Jesus, Israel's Messiah—the source of light and life that makes us children of God (1:1-18); presenting Jesus of Nazareth, Israel's Messiah (1:19-51); Jesus began bringing back life to Israel—from Galilee to Jerusalem and back (2:1–4:54); and so forth. The appendix presents "notations" that account for the division of the various segments of the Gospel.

D. MARGUERAT, E. NORELLI, AND J.-M. POFFET (EDS.), *Jésus de Nazareth. Nouvelles approches d'une énigme,* Le Monde de la Bible 38 (Geneva: Labor et Fides, 1998, paper) 612 pp. Bibliographies. Indexed. ISBN: 2-8309-0857-0.

After Marguerat's ten-page general introduction, this volume presents four papers on the state of research: V. Fusco on the quest of the historical Jesus, E. Cuvillier on the question of the historical Jesus in Francophone exegesis, B. Neipp on images of Christ in the turmoil of the 19th century, and J.-P. Jossua on portraits of Jesus in 19th-century French literature. Next there are four chapters on Judaism in Jesus' time: G. Theissen on Jesus and the social crisis of his time, C. Perrot on theological pluralism in 1st-century A.D. Judaism, G. Rochais on the influence of apocalyptic on popular Jewish messianic and prophetic movements in the 1st century, and E. P. Sanders on Jesus' break with Judaism. Then five essays deal with the heart of Jesus' theology: J. S. Kloppenborg on the Q Gospel and the historical Jesus, C. Grappe on Jesus as a *prétendu* or a *prétendant* Messiah, Marguerat on Jesus the sage and Jesus the prophet, J. Schlosser on creation in the Q tradition, and J.-P. Lemonon on the causes of Jesus' death. Two studies treat extracanonical traditions: J.-D. Kaestli on the use of *Gospel of Thomas* in current research on the words of Jesus, and Norelli on fragment 1 of *Papyrus Egerton 2* and its place in the tradition about Jesus. Two papers concern Jesus in the NT: F. Siegert on Jesus and Paul, and J. Zumstein on reference to the earthly Jesus in John's Gospel. Two articles consider Jewish readings of Jesus: C. Thoma on Jesus in Jewish polemic in late antiquity and in the Middle Ages, and M. Graetz on 19th-century Jewish readings of Jesus. Four papers explore the historical Jesus and theology: B. Sesboüé on the question of the historical Jesus with regard to faith; P. Bühler on Jesus, the resurrection, and theology; M. Bouttier on the components of an insoluble quest; and C. Clivaz on the third quest of the historical Jesus and the canon. Responses by each of the editors are included.

I. H. MARSHALL, *Luke: Historian & Theologian,* New Testament Profiles (Downers Grove, IL: InterVarsity, 1998, paper $19.99) 252 pp. Indexed. LCN: 98-23480. ISBN: 0-8308-1513-9.

The paperback version of the enlarged 1989 edition [*NTA* 34, p. 248] of a work first published in 1970 [*NTA* 16, pp. 240-241] and reprinted in 1979 with some updating of the bibliographical information. It deals with the modern approach to Luke-Acts, whether Luke's work is history or theology, Luke as a historian, the theology of salvation, God my savior, to save the lost, the word of this salvation, what must I do to be saved, and Luke the Evangelist. It also includes the 1989 postscript on Lukan studies since 1979. Marshall is professor of NT exegesis at the University of Aberdeen.

I. H. MARSHALL AND D. PETERSON (EDS.), *Witness to the Gospel. The Theology of Acts* (Grand Rapids—Cambridge, UK: Eerdmans, 1998, paper $45) xvi and 610 pp. Bibliography. Indexed. LCN: 98-14685. ISBN: 0-8028-4435-9.

After Marshall's introduction to how one writes on the theology of Acts, the volume presents seven papers on the theme of the salvation of God in Acts: J. T. Squires on the plan of God, D. Bock on Scripture and the realization of God's promises, J. Nolland on salvation-history and eschatology, J. B. Green on salvation to the end of the earth—God as the savior, H. D. Buckwalter on the divine savior, C. Stenschke on the need for salvation, and B. Witherington on salvation and health in Christian antiquity—the soteriology of Luke-Acts in its 1st century setting. Next there are seven essays on "the call of God" in Acts: A. Clark on the role of the apostles, P. Bolt on mission and witness, B. Rosner on the progress of the word, B. Rapske on opposition to the plan of God and persecution, H. F. Bayer on the preaching of Peter, H.-W. Neudorfer on the speech of Stephen, and G. W. Hansen on the preaching and defense of Paul. Then there are nine articles on "the renewing work of God" in Acts: M. Turner on the "spirit of prophecy" as the power of Israel's restoration and witness, D. Seccombe on the new people of God, Peterson on the worship of the new community, C. Blomberg on the Christian and the Law of Moses, P. H. Towner on mission practice and theology under construction (Acts 18–20), R. Wall on Israel and the Gentile mission in Acts and Paul—a canonical approach, S. C. Barton on sociology and theology, B. Blue on the influence of Jewish worship on Luke's presentation of the early church, and B. Capper on reciprocity and the ethic of Acts. Peterson's conclusion deals with the integration and intent of Luke's theological enterprise.

D. P. MOESSNER, *Lord of the Banquet. The Literary and Theological Significance of the Lukan Travel Narrative* (Harrisburg, PA: Trinity Press International, 1998, paper $22) xxxvi and 372 pp. Bibliography. Indexed. LCN: 98-3559. ISBN: 1-56338-242-3.

The paperback edition of a work described in *NTA* 34, p. 249, this volume argues that in the central travel section of Luke's Gospel (9:51–19:44) Jesus brings to fulfillment the longed-for promises to Israel as proclaimed by all the prophets and sets the pattern for the extension of this salvation to the ends of the earth. After considering the enigma of Lk 9:51–19:44, it deals with the dissonance of form from content in the narrative, Lk 9:1-50 as the preview of the journey of the prophet like Moses of Deuteronomy, the Deuteronomistic view of Israel's prophetic history and the central section of Luke's Gospel, Jesus the Deuteronomistic rejected prophet as the prophet like Moses of Deuteronomy, and the significance of the travel narrative in Luke-Acts. This edition contains a five-page foreword by R. B. Hays and an additional twelve-page preface.

W. MUNRO, *Jesus, Born of a Slave. The Social and Economic Origins of Jesus' Message,* Studies in the Bible and Early Christianity 37 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1998, $139.95) xi and 705 pp., frontispiece. Bibliography. Indexed. LCN: 97-51518. ISBN: 0-7734-2440-7.

Munro, the author of *Authority in Paul and Peter* (1983), contends that Jesus was born of a slave woman, was of slave status and served as a slave, and lived as only conditionally freed, and that this hypothesis explains much that is obscure in early Christian writings about Jesus. After a 65-page introduction, she develops the thesis in nine chapters: Jesus as a slave—historical plausibility, in the form of a slave, slave or Son in John's Gospel, slave experience in Jesus' teaching, from slave to slave/child of God (the Synoptic Gospels and Acts), an outlaw slave and the Jewish law (the Synoptic Gospels), a fugitive slave and his community in the Synoptic Gospels, condemnation and death of an upstart slave, and family and birth traditions. The manuscript was edited for publication after Munro's death in 1994 by W. Poehlmann, her colleague at St. Olaf College in Minnesota.

B. NEUENSCHWANDER, *Mystik im Johannesevangelium. Eine hermeneutische Untersuchung aufgrund der Auseinandersetzung mit Zen-Meister Hisamatsu Shin'ichi,* Biblical Interpretation 31 (Leiden—Boston—Cologne: Brill, 1998, 215 gld. or $126.50) xiii and 369 pp. Bibliography. Indexed. LCN: 97-47634. ISBN: 90-04-11035-6.

The slightly revised version of a doctoral dissertation directed by U. Luz and accepted in 1996 by the Evangelical theological faculty at the University of Bern, this volume uses the tradition of negative theology and the understanding of mysticism as the realization of non-duality in the religious philosophy of the modern Japanese Zen-master Hisamatsu Shin'ichi to test the Gospel of John for mysticism. After a 77-page introduction, it carries out the comparison with reference to specific passages in John's Gospel: Jesus as the revealer of God (12:44-50), the departure of Jesus (13:1-3, 31-33, 36-38; 14:27-31; 16:4b-7), and the Paraclete (14:15-17, 25-26; 15:26-27; 16:8-11, 12-15). Particular attention is given to Hisamatsu's description of the process to great Awakening and to the Johannine path to the eschatological event of Easter-Pentecost.

T. C. ODEN AND C. A. HALL (EDS.), *Mark,* Ancient Christian Commentary on Scripture: New Testament 2 (Downers Grove, IL: InterVarsity, 1998, $39.99) xxxv and 281 pp., table. Indexed. LCN: 98-13662. ISBN: 0-8308-1487-6.

Part of a series intended to revitalize Christian teaching and preaching based on classical Christian exegesis, this volume presents for each pericope in Mark's Gospel the text according to the Revised Standard Version, an "overview" of the argument that may be traced through the ancient Christian commentators, and an anthology of pertinent quotations (arranged by verses and topics) from the writings of patristic interpreters from the end of the NT period (Clement of Rome) to ca. A.D. 750 (John of Damascus and Bede). A fifteen-page introduction deals with Markan authorship, the status of Mark's Gospel among its earliest interpreters, methodology, and modern problems in reading the Fathers. A four-page appendix discusses the method of investigation into the early exegesis of Mark that guided the process of selecting the patristic quotations.

H. C. ORCHARD, *Courting Betrayal. Jesus as Victim in the Gospel of John,* JSNT Supplement Series 161; Gender, Culture, Theory 5 (Sheffield, UK: Sheffield Academic Press, 1998, cloth £50 or $85, paper £16.95 or $24.50) 293 pp. Bibliography. Indexed. ISBN: 1-85075-892-1 (cloth), -884-0 (paper).

Based on a doctoral dissertation submitted in 1995 to the University of Sheffield, this volume argues that the dynamics of violence make the Fourth Gospel disconcerting, and that the "strangeness" of the Johannine Jesus is linked to his identity as a victim. After clarifying the main area of interest, it deals with the theological, literary, and historical contexts in which the research has been carried out. Next it focuses on six scenes of the violence in the Fourth Gospel (Jn 2:13-22; 5:1-18; 6:1-15; 7:1-52; 8:12-59; 10:22-39), and considers the Johannine characterization of Jesus' awareness of being a victim. Then it discusses the Johannine Jesus' relationship with death and the disciples: facing the hour of death (11:55–12:50), the departure from the disciples (13:1–17:26), embracing the hour of death (18:1–19:42), and reunion with the disciples (20:1–21:25).

G. H. ØSTENSTAD, *Patterns of Redemption in the Fourth Gospel. An Experiment in Structural Analysis,* Studies in the Bible and Early Christianity 38 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1998, $109.95) xxx and 370 pp., plate, 45 charts. Bibliography. Indexed. ISBN: 0-7734-8396-9.

Østenstad, who served in various administrative and pastoral ministries for the Church of Norway since 1951, contends that John's Gospel with its twenty-one sequences and overall concentric structure affords one of the finest NT examples of a text composed in accordance with the Semitic/biblical mode of composition. After discussing the rhetoric of the Fourth Gospel and surveying research, he shows how the theme of Jesus as the new temple is developed in the structure of the Fourth Gospel. In the first side-panel (1:1–4:54) he discerns these themes: Jesus as the new tabernacle (1:1-18), Jesus' promise of a new relation with God (1:19–2:25), and the universal need for a new relationship with God (3:1–4:54). The central panel (5:1–17:26) deals with the initial confrontation with the Jews (5:1–7:52), Jesus as the light and life of the world (8:12–12:50), and the new relationship to God—"having a part with Jesus" (13:1–17:26). In the last side-panel (18:1–21:25) Jesus fulfills his soteriological ministry by dying for the people (18:1–19:42) and fulfilling his promise (20:1–21:25). Also included are general conclusions (on textual structure, rhetoric, unified theme, etc.), three appendixes, marginal diagrams showing the concentric structures, and (on pp. 290-345) a structured translation of the entire Gospel.

A. SALAS (ED.), *El Sudario de Oviedo. Aproximación al Jesús histórico (II),* Biblia y Fe, Revista de Teología Bíblica, vol. 24, no. 71 (Madrid: Escuela Bíblica, 1998, paper) 172 pp. Illustrated. ISSN: 0210-5209.

This fascicle [see *NTA* 42, p. 588] contains four articles on various aspects of the *sudarium Domini* of Oviedo: historical references and contemporary scientific studies (by J.-M. Rodríguez Almenar), the linen cloth (by F. Montero Ortego, J. Izquierdo Gómez, and S. Mantilla de los Ríos), forensic and geometric hematology (by J. Delfín Villalaín Blanco and G. Heras Moreno), and whether the *sudarium* was wrapped around Jesus' head—discrepancies with the Shroud of Turin (Heras Moreno and Delfín Villalaín Blanco).

F. J. SCHIERSE, *Patmos-Synopse. Übersetzung der wichtigsten synoptischen Texte mit Parallelen aus dem Johannesevangelium, den apokryphen Evangelien und der frühchristlichen Literatur* (rev. ed.; Düsseldorf: Patmos, 1998, paper DM 19.80) 172 pp. Indexed. ISBN: 3-491-75143-8.

The first (1968) edition of this synopsis of the Gospel was described in *NTA* 14, p. 247. This revised and expanded version contains a thirteen-page essay by W. Trutwin on the literary and theological character of the Synoptic Gospels and a two-page foreword by Schierse. The body of the book presents the Gospel parallels (including John, where pertinent) for the triple tradition (nos. 1-110, including the passion narratives), as well as examples from the double tradition (nos. 111-154, including the Sermon on the Mount, instructions to disciples, parables, and the infancy narratives).

J. SCHRÖTER, *Erinnerung an Jesu Worte. Studien zur Rezeption der Logienüberlieferung in Markus, Q und Thomas,* Wissenschaftliche Monographien zum Alten und Neuen Testament 76 (Neukirchen-Vluyn: Neukirchener, 1997, DM 148) xviii and 529 pp. Bibliography. Indexed. ISBN: 3-7887-1646-0.

The revised version of a *Habilitationsschrift* accepted in 1997 by the theological faculty of the Humboldt-Universität in Berlin, this investigation of the reception of the sayings tradition in Mark's Gospel, Q, and *Gospel of Thomas* argues that the Jesus tradition should be regarded as a "remembrance phenomenon." After methodological observations about studying the Jesus tradition, the volume considers research on Mark as a Jesus narrative, Q as a second source for the early reception of the Jesus tradition, and *Thomas* as the Jesus tradition on the way to gnosis. Then it focuses on the reception-history of five parallel traditions: the mission instruction (Q 9:57–10:22 [23-24]; Mk 6:7-13; *Thomas* 14, 73, 86), the charge of a covenant with Beelzebub and the saying about the house of the strong man (Q 11:14-32; Mk 3:20-35; *Thomas* 35), the sayings about the lamp under a bushel and the revelation of what is hidden (Mk 4:1-34; Q 11:33-36; 12:2-12; *Thomas* 5, 6, 33), the sayings about the cross and discipleship and about losing and saving one's life (Mk 8:34–9:1; Q 14:26-27; 17:33; *Thomas* 55, 101), and the sayings about moving mountains and prayer (Mk 11:22-25; Q 17:6; 11:9-13; *Thomas* 48, 106). It concludes with general comments about the biographical remembrance of Jesus' words (Mark and Q), and about three ways of remembering Jesus' words (Q, Mark, *Thomas*).

A. SCHWEITZER, *The Quest of the Historical Jesus. A Critical Study of Its Progress from Reimarus to Wrede,* Albert Schweitzer Library [1906] (Baltimore—London: Johns Hopkins University Press, 1998, paper $18.95) xvii and 413 pp., frontispiece. Bibliographies. Indexed. LCN: 97-43997. ISBN: 0-8018-5934-4.

This reprint of the English version of Schweitzer's classic survey of the quest for the historical Jesus from H. S. Reimarus to W. Wrede launches a new series entitled "The Albert Schweitzer Library." D. R. Hillers has provided a new six-page foreword to the 1998 edition. After delineating the problem of the quest, the volume deals with Reimarus, the lives of Jesus of the earlier rationalism, the earliest fictitious lives of Jesus, fully developed rationalism (H. Paulus), the last phase of rationalism (K. A. Hase and F. Schleiermacher), D. F. Strauss—the man and his fate, and so forth. Schweitzer (1875-1965) won the Nobel Peace Prize in 1952.

D. SENIOR, *Matthew,* Abingdon New Testament Commentaries (Nashville, TN: Abingdon, 1998, paper $24.95) 358 pp. Bibliography. Indexed. LCN: 98-13827. ISBN: 0-687-05766-3.

Senior, author of *What Are They Saying About Matthew?* (1996) and *The Gospel of Matthew* (1997), seeks to provide an informed guide for the reader of Matthew's Gospel by explaining key terms, pointing out the probable social and historical contexts, and tracking the literary contours of the narrative. In his eleven-page introduction he treats the Evangelist and the context of the Gospel, the sources of the Gospel, and some characteristic issues of Matthew's Gospel. His exposition appears under the following headings: title (1:1); the origins of Jesus and his mission (1:2–4:11); Jesus as Messiah in word and deed (4:12–11:1); responding to Jesus—rejection and understanding (11:2–16:12); the journey to Jerusalem (16:13–20:34); in the Holy City—conflict, death, resurrection (21:1–28:15); and the finale (28:16-20).

S. S. SMALLEY, *John: Evangelist & Interpreter,* New Testament Profiles (Downers Grove, IL: InterVarsity, 1998, paper $19.99) xviii and 340 pp. Bibliography. Indexed. LCN: 98-20199. ISBN: 0-8308-1514-7.

The first edition of this work was described in *NTA* 23, p. 98. This new edition takes account of two important developments in Johannine scholarship: the reassessment of the relationship between John's tradition and that of the other Evangelists, and the rise to prominence of the literary approach alongside the historical and theological approaches to John's Gospel. Its ten chapters concern John among the Evangelists, John's tradition, John's background, John and John's Gospel, John's source, John's composition, John's Gospel drama, John's purpose, John as Evangelist, and John as interpreter. Smalley is the author of *1, 2, 3 John* (1984) for the Word Biblical Commentary.

U. TERRINONI, *Il Vangelo dell'incontro. Riflessioni su Luca,* Lettura pastorale della Bibbia: Bibbia e spiritualità (Bologna: Dehoniane, 1997, paper 29,000 L) 240 pp. ISBN: 88-10-20147-7.

Describing Luke's portrayal of Jesus as "the Gospel of encounter," Terrinoni, a Capuchin of Viterbo involved in various academic and administrative activities, examines eight examples of Jesus' encounters with other persons: Christ as "a great prophet" restores to life the young man of Nain (7:11-17), the sinful woman and the love that pardons (7:36-50), Martha and Mary—between doing and being (10:38-42), the healing of the crippled woman and the polemic about the Sabbath (13:10-17), the ten lepers and a unique "place" of salvation (17:11-19), a rich notable and his failure (18:18-30), Zacchaeus—from encounter to conversion (19:1-10), and the good thief—salvation through the cross (23:40-43).

G. THEISSEN AND A. MERZ, *The Historical Jesus. A Comprehensive Guide* (Minneapolis, MN: Fortress, 1998, cloth $65, paper $38) xxix and 642 pp. Bibliographies. Indexed. ISBN: 0-8006-3123-4 (cloth), -3122-6 (paper).

The English version of *Der historische Jesus. Ein Lehrbuch* [*NTA* 41, p. 368], this volume seeks to present the results of research on the historical Jesus in an objective and comprehensive manner. After sketching the history of life-of-Jesus research, it deals with the sources (Christian and non-Christian), the framework of the history of Jesus (historical and religious, chronological, geographical and social), the activity and preaching of Jesus (social relationships, eschatology, miracles, parables, ethics), and the passion and Easter (Jesus as the founder of a cult, Jesus as martyr, the risen Jesus, the historical Jesus and the beginnings of Christology). The authors teach at the University of Heidelberg.

B. H. THROCKMORTON, *Jesus Christ. The Message of the Gospels, the Hope of the Church* (Louisville, KY: Westminster John Knox, 1998, paper $13) xii and 145 pp. Indexed. LCN: 97-47501. ISBN: 0-664-25735-6.

In his treatment of Jesus according to the Synoptic Gospels, Throckmorton, professor emeritus of NT at Bangor Theological Seminary in Maine, seeks to illuminate rather than to displace the Gospels, and to highlight the place of the dominion of God in Jesus' teaching. He deals with the following topics: multiple testimonies; difficulties in discovering Jesus; Gospel sources and texts; the dominion of God; the hermeneutics of R. Bultmann; before hermeneutics; metaphor; signs, images, and symbols; myth, symbol, and dominion of God; signs of the dominion of God in Mark; the dominion of God today; Jesus and the Law; and Jesus' resurrection.

J. T. TUCKER, *Example Stories. Perspectives on Four Parables in the Gospel of Luke,* JSNT Supplement Series 162 (Sheffield, UK: Sheffield Academic Press, 1998, £55 or $85) 444 pp. Bibliography. Indexed. ISBN: 1-85075-897-2.

The revision of a doctoral dissertation directed by M. A. Tolbert and presented to Vanderbilt University in 1994, this volume focuses on the problems (real and perceived) posed by a group of four parables in Luke's Gospel that have been labeled "example stories": the merciful Samaritan (Lk 10:30-35), the foolish rich man (12:16-20), the rich man and poor Lazarus (16:19-31), and the Pharisee and the toll collector (18:9-14). After providing perspectives on the example stories, it considers how they were treated before, in, and after A. Jülicher's *Die Gleichnisreden Jesu* (1888), and discusses how parable and example were understood in the ancient rhetorical tradition. Tucker concludes that modern parable scholars (and not Luke) transformed these four parables into "example stories."

B. M. F. VAN IERSEL, *Mark. A Reader-Response Commentary,* JSNT Supplement Series 164 (Sheffield, UK: Sheffield Academic Press, 1998, £55 or $85) 556 pp. Bibliography. Indexed. ISBN: 1-85075-829-8.

As an introduction to this reader-response commentary on Mark's Gospel, van Iersel, formerly professor of NT and rector of the Catholic University in Nijmegen, deals with reading and readers; authors and readers, place and time; Mark and the OT; and Mark's Gospel as a composition in lines and circles. Then he presents his exposition according to the following outline: voices in the wilderness (1:1-15), a wandering Jew (1:16–4:1), stories and images (4:2-34), crossing boundaries (4:35–8:21), going his own way (8:22–10:52), winning in the Temple court (11:1–12:44), the end of the Temple and the world (13:1-37), losing his life (14:1–15:39), and way without end (15:40–16:8). His special concern is the effect of Mark's story on its first readers (Christians of Gentile origin in Rome shortly after the Neronian persecutions) and on readers today.

W. WEREN, *Vensters op Jezus. Methoden in de uitleg van de evangeliën* (Zoetermeer: Meinema, 1998, paper 39.90 gld.) 215 pp., 14 figs. Bibliography. ISBN: 90-211-3710-0.

Weren, professor of NT exegesis on the theological faculty at Tilburg, describes the various methods used in research on the Gospels as "windows on Jesus." He explains and illustrates these approaches in four steps: the window of synchrony (the limits of a text, structural analysis, narrative analysis, meaning in context), the window of diachrony (diachronic methods, texts in triplicate, texts in duplicate, John and the Synoptics), the window of intertextuality (intertextuality in the Gospels, five women on the way of Jesus in Mt 1:1-25 [see § 42-917], artistic texts in light of the Gospels), and the window of history (Jesus as a personage and as a historical figure).

L. M. WILLS, *The Quest of the Historical Gospel. Mark, John, and the origins of the gospel genre* (London—New York: Routledge, 1997, $75) vii and 285 pp. Bibliography. Indexed. LCN: 97-3706. ISBN: 0-415-15093-0.

Wills, associate professor of biblical studies at Episcopal Divinity School in Cambridge, MA, and author of *The Jewish Novel in the Ancient World* (1995), compares the Greco-Roman tradition of the cult of the dead hero to parallel traditions in ancient Judaism to posit a paradigm for the Christian Gospels: the death and vindication of the revered hero. After reflecting on the difficulties encountered in designating the Gospels simply as biographies, he explores analogies between *Life of Aesop* and the hero-cult paradigm in the Gospel tradition, and concludes that the Gospels of Mark and John can be described as aretalogical biographies associated with cult. Then as a way of delineating the overall structure of the core narrative that Mark and John had in common, he presents a synoptic analysis of Mk 1:1–3:30/Jn 1:1–7:20; Mk 5:21–10:52/Jn 4:46–11:57; and Mk 11:1–16:20/Jn 12:12–20:23, respectively. An English translation of *Life of Aesop* appears in an appendix.

B. WITHERINGTON, *The Jesus Quest. The Third Search for the Jew of Nazareth* (2nd ed.; Downers Grove, IL: InterVarsity, 1997, paper $17.99) 334 pp. Bibliography. Indexed. LCN: 95-43648. ISBN: 0-8308-1544-9.

This expanded version of the work described in *NTA* 40, p. 352 features a new 28-page postscript that deals with "the continuing saga of the Jesus quest" with reference to *Jesus at 2000* (1996), and to the works of L. T. Johnson, R. Horsley, J. D. Crossan, R. Funk, and N. T. Wright.

EPISTLES—REVELATION

B. ALAND ET AL., *Novum Testamentum Graecum. Editio Critica Maior.* Vol. 4/1, *Catholic Letters: James.* Part 1, *Text;* part 2, *Supplementary Material* (Stuttgart: Deutsche Bibelgesellschaft, 1997, paper DM 28) xii and 19* and 102 pp., vi and 39 pp. ISBN: 3-438-05600-3.

This fascicle inaugurates the *editio critica maior* of the Greek NT, which aims to provide the full range of resources necessary for scholarly research in establishing the text and reconstructing the history of the NT text during its first thousand years. It includes all the variants found in the selected Greek manuscripts and in citations by the Greek Fathers, the evidence of the three most important early versions (Latin, Coptic, and Syriac) where they witness to variants in the Greek text, and the evidence of other versions (Armenian, Georgian, Old Church Slavonic, and Ethiopic) where they witness to variants in the Greek text. The page layout of this edition comprises three principal elements: the primary text line offering the basic text, the overview of variant readings which exhibits the range of variant readings extant in the textual tradition, and the critical apparatus in which the variants are cited with their supporting witnesses. There are also footnotes to provide the appropriate references where there are quotations in the primary text line. Appendixes and additional material in part 2 explain and expand the data in the critical apparatus. In James the Greek text established on the basis of all the evidence differs in two instances from the text common to Nestle-Aland[27] and the UBS *Greek New Testament*[4]: ἀκροαταὶ μόνον in Jas 1:22; and ἢ κάθου ἐκεῖ in 2:3. This fascicle was edited by B. Aland, K. Aland, G. Mink, and K. Wachtel.

R. BAUCKHAM, *The Climax of Prophecy. Studies on the Book of Revelation* (Edinburgh: T&T Clark, 1998, paper $39.95) xviii and 550 pp. Bibliography. Indexed. ISBN: 0-567-08625-9.

The paperback edition of a collection described in *NTA* 38, p. 300, this volume presents eleven essays on the following topics in Revelation: structure and composition; the use of apocalyptic traditions; Synoptic parousia parables and Revelation; the worship of Jesus; the role of the Spirit; the Lion, the Lamb, and the Dragon; the eschatological earthquake; Revelation as a Christian war scroll; the conversion of the nations; the economic critique of Rome in Revelation 18; and Nero and the Beast.

S. R. BECHTLER, *Following in His Steps. Suffering, Community, and Christology in 1 Peter,* SBL Dissertation Series 162 (Atlanta: Scholars Press, 1998, $34.95) xiv and 239 pp. Bibliography. Indexed. LCN: 98-8542. ISBN: 0-7885-0485-1.

The slightly revised version of a doctoral dissertation directed by B. R. Gaventa and presented in 1996 to Princeton Theological Seminary, this volume explores how references to Christ's suffering and glorification in 1 Peter were intended to function within the social conventions of the time, as integral parts of the letter's response to the suffering of the communities addressed. After surveying research on 1 Peter and delineating an appropriate methodology, it considers the problem (suffering and disgrace) and its solution: the liminality of Christian life, and Christology and honor (1 Pet 1:3-9; 1:10–2:3; 2:4-10; etc.). Bechtler concludes that in 1 Peter Christ functions both as the paradigm for the sufferer who will be honored/glorified by God and as the model for faithful endurance of unjust suffering.

J. BECKER AND U. LUZ, *Die Briefe an die Galater, Epheser und Kolosser. Übersetzt und erklärt,* Das Neue Testament Deutsch 8/1 (Göttingen: Vandenhoeck & Ruprecht, 1998, paper DM 48) 244 pp. Bibliographies. ISBN: 3-525-51340-2.

After a nine-page introduction to Paul's letter to the Galatians, Becker presents an exposition of the text: epistolary introduction (1:1-5); reproof of the community and curse against the opponents (1:6-9); the independence of the Pauline gospel given directly by God, recognized by the Jerusalem community, and defended against Peter (1:10–2:21); the Pauline gospel as leading to the blessing promised to Abraham (the gift of the Spirit), which places the community in freedom from the Law (3:1–5:12); the binding force of life led in gospel freedom (5:13–6:10); and epistolary conclusion (6:11-18). Also included are excursuses on "anathema," Paul and the OT, "the elements of the world," and the theology of the Judaizers. Then after an eight-page introduction to Ephesians, Luz follows this outline: epistolary greeting (1:1-2), praise to God and thanks for his grace that the communities have experienced through the work of the apostle Paul (1:3–3:21), the life of the communities in the world (4:1–6:20), and final greetings and blessing (6:21-24). A nine-page introduction to Colossians precedes Luz's commentary on the initial greeting (1:1-2), thanksgiving (1:3-23), Paul's self-presentation (1:24–2:5), confrontation with the opponents (2:6–3:4), new life (3:5–4:1), and epistolary conclusion (4:2-18). There are also excursuses on body and body of Christ according to Paul and in the Deuteropaulines, the Colossian "philosophy," and *Haustafeln.*

B. BECKHEUER, *Paulus und Jerusalem. Kollekte und Mission im theologischen Denken des Heidenapostels,* Europäische Hochschulschriften, Reihe 23: Theologie 611 (Frankfurt—Berlin—Bern: Lang, 1997, paper $54.95) 287 pp. Bibliography. ISBN: 3-631-32093-0.

The slightly revised version of a doctoral dissertation directed by H. Hübner and accepted in 1996 by the theological faculty at the Georg-August-Universität in Göttingen, this investigation of the relationship between Paul and the Christian community at Jerusalem focuses on Paul's project of the collection and its theological implications. After surveying basic interpretations of the Pauline collection, it deals with the collection according to the letter to the Galatians (see 2:10), the theological implications of how the collection was organized and carried out within the Corinthian correspondence (see 1 Cor 16:1-4 and 2 Cor 8:1–9:15), and the collection as one of the purposes of Paul's letter to the Romans. Beckheuer concludes that Paul developed his theology of the collection under the influence of motifs and concepts from the OT book of Isaiah (e.g. Isa 45:25; 61:6; 66:20).

R. H. BELL, *No one seeks for God. An Exegetical and Theological Study of Romans 1.18–3.20,* Wissenschaftliche Untersuchungen zum Neuen Testament 106 (Tübingen: Mohr Siebeck, 1998, DM 158) xxiv and 359 pp. Bibliography. Indexed. ISBN: 3-16-146864-3.

Bell, author of *Provoked to Jealousy. The Origin and Purpose of the Jealousy Motif in Romans 9–11* (1994), seeks to clarify the argument of Rom 1:18–3:20 by focusing on questions related to the theme "No one seeks for God" and on the passage's significance for theological issues such as natural revelation, natural theology, the fall, and judgment according to works. After considering the context of Rom 1:18–3:20 and providing an exegesis of 1:18-32, he deals with the major parts of the larger pericope: issues arising (1:18-32), judgment according to works (2:1-16), the self-righteous Jew (2:17–3:8), and Jew and Gentile under the power of sin (3:9-20). He concludes that in Rom 1:18–3:20 Paul expresses his ideas in a dynamic but coherent form, and insists that justification is *sola gratia, sola fide, propter Christum.*

S. BÉNÉTREAU, *L'épître de Paul aux Romains,* tome 2, Commentaire Évangélique de la Bible 19 (Vaux-sur-Seine: ÉDIFAC, 1998, paper 150 F) 280 pp. Indexed. ISBN: 2-904407-23-5.

The initial volume in this exposition of Paul's letter to the Romans was described in *NTA* 41, p. 554. This volume first deals with the plan of God—mercy for all, and divine fidelity and justice (9:1–11:36): the sovereign freedom of God, and the true Israel (9:1-29); the same Lord for everyone who believes, Jew or Greek (9:30–10:21); salvation for Israel and mercy for all (11:1-32); and song and doxology (11:33-36). Then it treats the service of justice in the church and in society (12:1–15:33): the way of the new justice—living sacrifice and renewal of the mind (12:1-2); the renewal of the mind in the context of the church and society (12:3–13:14); mutual acceptance and building up the church (14:1–15:13); and Paul as the apostle of the Gentiles in the service of the whole church (15:14-33). It also discusses the epilogue (16:1-23) and the final doxology (16:25-27).

E. BEST, *A Critical and Exegetical Commentary on Ephesians,* International Critical Commentary (Edinburgh: T&T Clark, 1998, $69.95) xxix and 686 pp. Bibliographies. Indexed. ISBN: 0-567-08565-1.

In his 94-page introduction to the letter to the Ephesians, Best, emeritus professor of divinity and biblical criticism at the University of Glasgow and author of *Essays on Ephesians* (1997), deals with its recipients, authorship, Pauline school, picture of Paul, place and date of composition, thought, literary character, purpose and occasion, preformed material, background, and text. Then he presents an exposition of the text: salutation (1:1-2); God, the blessed, blesses (1:3-14); a prayer for knowledge (1:15-23); from death to life (2:1-10); Jew and Gentile—one in Christ (2:11-22); Paul and the Gentiles (3:1-13); intercession and doxology (3:14-21); unity and diversity (4:1-16); old into new (4:17-24); behave so as to preserve unity (4:25–5:2); from lust to light (5:3-14); be wise and filled with the spirit (5:15-21); husbands and wives, and Christ and the church (5:22-33); parents and children (6:1-4); owners and slaves (6:5-9); conflict (6:10-20); and information and final greetings (6:21-24). Also included are six detached notes (the heavenlies, in Christ, the powers, the body of Christ, Israel and the church, the *Haustafel*) and two essays (the church, moral teaching).

J. BICKMANN, *Kommunikation gegen den Tod. Studien zur paulinischen Briefpragmatik am Beispiel des Ersten Thessalonicherbriefes,* Forschung zur Bibel 86 (Würzburg: Echter, 1998, paper DM 48) xii and 365 pp. Bibliography. Indexed. ISBN: 3-429-01994-X.

The slightly revised version of a doctoral dissertation directed by K. Löning and presented in 1996 to the Catholic theological faculty of the Westfälische Wilhelms-Universität in Münster, this analysis of 1 Thessalonians highlights the letter's function as a letter of comfort and consolation in the face of the reality of death. It first discusses some fundamental issues: research on the form and *Gattung* of the Pauline letters, the "pragmalinguistic" approach to studying texts, and the ancient letter as a form of communication. Then it analyzes and interprets 1 Thessalonians under the following headings: its role as a letter of comfort, analysis of the macrostructure, the opening and ending of the communication (1:1 and 5:25-28), the reconstruction of a relationship (1:2–2:16), the construction of death (2:17–3:10), and the abolition of division and the perfection of community (3:11–5:24). Finally it reflects on 1 Thessalonians as a letter of comfort.

M. BOCKMUEHL, *The Epistle to the Philippians,* Black's New Testament Commentary 11 (Peabody, MA: Hendrickson, 1998, $24.95) xxiii and 327 pp., 2 maps. Bibliography. Indexed. LCN: 98-11562. ISBN: 1-56563-350-4.

In his 45-page introduction, Bockmuehl, lecturer in divinity at Cambridge University and author of *Revelation and Mystery in Ancient Judaism and Pauline Christianity* (1990; reprint, 1997), deals with the city of Philippi, the church there, Paul's letter to the Philippians, and the interpretation of his letter. Then he presents a "historical" exegesis while attempting to give due recognition to the theological force of Paul's argument: introduction (1:1-11); Paul's own situation (1:12-26); worthy citizens of the gospel (1:27–2:18); plans for renewed fellowship (2:19-30); interim conclusion—rejoice! (3:1); servants of Christ and enemies of the cross (3:2–4:3); and concluding exhortations, formalities, and greetings (4:4-23).

N. CAPIZZI, *L'uso di Fil 2,6-11 nella cristologia contemporanea (1965-1993),* Tesi Gregoriana, Serie Teologia 21 (Rome: Editrice Pontificia Università Gregoriana, 1997, paper 52,000 L or $37) 525 pp. Bibliography. Indexed. ISBN: 88-7652-749-4.

Prepared as a doctoral dissertation under the direction of G. O'Collins and presented in 1997 to the Pontifical Gregorian University, this examination of the use of Phil 2:6-11 in contemporary Christology (between 1965 and 1993) first presents an exegetical analysis of the passage. Then it analyzes how this christological hymn has functioned in Italian systematic Christology (B. Forte, M. Serenthà, M. Bordoni, A. Amato), in the systematic Christology of authors writing in French (C. Duquoc, J. Galot, J. Dupuis, J. Moingt), and in Catholic systematic Christology in the German language (W. Kasper, J. Auer, H. Kessler), respectively. Also included are a synthesis of the various approaches and some suggestions for using Phil 2:6-11 in contemporary Christology, along with an appendix on Phil 2:6-11 in the tradition of the church.

R. E. CIAMPA, *The Presence and Function of Scripture in Galatians 1 and 2,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 102 (Tübingen: Mohr Siebeck, 1998, paper DM 128) xiii and 449 pp. Bibliography. Indexed. ISBN: 3-16-146895-3.

The revised version of a doctoral dissertation directed by B. Rosner and accepted by the University of Aberdeen in 1996, this volume seeks to demonstrate the presence and function of Scripture in Galatians 1–2, and to demonstrate the need for taking into account the hermeneutical and rhetorical effects of the subtle, intuitive, or even unconscious use of Scripture in units of discourse that prepare the reader for more explicit use later in the letter. After surveying research and delineating an appropriate structural and rhetorical methodology, it considers the presence and functions of Scripture in the following units: Gal 1:1-5; 1:6-10; 1:11-12; 1:13-24; 2:1-10; and 2:11-21. Then it deals with the presence and function of Scripture in Galatians 1–2; Paul, his opponents, and his readers; and implications. The

77-page appendix treats the semantic and rhetorical structure of the entire letter to the Galatians. Ciampa concludes that in Galatians 1–2 Paul uses Scripture as a source of apocalyptic-restorationist concepts, structures, and theology, and that this theology controls his use of Scripture as a tool for redescription.

J. C. DENISON, *Life on the Brick Pile. Answers to Suffering from the Letters of Revelation* (Macon, GA: Mercer University Press, 1997, $20) viii and 179 pp., frontispiece, 9 maps. Indexed. LCN: 97-36158. ISBN: 0-86554-595-2.

After chapters on evil and suffering and on how to read the letters in Revelation, this volume explores various aspects of evil and suffering in light of the letters to the seven churches in Revelation 2–3: when life doesn't make sense—suffering and the purpose of God (Rev 2:1-7), when you're afraid of tomorrow—suffering and the future of God (2:8-11), when it's hard to say no—suffering and the truth of God (2:12-17), when your faith is on trial—suffering and the judgment of God (2:18-29), when you lose touch with your soul—suffering and the call of God (3:1-6), when you're ready to quit—suffering and the presence of God (3:7-13), and when success isn't enough—suffering and the discipline of God (3:14-22). Denison is pastor of Second-Ponce de Leon Baptist Church in Atlanta and adjunct professor at the McAfee School of Theology of Mercer University.

H. DETERING, *Der gefälschte Paulus. Das Urchristentum im Zwielicht* (Düsseldorf: Patmos, 1995, DM 16.80) 245 pp. Bibliography. Indexed. ISBN: 3-491-77969-3.

In his doctoral dissertation entitled *Paulusbriefe ohne Paulus?* (1992), Detering, a pastor in Berlin, explored the 19th-century Dutch radical approach which denied the authenticity of most or all of the Pauline epistles [see § 41-1657]. In this book he considers research on the Pauline epistles as the history of the discovery of their inauthenticity, the historical origin of the Pauline letters (from Marcion and/or Marcionite circles), the legend surrounding Paul and its historical kernel, and what remains. He regards his research into the inauthenticity of the Pauline letters as an invitation to look at early Christian history in an entirely new light.

P. FARKAŠ, *La "donna" di Apocalisse 12. Storica, bilancio, nuove prospettive,* Tesi Gregoriana, Serie Teologia 25 (Rome: Editrice Pontificia Università Gregoriana, 1997, paper 28,000 L or $20) 274 pp. Bibliography. Indexed. ISBN: 88-7652-758-3.

Prepared as a doctoral dissertation under the direction of U. Vanni and accepted in 1997 by the Pontifical Gregorian University, this investigation of the recent (1960 to 1990) history of the interpretation of Revelation 12 carries forward the project begun in P. Prigent's *Apocalypse 12. Histoire de l'exégèse* (1959). It first sketches the *status quaestionis* prior to 1960, surveys the various exegetical analyses by decade (1960-1970, 1970-1980, 1980-1990), and considers how the text has been understood in Eastern Christian churches (Slavic, post-Byzantine Greek, Ethiopic). Then it presents a synthetic evaluation of this research, calls attention to liturgy and symbol as pointers to a method of interpretation, and reflects on various aspects of the theology of the passage.

M. HARDING, *Tradition and Rhetoric in the Pastoral Epistles,* Studies in Biblical Literature 3 (New York—Bern—Frankfurt: Lang, 1998, $48.95) xiii and 253 pp. Bibliography. Indexed. ISBN: 0-8204-3767-0.

Based on a doctoral dissertation directed by J. C. Beker and presented in 1993 to Princeton Theological Seminary, this volume investigates the rhetorical techniques by which the author of the Pastoral Epistles carried out his actualization of the Pauline tradition. It first describes four approaches to the Pastorals: the achievement of F. C. Baur and H. J. Holtzmann, defenders of Pauline authorship, studies in *Traditionsgeschichte,* and Beker on Paul and the Pastorals. Then it considers the Pastorals and the rhetoric of letters: Greco-Roman letters, the Pastorals as Pauline letters, moral exhortation in the Greco-Roman world, the Pastorals as letters of moral exhortation, and the Pastorals and the testament genre. Finally it treats the Pastorals and the rhetoric of speeches: rhetoric in the ancient world, the Pastorals and the species of rhetoric, the Pastorals and Aristotle's "three proofs," and "being well disposed" (the pastor and his audience). Harding concludes that the Pastorals are meant to be read as actualizations of the Pauline heritage received by the communities but given new voice for times radically discontinuous from those of the apostle.

R. A. HORSLEY, *1 Corinthians,* Abingdon New Testament Commentaries (Nashville, TN: Abingdon, 1998, paper $20.95) 240 pp. Bibliography. Indexed. LCN: 98-12727. ISBN: 0-687-05838-4.

In his eighteen-page introduction to 1 Corinthians, Horsley, professor of religion at the University of Massachusetts in Boston, deals with the character of the letter, the context of Paul's Corinthian mission, Paul and the Corinthians, and theology and ethics. Then he presents an exposition according to the following outline: salutation and thanksgiving (1:1-9); divisiveness and unity (1:10–4:21); exhortation about relations with the larger society and argument against immorality (5:1–6:20); concerning marriage and sexual relations (7:1-40); argument concerning food offered to idols (8:1–11:1); argument concerning hairstyles (11:2-16); argument concerning divisions at the Lord's Supper (11:17-34); argument concerning spiritual gifts (12–14); argument(s) for the resurrection (15:1-58); the collection, travel plans, and Apollos (16:1-12); and conclusion of the letter (16:13-24). Horsley describes 1 Corinthians as providing a window onto the beginning struggles of the social movement that later became Christianity in one unusually contentious community in one of the most wide-open cosmopolitan centers of the Roman order.

W. KELLER, *Gottes Treue — Israels Heil. Röm 11,25-27. Die These vom "Sonderweg" in der Diskussion,* Stuttgarter biblische Beiträge 40 (Stuttgart: Katholisches Bibelwerk, 1998, paper DM 89) xvii and 329 pp. Bibliography. ISBN: 3-460-00401-0.

The shortened form of a doctoral dissertation directed by L. Oberlinner and accepted in 1997 by the theological faculty of the Albert-Ludwigs-Universität in Freiburg, this volume first reviews scholarship on the "mystery" revealed by Paul in Rom 11:25-27 ("and so all Israel will be saved"). Then it considers the relevance of this mystery (the concept of μυστήριον, the origin of the mystery, and its abiding significance and/or normativity), Paul's mission and its relation to Israel's salvation, the olive-tree parable and whether salvation comes only through faith, the meaning of the statement "all Israel will be saved" (Rom 11:26a), and how God's fidelity brings salvation to Israel through Christ. Finally it traces the reception of Rom 11:25-27 in official church documents since 1945. Keller argues that the expressions "special way" and "parallel way" do not adequately express Paul's understanding of Israel's salvation.

S. M. LEWIS, *"So That God May Be All in All." The Apocalyptic Message of 1 Corinthians 15,12-34,* Tesi Gregoriana, Serie Teologia 42 (Rome: Editrice Pontificia Università Gregoriana, 1998, paper 28,000 L or $19) 248 pp. Bibliography. Indexed. ISBN: 88-7652-794-X.

Prepared as a doctoral dissertation under the direction of J.-N. Aletti and presented to the Pontifical Gregorian University in 1995, this volume argues that 1 Cor 15:12-34 (and 15:20-28 in particular) focuses on the resurrection and the defeat of death, and gives special attention to the resurrection of Christ as a proleptic event that initiates the end-time which will culminate in the resurrection of those in Christ and in the reassertion of the total sovereignty of God the Father. After an introduction and overview, it considers the structure and argumentation of the passage, the last things in Jewish apocalyptic literature (the apocalyptic genre, the origin and role of death), the apocalyptic nature of 1 Corinthians 15 (Paul's use of apocalyptic images, the apocalyptic pattern, wisdom, universal or particular salvation, the importance of the apocalyptic message), and the exegesis of 1 Cor 15:12-28 during the patristic period (from the apostolic and postapostolic age to the Antiochean exegesis of the 4th century).

W. L. LIEFELD, *Ephesians,* IVP New Testament Commentary (Downers Grove, IL—Leicester, UK: InterVarsity, 1996, $16.99) 178 pp. Bibliography. LCN: 96-16869. ISBN: 0-8308-1810-3 (USA), 0-85111-681-7 (UK).

After a twelve-page introduction to Ephesians (its place among the Pauline letters and its theology), this volume presents expositions of the greeting (1:1-2), the praise to God (1:3-14), and the thanksgiving and prayer to God (1:15-23). Then it considers the six steps in the fulfillment of God's plan: raising people spiritually from death to life (2:1-10), reconciling Jew and Gentile through the cross (2:11-22), the formation of the church as one body (3:1-21), maintaining unity in the church (4:1-6), fostering corporate maturity through God's gifts to the church (4:7-16), and attaining Christian morality through radical change (4:17–6:9). Finally it deals with the major spiritual battle being waged in the heavenly realms (6:10-20) and with Paul's concluding words of encouragement (6:21-24). Liefeld is professor emeritus of NT at Trinity Evangelical Divinity School.

B. W. LONGENECKER, *The Triumph of Abraham's God. The Transformation of Identity in Galatians* (Nashville, TN: Abingdon, 1998, paper $25) xiii and 236 pp. Bibliography. Indexed. LCN: 98-18437. ISBN: 0-687-03537-6.

Longenecker, lecturer in NT at the University of Cambridge and author of *Eschatology and Covenant. A Comparison of 4 Ezra and Romans 1–11* (1991), contends that Paul's letter to the Galatians concerns the divine invasion into "the present evil age" and the resultant victory of God over competing suprahuman forces and the establishment of a sphere of existence where God's reputation as the cosmic sovereign is displayed. He develops this thesis under the following headings: the triumph of God and salvation history in Galatians; the influence of agitators in Galatian Christianity; the establishment of the new world; eschatological moral identity; Christ, Israel, and covenant theology; the Law, Abraham, and Christ; and eschatological transformation embodied.

J. LÓPEZ, *La figura de la bestia entre historia y profecía. Investigación teológico-bíblica de Apocalipsis 13,1-18,* Tesi Gregoriana, Serie Teologia 39 (Rome: Editrice Pontificia Università Gregoriana, 1998, paper 34,000 L or $23) 303 pp. Bibliography. Indexed. ISBN: 88-7652-791-5.

Prepared as a doctoral dissertation under the direction of U. Vanni and presented in 1996 to the Pontifical Gregorian University, this biblical-theological investigation of Revelation 13 first surveys how the figure of the beast has been understood by means of the tradition-historical and the contemporary-historical approaches. Next after discussing the literary characteristics of the passage, it presents an exegesis of its various parts: the beast from the sea (13:1-8), the call to listen (13:9-10), the "other beast" (13:11-17), and the new imperative to the community (13:18). Then there is a biblical-theological synthesis that considers the figure of the beast in a political key, the pseudo-king and his values, and the "saints" and witness for the king. López concludes that the double exhortation to the believers (13:9-10, 18) is the key to grasping the prophet's message.

G. A. MALONEY, *The Mystery of Christ in You. The Mystical Vision of Saint Paul* (Staten Island, NY: Alba House, 1998, paper $8.95) xvii and 136 pp. Bibliography. LCN: 97-27145. ISBN: 0-8189-0802-5.

Maloney, director of Contemplative Ministries in Seal Beach, CA, seeks to make Paul's "mystical vision" of our mysterious indwelling union with Jesus Christ as easy to understand as possible. Thus he deals with living in the mystery, living "in Christ," union with Christ, Christian living in Christ, the Holy Spirit as gift of God's love, the church as the body of Christ, Paul the mystic, and the end of the world. A six-page glossary is included.

R. P. MARTIN, *A Hymn of Christ. Philippians 2:5-11 in Recent Interpretation & in the Setting of Early Christian Worship* (Downers Grove, IL: InterVarsity, 1997, paper $29.99) lxxvi and 372 pp. Bibliography. Indexed. LCN: 97-35894. ISBN: 0-8308-1894-4.

The first edition of this investigation of Phil 2:5-11 was entitled *Carmen Christi. Philippians ii. 5-11 in Recent Interpretation and in the Setting of Early Christian Worship* and described in *NTA* 12, p. 141. The second edition (with a new 29-page preface) was noticed in *NTA* 28, p. 92. This third edition contains a new 35-page preface that deals with introductory issues, the point and purpose of Phil 2:5-11, its contextual setting, and salient issues in Philippians 2. Martin is now distinguished scholar in residence at Fuller Theological Seminary, the Graduate School of Theology of Azusa Pacific University, and Logos Evangelical Seminary in Pasadena, CA.

R. P. MARTIN AND B. J. DODD (EDS.), *Where Christology Began. Essays on Philippians 2* (Louisville, KY: Westminster John Knox, 1998, paper $25) x and 169 pp. Bibliography. LCN: 97-44957. ISBN: 0-664-25619-8.

After a five-page introduction by Martin, this volume presents essays by C. Brown on E. Lohmeyer's *Kyrios Jesus;* R. Morgan on incarnation, myth, and theology—E. Käsemann's interpretation of Phil 2:5-11; J. D. G. Dunn on Christ, Adam, and preexistence; L. D. Hurst on Christ, Adam, and preexistence revisited; G. F. Hawthorne on Christ being in the form of God and equal with God (Phil 2:6); L. J. Kreitzer on "when he at last is first"—Phil 2:9-11 and the exaltation of the Lord; R. J. Bauckham on the worship of Jesus in Phil 2:9-11; S. Fowl on Christology and ethics in Phil 2:5-11; and Dodd on the story of Christ and the imitation of Paul in Philippians 2–3.

J. J. MEGGITT, *Paul, Poverty and Survival,* Studies of the New Testament and Its World (Edinburgh: T&T Clark, 1998, £23.95 or $47.95) xiv and 268 pp. Bibliography. Indexed. ISBN: 0-567-08604-6.

Meggitt, a British Academy research fellow in the faculty of divinity and fellow commoner of Jesus College, University of Cambridge, examines the economic reality encountered by the churches associated with Paul and the response that it provoked among their members. After definitions and methodological observations, he considers the theoretical and practical dimensions of the context of interpretation. Then he deals with the economic location of Paul and the Pauline churches, and with various survival strategies by way of response. The appendixes treat (1) Paul's social conservatism with regard to slavery, women, and the state; and (2) the elements of conflict in 1 Cor 11:17-34. He concludes that Paul and his followers should be located among the "poor" of the 1st century, and that they faced the same anxieties over subsistence that beset all but the privileged few in that society.

J. R. MICHAELS, *Revelation,* IVP New Testament Commentary (Downers Grove, IL—Leicester, UK: InterVarsity, 1997, $17.99) 265 pp. Bibliography. LCN: 97-5276. ISBN: 0-8308-1820-0 (USA), 0-85111-683-3 (UK).

After a 29-page introduction to Revelation (genre and author, social world, traditional interpretations, structure, theology and ethics, preaching the gospel), this volume presents an exposition according to the following outline: title (1:1-3), greeting (1:4-8), opening vision (1:9-20), the seven messages (2:1–3:22), the throne scene in heaven (4:1–5:14), the seven seals (6:1–8:5), the seven trumpets (8:6–11:19), two great signs and their interpretation (12:1-17), the two beasts and their deception (13:1-18), the first-fruits and the harvest (14:1-20), the seven last plagues (15:1–16:21), Babylon and her destiny (17:1–19:10), the battle (19:11-21), the millennium (20:1-10), from the old creation to the new (20:11–21:8), Jerusalem and her destiny (21:9–22:15), and conclusion (22:16-21). Michaels has retired after many years of teaching at Gordon-Conwell Theological Seminary and Southwest Missouri State University.

F. J. Murphy, *Fallen Is Babylon. The Revelation of John,* New Testament in Context (Harrisburg, PA: Trinity Press International, 1998, paper $30) xx and 472 pp. Bibliography. Indexed. LCN: 98-9598. ISBN: 1-56338-152-4.

In his 56-page introduction, Murphy, professor of religious studies at the College of the Holy Cross and author of *The Religious World of Jesus* (1991), deals with Revelation's historical and social context, Christians in the Roman empire, apocalyptic context—genre and worldview, Revelation's literary context, "decoding" Revelation's images, author, date, and structure. Then besides treating the introductory verses (1:1-8) and the epilogue (22:6-21), he presents an exposition of the text in three major parts: inaugural vision—one like a son of man (1:9–3:22), the first cycle of eschatological visions (4:1–11:19), and the second major cycle of visions (12:1–22:5). He describes the author of Revelation as a Jewish Christian who saw following Jesus as making him a true Jew, and as seeking to provide his audience not with predictions of the distant future but rather with the key to understanding their own time and to preparing for the imminent coming of Christ.

M. Neubrand, *Abraham—Vater von Juden und Nichtjuden. Eine exegetische Studie zu Röm 4,* Forschung zur Bibel 85 (Würzburg: Echter, 1997, paper DM 48) xiii and 329 pp. Bibliography. ISBN: 3-429-01978-8.

The slightly revised version of a doctoral dissertation directed by F. Laub and accepted in 1997 by the Catholic theological faculty of the Ludwig-Maximilians-Universität in Munich, this investigation of Paul's presentation of Abraham in Romans 4 first provides conceptual clarifications and methodological foundations, surveys scholarship on Romans 4, and considers the communication situation and intention of Romans. Then after discussing Romans 1–3 as the thematic context and Rom 3:27-31 as the introduction to the Abraham-chapter, it deals with the argumentative structure of Romans 4 and presents an exposition according to the following outline: Abraham as the forefather of the Jews (4:1-2), righteousness from faith (4:3-8), Abraham's fatherhood for Jews and non-Jews (4:9-12), Law and promise (4:13-15), the entire posterity of Abraham (4:16-18), Abraham's faith as promise faith (4:19-22), and the significance of the Christ-event (4:23-25). Neubrand concludes that the focus of Romans 4 is Abraham as the father of both Jews and non-Jews rather than righteousness by faith or the justification of the individual.

The New Interpreter's Bible. Vol. 12, *The Letter to the Hebrews; the Letter of James; the First and Second Letters of Peter; the First, Second, and Third Letters of John; the Letter of Jude; the Book of Revelation* (Nashville, TN: Abingdon, 1998, $60) xix and 748 pp., 8 plates, 5 figs., map. Bibliographies. LCN: 94-21092. ISBN: 0-687-27825-2.

Following the format adopted in the previously published volumes in the project [see *NTA* 39, p. 129; 40, pp. 146, 524-525; 41, pp. 186-187; for electronic versions, see *NTA* 41, p. 201; 42, p. 435], this volume presents introductions to, expositions of, and reflections on the following NT books: F. B. Craddock on Hebrews (pp. 1-173); L. T. Johnson on James (pp. 175-225); D. L. Bartlett on 1 Peter (pp. 227-319); D. F. Watson on 2 Peter (pp. 321-361); C. C. Black on 1, 2, and 3 John (pp. 363-469); Watson on Jude (pp. 471-500); and C. C. Rowland on Revelation (pp. 501-743). Also included are excursuses (on suffering in 1 Peter, the household tables, "fornication" and idolatary, etc.), maps and charts, and illustrations (eight famous artworks depicting features of Revelation).

M. Pascuzzi, *Ethics, Ecclesiology and Church Discipline. A Rhetorical Analysis of 1 Corinthians 5,* Tesi Gregoriana, Serie Teologia 32 (Rome: Editrice Pontificia Università Gregoriana, 1997, paper 24,000 L or $17) 234 pp. Bibliography. Indexed. ISBN: 88-7652-767-2.

The slightly revised version of a doctoral dissertation directed by J. Swetnam and accepted in 1997 by the Pontifical Gregorian University, this rhetorical analysis of 1 Corinthians 5 argues that Paul sought to persuade the Corinthian community to take responsible action against the offender, and that Paul's severe response was motivated not by a polemic about his apostolic authority but rather by christological, ecclesiological, and ethical concerns. After a nine-page introduction, it considers the question of the literary integrity of 1 Corinthians, social relations between Paul and the Corinthians, and the historical-religious background of 1 Corinthians 5. Then it establishes the text unit, presents a rhetorical analysis of 1 Cor 5:1-13, and looks at the text from the perspectives of ethics, ecclesiology, and church discipline. Also included are chapters on flaws and *lacunae* in the Corinthian understanding of Christianity, and a theological reflection on the passage.

B. K. PETERSON, *Eloquence and the Proclamation of the Gospel in Corinth,* SBL Dissertation Series 163 (Atlanta: Scholars Press, 1998, $29.95) xiii and 209 pp. Bibliography. LCN: 98-17374. ISBN: 0-7885-0445-2.

Prepared as a doctoral dissertation under the direction of P. Achtemeier and accepted in 1997 by the Union Theological Seminary in Virginia, this volume argues that the key to understanding Paul's rhetorical strategy in 1 and 2 Corinthians is the stasis of his argument, i.e. the most important point on which the whole matter turns. After a five-page introduction, it discusses rhetorical criticism (with particular attention to stasis theory), rhetorical unit and rhetorical situation, rhetorical analysis (invention, arrangement, and style of 2 Corinthians 10–13), and species and stasis. Peterson concludes that the consistent core of Paul's rhetoric, whether argued on the stasis of jurisdiction or of quality, is that the cross of Christ has become paradigmatic for apostolic ministry and for the church.

J. L. RESSEGUIE, *Revelation Unsealed. A Narrative Critical Approach to John's Apocalypse,* Biblical Interpretation 32 (Leiden—Boston—Cologne: Brill, 1998, 143 gld. or $84.25) xi and 233 pp. Bibliography. Indexed. LCN: 97-47635. ISBN: 90-04-11129-8.

This narrative-critical analysis of the book of Revelation seeks to enter John's narrative world, to see what he sees, and to stand where he stands. After defining the literary terms and illustrating the methods of narrative criticism, Resseguie, professor of NT at Winebrenner Theological Seminary in Findlay, OH, considers Revelation from the following perspectives: point of view (phraseological, spatial, psychological, temporal, ideological) and rhetoric, setting (spiritual settings, throne, topographical settings, architectural settings, props), character (God, Jesus Christ, demonic animals, apocalyptic animals, women, minor characters), plot and structure (recapitulation theory, plot analysis), and theological significance (church, evil, God, worship, salvation, Christ, the future).

R. REUTER, *Synopse zu den Briefen des Neuen Testaments.* Teil 2, *Die Pastoralbriefe,* Arbeiten zur Religion und Geschichte des Urchristentums 6 (Frankfurt—Berlin—Bern: Lang, 1998, paper $79.95) 592 pp. Bibliographies. ISBN: 3-631-31457-4.

The second volume [see *NTA* 42, p. 402] in a five-volume synopsis of the NT Epistles deals with 1 and 2 Timothy and Titus. After a brief introduction (in German and English), a bibliography, and a summary outline of the parallels, it provides a synopsis of the Pastorals first vis-à-vis Paul's letters (Romans, 1 and 2 Corinthians, Galatians, Philippians, 1 Thessalonians, Philemon) and then vis-à-vis the other Pauline letters (Colossians, Ephesians, 2 Thessalonians). The parallels are classified into three categories (I, II, III), depending on their proximity to the lead text in the Pastorals. Reuter is a minister in the Lutheran community of Paderborn.

M. ROTHGANGEL, *Antisemitismus als religionspädagogische Herausforderung. Eine Studie unter besonderer Berücksichtigung von Röm 9-11,* Lernprozess Christen Juden 10 (2nd ed.; Freiburg—Basel—Vienna: Herder, 1997, paper DM 78) xv and 367 pp. Bibliography. ISBN: 3-451-22763-0.

Rothgangel, professor of religious education at the Pädagogische Hochschule in Erfurt, contends that Romans 9–11 can play a key role in fostering positive developments in Christian-Jewish relations and in Christian religious education. After considering anti-Semitism from the perspectives of sociology, history, and psychology, he shows how Romans 9–11 can serve as a corrective to evaluations of Jews and Judaism in Christian religious education that have been shaped by anti-Judaism. Next after hermeneutical observations, he presents an exegesis of Romans 9–11 and offers synthetic comments. Finally he proposes Romans 9–11 as a real corrective to the deficient presentation of the relationship between Jews and Christians in religious education. Forewords by G. Biemer and L. Ehrlich (editors of the series) and by F. Hahn are included.

A. SACCHI, *Una comunità si interroga. Prima Lettera di Paolo ai Corinzi,* Cammini nello Spirito: Meditazione 12 (Milan: Paoline, 1998, paper 26,000 L) 368 pp. Bibliography. ISBN: 88-315-1606-X.

After a sixteen-page introduction to 1 Corinthians, this volume presents an exposition of the letter according to the following outline: prologue (1:1-9); unity in Christ, the wisdom of God (1:10–3:4); ministers of the community (3:5–4:21); the challenge of an integrated life (5:1–6:20); sexuality, matrimony, and celibacy (7:1-40); the role of conscience (8:1–11:1); community meetings (11:2-34); the gifts of the Spirit (12:1–14:40); the resurrection of the dead (15:1-58); and epilogue (16:1-24). There are also concluding observations on God the Father of Jesus Christ, the community of saints, and an ethic of service.

H.-D. SAFFREY, *Histoire de l'apôtre Paul ou Faire chrétien le monde,* Lire la Bible 91 (2nd ed.; Paris: Cerf, 1997, paper 95 F) 205 pp., plate, 2 maps. Indexed. ISBN: 2-204-05781-9.

The second edition of the work described in *NTA* 35, p. 394, this description of Paul's life and achievements draws upon material from Paul's letters and Acts to deal with the following topics: Saul of Tarsus, his unexpected vocation, first missionary voyage, first assessment and new beginning, move to Europe, the rejection of his preaching at Athens, the establishment of the church at Corinth, his stay in Ephesus the city of Artemis, his writings to the churches, handling of his churches' crises, last journey to Jerusalem, and preaching Jesus as Savior at Rome.

V. M. SMILES, *The Gospel and the Law in Galatia. Paul's Response to Jewish-Christian Separatism and the Threat of Galatian Apostasy* (Collegeville, MN: Liturgical Press, 1998, paper $23.95) xii and 286 pp. Bibliography. Indexed. LCN: 98-21271. ISBN: 0-8146-5868-7.

Based on a doctoral dissertation directed by R. J. Dillon and presented in 1988 to Fordham University in New York City, this volume aims to show how Paul's arguments, including his vocabulary and manner of describing events, were deeply influenced by the pressures of the Galatian crisis. After observations on introductory matters (the contingency of Paul's letters and of Galatians, the opponents and Judaism, the Law versus the gospel), it considers Paul's defense of his apostolate with reference to the opponents' claims and accusations and to Paul's relationship with the risen Christ. Next it deals with Paul's gospel versus the other gospel in Galatia, Jerusalem, and Antioch. Then it treats Paul's response to Jewish-Christian separatism and the threat of Galatian apostasy in the light of Gal 2:15-21. It concludes with a summary of the major argument, an analysis of νόμος and of νόμος and γραφή in Galatians, and a comparison between Romans and Galatians. Smiles is assistant professor of theology at the College of St. Benedict and St. John's University in central Minnesota.

T. C. SMITH, *Reading the Signs. A Sensible Approach to Revelation and Other Apocalyptic Writings* (Macon, GA: Smyth & Helwys, 1997, paper $12.95) viii and 132 pp. Bibliography. LCN: 97-7919. ISBN: 1-57312-156-8.

After reflections on reading the signs, Smith, professor emeritus of NT at Furman University in Greenville, SC, discusses the setting for apocalyptic thought, the origin of apocalyptic literature, the teachings of the apocalyptists, apocalyptic elements in the Gospels and Acts, apocalyptic elements in the Epistles, and the book of Revelation. He concludes that the ancient Jewish and Christian apocalyptists were dealing primarily with the problem of evil and the justice of God, and that apocalyptic books should not be treated as if they were prophetic books.

A. Spatafora, *From the "Temple of God" to God as the Temple. A Biblical Theological Study of the Temple in the Book of Revelation,* Tesi Gregoriana, Serie Teologia 27 (Rome: Editrice Pontificia Università Gregoriana, 1997, paper 35,000 L or $25) 338 pp. Bibliography. Indexed. ISBN: 88-7652-761-3.

Prepared as a doctoral dissertation under the direction of U. Vanni and accepted by the Pontifical Gregorian University in 1997, this investigation of the notion of the temple in Revelation argues that the ναός passages constitute the elements of a carefully crafted image that serves to speak to the church as the place where God can be encountered. It first considers the temple in the OT (Pentateuch and historical books, Isaiah 6, Ezekiel, other prophets), in apocalyptic and Qumran literature (the eschatological and heavenly temples), and in the NT (Synoptic Gospels, John, Pauline letters, other writings), respectively. Then it examines the individual temple passages in Revelation (3:12; 7:15; 11:1-2; 11:19; 14:15, 17; 15:5, 6, 8; 16:1; 16:17; 21:22), and offers a theological reflection on the image of the temple in Revelation.

T. E. van Spanje, *Inconsistentie bij Paulus? Een confrontatie met het werk van Heikki Räisänen* (Kampen: Kok, 1996, paper 51.50 gld.) xv and 236 pp. Bibliography. Indexed. ISBN: 90-242-7856-0.

Prepared as a doctoral dissertation under the direction of J. van Bruggen and presented in 1996 to the Theologische Universiteit van de Gereformeerde Kerken in the Netherlands at Kampen, this volume first describes various aspects of H. Räisänen's interpretation of Paul's vision of the Law and Israel: the alleged inconsistencies regarding the Law, the theological explanation for them, the antithesis between works of the Law and faith in Christ, the historical explanation, the alleged inconsistencies regarding Paul's vision of Israel, the theological explanation for them, and the main consequences. Then it seeks to review and criticize Räisänen's interpretation by developing a hermeneutical model from the pertinent Pauline texts that takes account of Paul as a consistent pastor, a rhetor who convinces his readers without inconsistencies, and a consistent theologian. Van Spanje concludes that Räisänen does not interpret the Pauline texts in the way in which they present themselves. A four-page English summary is provided.

W. Verburg, *Endzeit und Entschlafene. Syntaktisch-sigmatische, semantische und pragmatische Analyse von 1 Kor 15,* Forschung zur Bibel 78 (Würzburg: Echter, 1996, paper DM 48) 327 pp. Bibliography. ISBN: 3-429-01778-5.

Prepared as a doctoral dissertation under the direction of H. Merklein and accepted in 1995 by the Catholic theological faculty at the University of Regensburg, this investigation of 1 Corinthians 15 first examines the two major parts of the text (vv. 1-34, 35-58) from the perspectives of text-syntax and text-sigmatics. Next it presents a semantic analysis of vv. 1-11, vv. 12-34 (the necessity of the resurrection of all from the dead), and vv. 35-58 (the "how" of the resurrection of Christians). Then it offers a text-pragmatic analysis, with particular attention to the communication situation and to the strategy of the text. It concludes with reflections on the consequences of the study for understanding Paul's concept of the end-time, the development of Pauline eschatology, and the Corinthians who denied the resurrection. A structured translation of 1 Corinthians 15 is included in the appendix.

E. Verhoef, *De brieven aan de Tessalonicenzen* (Kampen: Kok, 1998) 310 pp. Bibliography. Indexed. ISBN: 90-242-6170-8.

In his 39-page introduction to the Thessalonian letters, Verhoef deals with Thessalonica and the community of the Thessalonians, the letters and their rhetoric, unity and authenticity [see § 42-1156], place and date of composition, future expectation, the use of first-person singular and plural expressions, and vocabulary (words for God, Jesus, other persons, etc.). Then he presents an exposition of 1 Thessalonians according to the following rhetorical outline: prescript (1:1), *exordium* (1:2-10), *narratio* (2:1–3:13), *probatio* (4:1–5:11), *exhortatio* (5:12-22), *peroratio* (5:23-27), and epistolary closing (5:28). Finally he deals with 2 Thessalonians under these headings: prescript (1:1-2), *exordium* (1:3-12), *propositio* (2:1-2), *probatio* (2:3-17), *exhortatio* (3:1-15), and epistolary closing (3:16-18).

R. WALLACE AND W. WILLIAMS, *The Three Worlds of Paul of Tarsus* (London—New York: Routledge, 1998, cloth $65, paper $20.99) xiii and 239 pp., 7 plates, map. Bibliographies. Indexed. LCN: 97-15856. ISBN: 0-415-13591-5 (cloth), -13592-3 (paper).

The main purpose of this book is to give readers who are interested in Paul of Tarsus some insight into the Jewish, Greek, and Roman worlds in which he moved. After discussing the geography of Paul's world and traveling in that world, it deals with peoples, cultures, and languages: the native cultures, Hellenization in the Near East, and Roman rule in the Near East. Next it treats the city, the state, and the individual: the life of the polis, and the individual's self-identification. Then it considers Paul's cities: Palestine, Syria, and Arabia; Cyprus and southern Asia Minor; western Asia Minor; Greece and Macedonia; and Rome and the West. Wallace is lecturer in the department of classics at Keele University, and Williams retired from teaching ancient history at Keele University in 1991. They previously collaborated on *The Acts of the Apostles: A Companion* (1993).

B. WITHERINGTON, *Grace in Galatia. A Commentary on St Paul's Letter to the Galatians* (Grand Rapids: Eerdmans, 1998, paper $37.50) xvii and 477 pp., map. Bibliography. Indexed. ISBN: 0-8028-4433-2.

Following the pattern set in his *Conflict and Community in Corinth. A Socio-Rhetorical Commentary on 1 and 2 Corinthians* (1995), Witherington analyzes Paul's letter to the Galatians as a deliberative discourse meant to forestall the Galatians from submitting to circumcision and the Jewish Law. In his 48-page introduction he deals with the identity of the Galatians, when the letter was written, the relationship between Acts and Galatians, the agitators, the rhetoric of the letter, its epistolary character, and the social setting. Then he presents his exposition according to the following outline: epistolary prescript (1:1-5); *exordium*—the question of two gospels (1:6-10); *narratio*—the origin and character of the gospel of grace (1:11–2:14); *propositio*—by the faithfulness of Christ, not by works of the Law (2:15-21); *probatio*—in seven arguments (3:1–6:10); Paul's autograph (6:11); and *peroratio*—the sum of the matter (6:12-17).

BIBLICAL THEOLOGY

D. BERGANT, *The Earth Is the Lord's. The Bible, Ecology, and Worship,* American Essays in Liturgy (Collegeville, MN: Liturgical Press, 1998, paper $6.95) 71 pp. Bibliography. LCN: 98-5538. ISBN: 0-8146-2528-2.

The underlying premise of this study of the Bible, ecology, and worship is expressed in Ps 24:1, which states that "the earth is the Lord's" and no one else's. After considering the new worldview that has emerged in modern times, this volume presents biblical-theological reflections on creation and re-creation, whether nature is friend or foe, creation and morality, and "on that day." Bergant is professor of OT at the Catholic Theological Union in Chicago.

G. A. BOYD, *God at War. The Bible & Spiritual Conflict* (Downers Grove, IL: InterVarsity, 1997, paper $19.99) 414 pp. Bibliography. Indexed. LCN: 96-29821. ISBN: 0-8308-1885-5.

After a nineteen-page introduction to the normativity of evil within a warfare worldview, this volume considers the warfare worldview of the OT: the problem with the problem of evil, the hostile environment of the earth, cosmic warfare and the preservation and restoration of creation, Yahweh's conflict with angelic beings in the OT, and the activity and origin of Satan in the OT. Then it deals with the warfare worldview of the NT: the kingdom of God as a warfare concept, the warfare theme of Jesus' exorcisms and miracles, kingdom conflict in the teachings of Jesus, the warfare significance of Christ's death and resurrection, and the Christian life as spiritual warfare. Boyd, professor of theology at Bethel College and preaching pastor at Woodland Hills Church in St. Paul, MN, is the author of *Cynic Sage or Son of God?* (1995).

J. V. BROWNSON, *Speaking the Truth in Love. New Testament Resources for a Missional Hermeneutic,* Christian Mission and Modern Culture (Harrisburg, PA: Trinity Press International, 1998, paper $9) viii and 86 pp., 2 figs. Bibliography. LCN: 97-32870. ISBN: 1-56338-239-3.

Brownson, professor of NT and academic dean at Western Theological Seminary in Holland, MI, seeks to show how the study of the NT can provide tools and perspectives that help to illuminate the church's present missiological challenge. After reflecting on missional interpretation in a Western context, he sketches a hermeneutic of diversity and a hermeneutic of coherence, offers a case-study on NT texts concerning Christians and Roman rule (Rom 13:1-7; Lk 23:1-25; Jn 18:28–19:16; Revelation 18), and concludes with observations on contemporary use of a missional hermeneutic.

F. F. BRUCE, *Jesus Past, Present & Future. The Work of Christ* (Downers Grove, IL: Inter-Varsity, 1998, paper $11.99) 144 pp. Indexed. LCN: 98-23785. ISBN: 0-8308-1928-2.

First published under the title *I Want to Know What the Bible Says About the Work of Jesus* (1979) and reissued as *The Work of Jesus* in 1984, this investigation of the NT teaching on the work of Christ deals with "my Father's business," the way of the cross, the work goes on, Christ our righteousness, Christ the conqueror, priest and sacrifice, worthy is the Lamb, before the incarnation, the witness of prophecy, the future work of Christ—according to John and to Paul, and the saving work of Christ. Bruce (1910-91) was professor of biblical criticism and exegesis at the University of Manchester.

E. CASTELLUCCI, *Le realtà future. Nella pienezza della gioia pasquale. La centralità dell'ermeneutica nell'escatologia cristiana,* Sacra Doctrina Monografie (Bologna: Edizioni Studio Domenicano, 1998, paper 30,000 L) 316 pp. Bibliography. ISBN: 88-7094-326-7.

This volume first discusses the role of hermeneutics in treating eschatology in modern theology: the absence of the eschatological horizon in the liberal school (A. Harnack), the centrality of eschatology-apocalyptic in the preaching of the pre-Easter Jesus (J. Weiss), an impressive adherence to Weiss's thesis from the Catholic side (A. Loisy), a "bridge" between the pre-Easter Jesus and the Christ of faith (M. Blondel), thoroughgoing eschatology (A. Schweitzer), a "totalizing" eschatology (K. Barth), "existential" eschatology (R. Bultmann), "realized" or "actualized" eschatology (C. H. Dodd and E. Käsemann), "salvation-historical" eschatology (O. Cullmann and R. Schnackenburg), Orthodox eschatology (S. Bulgakov), *De novissimis* in Catholic manuals before Vatican II, the renewal of eschatology in the Catholic camp (H. de Lubac, P. Teilhard de Chardin, H. U. von Balthasar, K. Rahner), eschatology born from "hope" and linked to "praxis," and the post-conciliar generation of Catholic manuals. Then it sketches an "adequate hermeneutic" for Christian eschatology with reference to method and criteria, the resurrection of Jesus, parousia and judgment, the "intermediate state," the resurrection of the flesh and paradise, the final transfiguration of creation, death, purgatory, and hell.

I. A. H. COMBES, *The Metaphor of Slavery in the Writings of the Early Church. From the New Testament to the Beginning of the Fifth Century,* JSNT Supplement Series 156 (Sheffield, UK: Sheffield Academic Press, 1998, £35 or $57.50) 210 pp. Bibliography. Indexed. ISBN: 1-85075-846-8.

The revised and updated version of a doctoral dissertation directed by C. Bammel and others, and accepted in 1991 by the University of Cambridge, this investigation of the idea of a human being as the slave of God first examines some of the more important aspects of slavery in the Greco-Roman and OT worlds, as well as the use of metaphors relating to slavery in the religious and philosophical thought of the time. Then after considering the situation of slaves in the early church, it analyzes the metaphor of slavery in various NT writings, patristic doctrine, early liturgy, patristic exegesis, and patristic writings, respectively. Combes concludes that, as the metaphor developed in the early church, Christians came to view slavery to God as an honor, as true freedom, and as a particular kind of slavery. A twelve-page appendix provides indexes to uses of the δοῦλος title in the ancient sources.

A. DALBESIO, *Lo Spirito Santo nel Nuovo Testamento, nella Chiesa, nella vita del cristiano,* Universo Teologia, Biblica 26 (Cinisello Balsamo: San Paolo, 1994, paper 28,000 L) 317 pp. Bibliography. Indexed. ISBN: 88-215-2794-8.

This investigation of the role of the Holy Spirit in the NT, in the church, and in Christian life contains chapters on the Spirit in the Bible, Jesus and the Spirit, Jesus' promise and gift of the Spirit, Pentecost and the birth of the church, Christian initiation, divine filiation, fraternal communion, the wisdom of the gospel, the Holy Spirit as teacher of doctrine and defender of Jesus, Christian prayer, the Eucharist, reconciliation, the fruit of the Spirit, the norm of Christian action, and charisms and ecclesial service. Dalbesio, who teaches at various universities and theological faculties in Rome, Torino, and Milan, is the author of *Quello che abbiamo udito e veduto* (1990). R. Penna has provided a two-page preface.

H. J. DE JONGE ET AL., *Verzoening of Koninkrijk. Over de prioriteit in de verkondiging,* Leidse Lezingen (Nijkerk: Callenbach, 1998, paper) 253 pp. Bibliography. ISBN: 90-266-0918-3.

After de Jonge's plea for the priority of Easter in Christian preaching, this volume presents sixteen essays that reflect on the relations between, and the relative importance of, the themes of atonement and kingdom in theology and church life. The papers most pertinent to NT studies are by de Jonge on the place of atonement in early Christian theology, P. J. Tomson on prophetic and priestly motifs in Jesus' preaching of the kingdom, H. E. Wevers on whether atonement must take precedence over the kingdom in preaching (a biblical-theological response), J. van Oort on atonement and kingdom in early Christianity, and N. M. A. ter Linden on Mk 14:32-42. The other contributors are K. A. Deurloo, A. Noordegraaf, L. J. van den Brom, W. Verboom, A. M. Spijkerboer, A. van der Kooi, G. G. de Kruijf, T. M. van Leeuwen, G. H. Baudet, P. L. de Jong, and J. Westland.

P. G. GIANAZZA, *Lo Spirito Santo. Summa pneumatologica di Yves Congar,* Biblioteca di Scienze Religiose 139 (Rome: LAS, 1998, paper 28,000 L) 274 pp. Bibliography. ISBN: 88-213-0381-0.

After an introduction to Congar's life (1904-95) and theology, and an overview of pneumatology in the Catholic theological tradition, this volume discusses Congar's teaching on the Holy Spirit under the following headings: "the Spirit of truth will guide you into all truth" (Jn 16:13); Spirit of the Father, Spirit of the Son, Spirit Paraclete; the Holy Spirit and the church; the Holy Spirit, the church, and ecumenism; the Holy Spirit in liturgy, in sacraments, and in prayer; and the Spirit of life in humans and in the world. Gianazza teaches dogmatic theology at the Studio Teologico Salesiano di Cremisan-Gerusalemme.

C. A. GIESCHEN, *Angelomorphic Christology. Antecedents and Early Evidence,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 42 (Leiden—Boston—Cologne: Brill, 1998, 185 gld. or $109) xvi and 403 pp. Bibliography. Indexed. LCN: 97-50045. ISBN: 90-04-10840-8.

Based on a doctoral dissertation directed by J. Fossum and presented to the University of Michigan in 1995, this volume argues that angel and angel-related traditions, especially those growing from the figure of the "angel of the Lord" in the OT, had a significant impact on the origins and early development of Christology to the point that an angelomorphic Christology can be discerned in many early Christian texts. After a survey of research and a treatment of nomenclature and methodology, it deals with antecedents: an angelomorphic

God, angelomorphic divine hypostases (the Name, the Glory, Wisdom, the Word, the Spirit, the Power), the principal named angels (Michael, Gabriel, Raphael, etc.), and angelomorphic humans (patriarchs, prophets, priests, kings, apostles, elect ones). Then it considers the early evidence for an angelomorphic Christology: at Nicea and before, the Pseudo-Clementines, *Shepherd of Hermas, Ascension of Isaiah,* Revelation, John's Gospel, Hebrews, and the Pauline epistles.

P. GRELOT, *Le mystère du Christ dans les Psaumes,* Jésus et Jésus-Christ 74 (Paris: Desclée, 1998, paper 150 F) 292 pp. Indexed. ISBN: 2-7189-0944-7.

Grelot, author of *Dieu, le Père de Jésus-Christ* (1994) and *L'espérance juive à l'heure de Jésus* (1978; rev. ed., 1994) in the same series, first offers a "triple reading"—the original text, the Jewish reading, and the NT and/or early Christian reading—of psalms (Psalms 2; 8; 16; 22; 31; 34; 40:2-12; 41; 42–43; 45; 68; 69; 72; 89; 91; 110; 118) that are especially pertinent to understanding the mystery of Christ. Then after reflections on theology and exegetical method, he considers Jesus the Christ and Lord viewed through the Psalms, and the Christian reading of the Psalter (from criticism to hermeneutics).

G. L. HALLETT, *Priorities and Christian Ethics,* New Studies in Christian Ethics (Cambridge, UK—New York: Cambridge University Press, 1998, $54.95) xiii and 202 pp. Bibliography. Indexed. LCN: 97-41080. ISBN: 0-521-62351-0.

Where should preference go when the claims of the nearest (e.g. parents, children, spouses, friends) conflict with the claims of the neediest? Hallett, dean of the College of Philosophy and Letters at St. Louis University, first raises this "thorny question" and delineates a focus. Then he approaches the issue in turn from the perspectives of NT intimations, patristic positions, the Thomistic tradition, contemporary considerations, and comparable conflicts. In the chapter on the NT evidence, he deals with the new solidarity and Christian solidarity, Mt 25:31-46, nearest-neediest confrontations, and the cumulative emphasis on concern for the needy.

M. KARRER, *Jesus Christus im Neuen Testament,* Grundrisse zum Neuen Testament 11 (Göttingen: Vandenhoeck & Ruprecht, 1998, paper DM 68) 380 pp., table. Bibliographies. Indexed. ISBN: 3-525-51380-1.

After observations on sources and methodology in NT Christology, this volume first considers the resurrection of Jesus the Savior: sources, the acting God, the resurrection, the appearances, pre-Easter precedents of Easter faith, "on the third day" and the empty tomb, Jesus the Savior as the risen one, and so forth. Next it deals with the suffering and death of Christ the anointed one: sources, he died, sacrifices, suffering and destiny, the place of Israel, the Passover, "for . . . ," the suffering and death of the anointed one, and the riddle of the trial and death. Then it discusses the Son and his earthly activity: preliminary clarifications, the sent Son, the beginning with John the Baptist, the reign of God, parables and similitudes, signs and wonders, provocation, on the way to death, the Son of Man, the possible end of earthly activity, and the opening of the beginning. Finally it treats Christology and the Scriptures, as well as the "Lord." A two-page chart displays the attributes and titles given to Jesus in the NT writings along with Q and *Gospel of Thomas.* Karrer is the author of *Der Gesalbte. Die Grundlagen des Christustitels* (1990).

F. KLEINSCHMIDT, *Ehefragen im Neuen Testament. Ehe, Ehelosigkeit, Ehescheidung, Verheiratung Verwitweter und Geschiedener im Neuen Testament,* Arbeiten zur Religion und Geschichte des Urchristentums 7 (Frankfurt—Berlin—Bern: Lang, 1998, paper $51.95) 302 pp. Bibliography. ISBN: 3-631-33001-4.

Based on a doctoral dissertation directed by H. Stegemann and presented in 1997 to the theological faculty at the University of Göttingen, this volume investigates how marriage and related issues were understood in the NT world and in the NT. Thus it deals with marriage in general (basic questions in antiquity, limitations and obstacles, the pertinent NT texts), particular forms of marriage (monogamy and polygamy, special cases), the unmarried state (in the NT world and in the NT), divorce (the initiator, pertinent NT texts, Jesus' position, the Synoptic tradition and Jesus' position), and adultery and unchastity (different understandings of adultery, Mt 5:27-30, adulterous or unchaste behavior, etc.). Kleinschmidt concludes that the NT gives special prominence to the monogamous union of a Christian man and woman as the ideal.

R. H. LAMPKIN, *Clericalism Impeached. Including 783 Texts From 12 Canonical Scriptures* (Hanover, MA: Christopher, 1998, $26.95) x and 357 pp., 4 tables. Bibliography. ISBN: 0-8158-0524-1.

The revised version of *Selected Readings in Scripture and Morals* (1990, published by the author), this anthology of 783 texts selected from twelve canonical Scriptures (OT, NT, Buddhist, Confucian, Hindu, Islamic, etc.) deals with the morality of eating meat, of drinking alcohol, of making war, and of making love, respectively. An 83-page introduction explains the nature of the canonical texts and the logic of the analysis, and an eight-page conclusion considers the value of canonical Scriptures in solving moral problems. Three appendixes are included. Lampkin retired from his professorship at the State University of New York, College at Buffalo in 1973.

C. F. MELCHERT, *Wise Teaching. Biblical Wisdom and Educational Ministry* (Harrisburg, PA: Trinity Press International, 1998, paper $28) xi and 323 pp. Indexed. LCN: 98-9864. ISBN: 1-56338-139-7.

Melchert, executive secretary of the Association of Professors and Researchers in Religious Education and adjunct professor at Lancaster Theological Seminary in Pennsylvania, explores the significance of biblical wisdom texts for educators today by asking and answering four questions: What is worth learning? How is that to be learned? Why learn and teach? and What counts as education? After introductory observations ("then, now, and maybe"), he deals with the following topics: "Listen, my child" (Proverbs); the presence of absence (Job); the absence of presence (Ecclesiastes); sleeping with the enemy (Sirach and Wisdom of Solomon); Woman Wisdom (texts in Proverbs, Sirach, and Wisdom); and why Jesus did not tell Bible stories (Gospels). He concludes with reflections on what counts as education in a wisdom approach.

G. O'COLLINS AND D. KENDALL, *Focus on Jesus. Essays in Christology and Soteriology* (Leominster, UK: Gracewing, 1996, paper $22) viii and 255 pp. Indexed. ISBN: 0-85244-360-9. Distributed in the USA by Mercer University Press, Macon, GA.

Of the twenty-one articles by O'Collins (several with Kendall) in this collection, those most pertinent to NT studies deal with what they are saying about Jesus now [§ 39-755]; the incarnation under fire [§ 40-389]; the founder of Christianity [§ 29-679]; whether Joseph of Arimathea existed [§ 39-194, with Kendall]; some current questions about the resurrection of Jesus [§ 30-551]; the uniqueness of the Easter appearances [§ 37-118, with Kendall]; reissuing Venturini [§ 39-103, with Kendall]; "power made perfect in weakness" according to 2 Cor 12:9-10 [§ 16-632]; and Paul and the language of reconciliation [§ 18-947, with T. M. McNulty]. O'Collins teaches theology at the Gregorian University in Rome, and Kendall teaches theology at the University of San Francisco.

A. SCHENK-ZIEGLER, *Correctio fraterna im Neuen Testament. Die "brüderliche Zurechtweisung" in biblischen, frühjüdischen und hellenistischen Schriften,* Forschung zur Bibel 84 (Würzburg: Echter, 1997, paper DM 56) xii and 492 pp. Bibliography. Indexed. ISBN: 3-429-01979-6.

The slightly revised version of a doctoral dissertation directed by G. Lohfink and M. Theobald, and presented in 1995 to the Catholic theological faculty at the Eberhard-Karls-Universität in Tübingen, this volume first investigates the theme of "fraternal correction" in various parts of the OT. Next it examines how the topic was treated in early Jewish writings, with particular attention to its significance for the Essene community, as well as its role in *Testaments of the Twelve Patriarchs, Letter of Aristeas,* and the rabbinic writings.

Then after considering the subject in Plutarch's *Moralia,* it takes up the theme in the Gospels of Luke and Matthew, the Pauline corpus, the catholic epistles, and other NT texts. It concludes with general observations on the role of Lev 19:17, the familial context, friendship, etc., and on the significance of fraternal correction for church and society today.

J. C. THOMAS, *The Devil, Disease and Deliverance. Origins of Illness in New Testament Thought,* JPT Supplement Series 13 (Sheffield, UK: Sheffield Academic Press, 1998, paper £15.95 or $21.95) 360 pp. Bibliography. Indexed. ISBN: 1-85075-869-7.

Taking Jas 5:14-16 as its starting point, this volume investigates the relationship between the devil and disease, sickness and sin, healing and forgiveness, and exorcism and deliverance in various parts of the NT: Pauline literature, Johannine literature, Mark's Gospel, Matthew's Gospel, Luke's Gospel, and Acts. The methodological approach is primarily literary analysis, with some use of historical studies when such seem appropriate. Thomas, professor of NT at the Church of God School of Theology in Cleveland, Tennessee, and author of *Footwashing in John 13 and the Johannine Community* (1991), concludes with a synthesis of what the NT says about the origins of illness (God, the devil or demons, natural causes) and responses to it (prayer, discernment, confession and intercession, exorcism, medicine), as well as reflections on implications for Pentecostal theology and ministry.

M. TURNER, *The Holy Spirit and Spiritual Gifts. In the New Testament Church and Today* (rev. ed.; Peabody, MA: Hendrickson, 1998, paper $19.95) xiii and 383 pp. Bibliography. Indexed. LCN: 98-20222. ISBN: 1-56563-352-0.

First published in 1996 by Paternoster [*NTA* 41, pp. 567-568], this investigation of the significance of the gift of the Holy Spirit in the NT first considers the development of NT pneumatology, and then reflects on spiritual gifts in the NT church and today.

J. VIVES, *Viento de libertad, fuente de vida,* Cuadernos Cristianisme i Justícia 83 (Barcelona: Fundación "Lluís Espinal," 1998, paper) 31 pp. ISBN: 84-89904-12-X.

This synthesis of NT teachings about the Holy Spirit deals with Jesus as the bearer of the Holy Spirit, the Spirit as the one who builds the church of Jesus (Luke-Acts), the Spirit as poured out into our hearts (Paul), and the Spirit as the source of life (Johannine writings). It concludes with reflections on the ecclesiological, eschatological, and soteriological aspects of the Spirit.

J. A. WOOD, *Perspectives on War in the Bible* (Macon, GA: Mercer University Press, 1998, paper $17.95) vii and 184 pp. ISBN: 0-86554-564-2.

Wood, professor of religion at Baylor University in Waco, Texas, argues that the major historical positions on war—pacifism, just war, and holy war—are firmly embedded in the biblical texts. After an eight-page introduction, he discusses the concept of holy war in ancient Israel, ancient Israel's activity in holy war, ancient Israel's passivity in holy war, war as vengeful and total, war as redemptive and inclusive, pacifism, and just war motifs. A six-page appendix deals with methods of warfare. He concludes that Yahweh-as-warrior language, when properly understood in its broader context, affirmed enormously important truths for ancient Israel and can do the same in the modern world.

THE WORLD OF THE NEW TESTAMENT

M. ALBANI, J. FREY, AND A. LANGE (EDS.), *Studies in the Book of Jubilees,* Texte und Studien zum Antiken Judentum 65 (Tübingen: Mohr Siebeck, 1997, DM 228) ix and 344 pp. Bibliographies. Indexed. ISBN: 3-16-146793-0.

The thirteen papers (mostly prepared for a research symposium held in Leipzig in 1996) in this volume are by J. C. VanderKam on the origins and purposes of *Jubilees;* Lange on divinatory dreams and apocalyptic in *Jubilees;* G. J. Brooke on exegetical strategies in

Jubilees 1–2—new light from 4QJubilees^{a}; J. van Ruiten on the interpretation of Gen 6:1-12 in *Jubilees* 5:1-19; Albani on the 364-day calendar in modern research; U. Glessmer on explicit statements about calendrical conflicts in *Jubilees* (6:22-32, 33-38); W. Eiss on the Feast of Weeks in *Jubilees* and in ancient Judaism; L. Doering on the concept of the Sabbath in *Jubilees;* B. Ego on holy time, holy space, and holy person (the structure of the foundation of the Law in the story of creation and paradise in *Jubilees*); C. Böttrich on God-predications in *Jubilees;* F. García Martínez on the heavenly tablets in *Jubilees;* Frey on the image of the world in *Jubilees;* and J. M. Scott on the division of the earth in *Jubilees* 8:11–9:15 and early Christian chronography.

J. ALOBAIDI, *The Messiah in Isaiah 53. The commentaries of Saadia Gaon, Salmon ben Yeruham and Yefet ben Eli on Is 52:13–53:12. Edition and translation,* La Bible dans l'histoire: Textes et études 2 (Bern—Berlin—Frankfurt: Lang, 1998, paper $31.95) 211 pp. Indexed. ISBN: 3-906760-54-5.

The three medieval Jewish commentaries edited in this book present an individualistic interpretation of the Lord's Servant in Isa 52:13–53:12. Whereas Saadia Gaon's commentary presents one of the oldest anti-messianic and anti-apocalyptic interpretations of the passage, Salmon ben Yeruham and Yefet ben Eli use traditional messianic categories and represent the Karaite expectation of a savior for Israel in exile. For each commentary, the volume provides an introduction, the Judeo-Arabic text (with a text-critical apparatus), and a translation (with notes below). A synopsis for the three translations of Isa 52:13–53:12 is included. Alobaidi is a biblical scholar living in Fribourg, Switzerland.

C. J. BANNON, *The Brothers of Romulus: Fraternal* Pietas *in Roman Law, Literature, and Society* (Princeton, NJ: Princeton University Press, 1997, $35) xi and 234 pp. Bibliography. Indexed. LCN: 97-7562. ISBN: 0-691-01571-6.

Based on a doctoral dissertation directed by B. Frier and presented to the University of Michigan, this analysis of literary and legal representations of brothers attempts to re-create the context and contradictions that shaped Roman ideas about brothers. After a nine-page introduction, Bannon treats the topic in five steps: at home (*consortium* and fraternal *pietas;* inheritance practices—brothers and sons; *consortium* and brothers' roles in the family), between brothers (biology and identity; lovers and brothers), in the forum (fraternal *pietas* in public; Cicero and Quintus as a case study; Scipio Africanus and Scipio Asiagenus; Tiberius and Gaius Gracchus), on the battlefield (*stipata cohors*—brothers and the *mos maiorum; fraterna comminus arma*—brother against brother; Romulus and Remus reconsidered), and at the palace. She concludes that the relationship between brothers represented for the Romans a nearly universal standard for the kind of affection and duty that ought to exist between men.

M. BENOVITZ, *Kol Nidre. Studies in the Development of Rabbinic Votive Institutions,* Brown Judaic Studies 315 (Atlanta: Scholars Press, 1998, $29.95) viii and 203 pp. Bibliography. Indexed. LCN: 98-22124. ISBN: 0-7885-0476-2.

In this introduction to the laws of oaths and vows as they appear in biblical, Second Temple, and rabbinic sources, Benovitz contends that votive institutions as described in Second Temple sources provide the clues necessary to understand the evolution of these institutions in rabbinic literature. The seven chapters deal with the *neder* (the origin and meaning of the postbiblical prohibitive vow); *ʾissār* (a term in search of a meaning); *ḥērem* (the communal vow); *qônām, kînnûî,* and *qônās* (substitute vow formulas); *šĕbûʿâ* (taking the name of the Lord); *hatārat nĕdarîm* (the dissolution of vows); and *kôl nidrê.*

K. BERGER, *Qumran. Funde — Texte — Geschichte,* Universal-Bibliothek 9668 (Stuttgart: Reclam, 1998, paper DM 6) 145 pp., 2 maps, 5 photos. ISBN: 3-15-009668-5.

In this booklet, Berger, the author of *Qumran und Jesus: Wahrheit unter Verschluss?* (1993; see *NTA* 40, p. 170 for a description of the English version), provides an introduction to the discovery of the Qumran scrolls, the most important texts (mystical texts; prayers, hymns, songs; benedictions; etc.), and historical questions (the controversy about the archaeological finds, the identity of the group, the Teacher of Righteousness, etc.).

G. BODENDORFER AND M. MILLARD (EDS.), *Bibel und Midrasch. Zur Bedeutung der rabbinischen Exegese für die Bibelwissenschaft,* Forschungen zum Alten Testament 22 (Tübingen: Mohr Siebeck, 1998, DM 168) xiii and 307 pp. Bibliography. Indexed. ISBN: 3-16-146857-0.

After a two-page introduction by Bodendorfer and a six-page introduction by R. Rendtorff, this volume presents five papers on hermeneutics and rabbinic literature (with an introduction by Bodendorfer): Bodendorfer on Hab 2:4b ("the righteous will live from faith") and a canonical-dialogical biblical theology in Jewish-Christian dialogue, L. Tuegels on midrash in the Bible or midrash on the Bible (critical remarks about the uncritical use of a term), C. Thoma on theological tendencies in rabbinic parables, D. U. Rottzoll on Deut 1:2 and Abraham Ibn Ezra's interpretation, and D. Carr on intratextuality and intertextuality (joining transmission history and interpretation history in the study of Genesis). Next there are four papers on biblical interpretation with reference to Genesis and Exodus (with an introduction by Millard): D. R. Blumenthal on reading creation, Millard on the beginning and end of Genesis in classical Jewish commentaries, G. Büsing on Adam and the animals (see Gen 2:19), and J. Magonet on Rashi on Exod 1:1-14. Finally there are two papers on biblical interpretation after the Shoah (with an introduction by Millard): T. R. Wright on midrash and the genesis of modern fiction (E. Wiesel, J. Steinbeck, and the remarkable Cain), and T. Linafelt on "mad midrash" and the negative dialectics of post-Holocaust biblical interpretation.

J. N. BREMMER (ED.), *The Apocryphal Acts of Peter. Magic, Miracles and Gnosticism,* Studies on the Apocryphal Acts of the Apostles 3 (Leuven: Peeters, 1998, paper 1,370 BFr) xiii and 213 pp. Bibliography. Indexed. ISBN: 90-429-0019-9.

Based on papers prepared for a conference held in 1996 at the Rijksuniversiteit in Groningen, this volume presents fifteen essays on *Acts of Peter:* Bremmer on women, magic, place, and date; I. Karasszon on Agrippa as king and prefect; P. Herczeg on θεῖος ἀνήρ traits in *Acts of Peter;* G. P. Luttikhuizen on Simon Magus as a narrative figure in *Acts of Peter;* T. Adamik on the image of Simon Magus in the Christian tradition; C. M. Thomas on revivifying resurrection accounts (techniques of composition and rewriting in chaps. 25–28); I. Czachesz on who the deviant is (entering the story world of *Acts of Peter*); M. Misset-van de Weg on the purposes of the wondrous works and deeds in *Acts of Peter;* J. Bolyki on the cross of Peter ("head downwards") in light of the apocryphal Acts, the NT, and the society-transforming claim of early Christianity; M. Pesthy on cross and death in the apocryphal Acts; L. H. Westra on *regulae fidei* and other credal formulations in *Acts of Peter;* A. Hilhorst on the text of the *Actus Vercellenses;* P. J. Lalleman on the relation between *Acts of John* and *Acts of Peter;* W. Rordorf on the relation between *Acts of Peter* and *Acts of Paul;* and G. Poupon on the African origin of the *Actus Vercellenses.* Also included is a three-page bibliography on *Acts of Peter* by Lalleman and Bremmer.

F. E. BRENK, *Relighting the Souls. Studies in Plutarch, in Greek Literature, Religion, and Philosophy, and in the New Testament Background* (Stuttgart: Steiner, 1998, paper DM 148) 420 pp., frontispiece, 16 figs. Bibliographies. Indexed. ISBN: 3-515-07158-X.

The thirty-six items included in this collection appear under the following headings: Plutarch (ten), reviews (three), Greek literature (six), Greek philosophy and religion (three), reviews (six), biography (one), the world of the NT and Judaism (three), reviews (three), and biography (one). The topics include the origin and return of the soul in Plutarch (1994); the dreams in Plutarch's *Lives* (1975); blessed afterlife in the mysteries (1993); αὐτάρκεια in 1 Tim 6:5-10 [§ 35-280]; Greek epiphanies and Paul on the road to Damascus (1994); and Jerusalem-Hierapolis—the revolt under Antiochus IV Epiphanes in the light of evidence for Hierapolis of Phrygia, Babylon, and other cities. Brenk has taught for many years at the Pontifical Biblical Institute in Rome.

P. BROWN, *Late Antiquity* (Cambridge, MA—London: Harvard University Press, Belknap Press, 1998, paper $10) v and 89 pp., frontispiece. Illustrated. Bibliography. Indexed. LCN: 97-42973. ISBN: 0-674-51170-0.

An extract from *A History of Private Life* [*NTA* 32, p. 277], this survey of the Mediterranean world in late antiquity (i.e. from Marcus Aurelius to Justinian) deals with the "well-born" few, person and group in Judaism and early Christianity, church and leadership, the challenge of the desert, and East and West—the new marital morality. The essay was originally published in French in 1985. Brown is professor of history at Princeton University.

J. G. CAMPBELL, *The Use of Scripture in the Damascus Document 1-8,19-20,* Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 228 (Berlin—New York: de Gruyter, 1995, DM 124) xii and 218 pp. Bibliography. ISBN: 3-11-014240-6.

The revised version of a doctoral dissertation directed by G. Vermes and accepted in 1991 by the University of Oxford, this investigation of the use of Scripture in *Damascus Document* 1–8 and 19–20 begins with chapters on the nature of the document and its problems, the Bible at Qumran, and the document and the historical-critical method. Then it analyzes the uses of Scripture (Torah, Prophets, Writings) first in the historical sections of *Damascus Document* (1:1–2:1; 2:14–4:12a; 5:5b–6:11a) and then in the midrashic sections (2:2-13; 4:12b–5:15a; 6:11b–8:21; 19:1-33a; 19:33b–20:34). Campbell, author of *Dead Sea Scrolls. The Complete Story* (1998), concludes that the scriptural contexts that predominate in the "Admonition" in *Damascus Document* have to do with various patriarchal or Israelite rebellions, and more particularly, with the exile as the rebellion par excellence.

R. CHARRON, *Concordance des textes de Nag Hammadi. Le Codex III,* Bibliothèque Copte de Nag Hammadi, Section "Concordances" 3 (Sainte-Foy, Que.: Les Presses de l'Université Laval, 1995; Leuven: Peeters, 2,800 BFr) xxxii and 600 pp. ISBN: 2-7637-7401-6 (PUL), 90-6831-674-5 (P).

This third volume in the concordance section of the Nag Hammadi publication project [see *NTA* 37, p. 301; 38, p. 484] presents a concordance that includes the five treatises in Nag Hammadi Codex III: *Apocryphon of John, Gospel of the Egyptians, Eugnostos the Blessed, Sophia of Jesus Christ,* and *Dialogue of the Savior.* After a list of important text-critical information, it provides the word in context and the reference to its occurrence in Codex III in five steps: autochthonic Coptic words, Greco-Coptic words, proper names, magical words, and non-lemmatized words. Also included are the full texts of the five treatises, and indexes of the word-forms (autochtonic Coptic words, Greco-Coptic words, and proper names).

Chartulae. Festschrift für Wolfgang Speyer, Jahrbuch für Antike und Christentum, Ergänzungsband 28 (Münster: Aschendorff, 1998, DM 128) xiv and 310 pp. and 26 plates, frontispiece, 8 figs. Bibliography. ISBN: 3-402-08112-1.

Of the twenty-four papers honoring Professor Speyer on his 65th birthday, those most pertinent to the NT and its world include J. B. Bauer on the concept of being "deranged"; D. Braun on the god Epicurus and philosophically refined *pietas*—aspects of Lucretius' critique of religion; C. Colpe on the "Elkesaite undertaking" in Rome, its backgrounds, and possible effect on Hippolytus' picture of heresies; E. Dassmann on early Christian veneration of Paul; W. Fauth on Apuleius' *Metamorphoses;* S. Heid on God's care for the land of the Nile in the popular belief and theology of late antiquity; A. Magris on enlightenment Platonism in Celsus and Origen; G. Pfligersdorffer on humanity and grace—Jas 4:6 according to Augustine; and P. Terbuyken on priestly office and sacrificial cult among Jews and Christians in late antiquity. A photograph of the honoree and a list of his publications are included. Two collections of Speyer's essays have been published under the titles *Frühes Christentum im antiken Strahlungsfeld* (1989) and *Religionsgeschichtliche Studien* (1995).

P. Chérix, *Concordance des textes de Nag Hammadi. Le Codex I,* Bibliothèque copte de Nag Hammadi, Section "Concordances" 4 (Sainte-Foy, Que.: Les Presses de l'Université Laval, 1995; Leuven: Peeters, 4,900 BFr) ix and 989 pp. ISBN: 2-7637-7429-6 (PUL), 90-6831-675-3 (P).

This fourth volume in the concordance section of the Nag Hammadi publication project [see *NTA* 37, p. 301; 38, p. 484] presents concordances for the five treatises in Nag Hammadi Codex I: *Prayer of the Apostle Paul, Apocryphon of James, Gospel of Truth, Treatise on the Resurrection,* and *Tripartite Tractate.* The main part provides the word-form in the center of the page along with context on either side and the reference to the work, the page, and the line in the codex. There are separate sections for Coptic segments (pp. 15-824), Greco-Coptic segments (pp. 825-896), and proper names (pp. 897-901). Also included are the full Coptic texts of the five treatises and indexes of the segments, as well as a ten-page epigraphical and linguistic introduction by G. Roquet.

R. J. Coggins, *Sirach,* Guides to Apocrypha and Pseudepigrapha (Sheffield, UK: Sheffield Academic Press, 1998, paper £8.95 or $14.95) 111 pp. Bibliographies. Indexed. ISBN: 1-85075-765-8.

After dealing with some introductory issues (title, chapter and verse enumeration, date, canonicity), Coggins, formerly senior lecturer in OT at King's College, London, deals with structure and contents, the languages of the book, the social and religious background, Sirach within Judaism, use of "Scripture," setting (the development of the wisdom tradition), praise of the ancestors, attitude toward women, and theological themes. The two appendixes deal with the English versions and with surveys of research and other reference tools.

J. J. Collins, *The Apocalyptic Imagination. An Introduction to Jewish Apocalyptic Literature,* Biblical Resource (2nd ed.; Grand Rapids—Cambridge, UK: Eerdmans, 1998, paper $30) xiii and 337 pp. Bibliography. Indexed. LCN: 97-49578. ISBN: 0-8028-4371-9.

After discussing the apocalyptic genre, this volume considers the early Enoch literature, Daniel, oracles and testaments as related genres, Qumran, the Similitudes of Enoch (*1 Enoch* 37–71), post-A.D. 70 apocalypses (*4 Ezra, 2 Baruch, Apocalypse of Abraham*), apocalyptic literature from the Diaspora in the Roman period, and apocalypticism in early Christianity. The first edition of this work was published by Crossroad in 1984 and described in *NTA* 29, p. 226. For this second edition, notes and bibliography have been updated to 1997, and the text has been revised at numerous points. The chapter on Qumran has been completely rewritten, and early Christianity has become the subject of a separate chapter. Collins is professor of Hebrew Bible at the University of Chicago Divinity School.

J. Cook, *The Septuagint of Proverbs. Jewish and/or Hellenistic Proverbs? Concerning the Hellenistic Colouring of LXX Proverbs,* Supplements to Vetus Testamentum 69 (Leiden—New York—Cologne: Brill, 1997, 215 gld. or $126.50) xxi and 391 pp. Bibliography. Indexed. LCN: 97-37344. ISBN: 90-04-10879-3.

Cook, associate professor of ancient Near Eastern studies at the University of Stellenbosch, investigates the question whether the Septuagint for the book of Proverbs is to be viewed as a Hellenistic or a Jewish document, and argues that Hellenism did not influence the Septuagint version of Proverbs fundamentally. After reviewing research on the topic, he addresses the question of Hellenistic influence on the basis of an analysis of a representative number of chapters in the Septuagint's version of Proverbs (chaps. 1, 2, 6, 8, 9, [25, 29, 30], and 31) on four levels: semantic, syntactical, stylistic (which represents the translation technique of the translator), and theological. He concludes that the Greek translator of Proverbs was fundamentally Jewish in his approach and nowhere used extrabiblical (pagan) sources positively. An eight-page excursus considers *hapax legomena* in each of the chapters of LXX Proverbs.

H. M. Cotton and A. Yardeni, *Aramaic, Hebrew and Greek Documentary Texts from Naḥal Ḥever and Other Sites with an Appendix Containing Alleged Qumran Texts (The*

Seiyâl Collection II), Discoveries in the Judaean Desert 27 (Oxford: Oxford University Press, Clarendon Press, 1997, $175) xxvi and 381 pp. and 61 plates and 33 figs., 7 tables. Bibliographies. Indexed. ISBN: 0-19-826395-3.

This volume contains the second [see *NTA* 35, p. 272] and last part of the "Seiyâl Collection," an amorphous group of documents attributed to Wadi Seiyâl on the witness of the clandestine excavators but which actually in most cases came from Naḥal Ḥever. After a six-page general introduction by Cotton and Yardeni, it presents Yardeni's editions of Aramaic and Hebrew documentary texts (deeds of sale, receipts, marriage contracts, etc.) and Cotton's editions of Greek documentary texts (the archive of Salome Komaïse, daughter of Levi), as well as Yardeni's editions of various documentary texts alleged to be from Qumran Cave 4 (4Q342-346a, 348, 351-354, 356-360a). For the individual texts, the editors provide an introduction, transcription, translation, and comments. Also included are a collation table of present and previous sigla, a 22-page bibliography, indexes to the Aramaic and Hebrew documentary texts and to the Greek documentary texts, a subject index to the Greek documentary texts, facsimile drawings of texts, and photographs.

J. L. CRENSHAW, *Education in Ancient Israel: Across the Deadening Silence,* Anchor Bible Reference Library (New York—London: Doubleday, 1998, $34.95) xi and 305 pp. Bibliography. Indexed. LCN: 97-33440. ISBN: 0-385-46891-1.

After a brief account of education in Mesopotamia and Egypt, this investigation of education in ancient Israel gives particular attention to Jewish wisdom literature (Proverbs, Job, Qoheleth, Sirach, and Wisdom) and considers the following topics: literacy, the contemplative life, schools in ancient Israel, the acquisition of knowledge, resistance to learning, the missing voice, language for intellectual achievement, a literary canon, knowledge as human discovery and as divine gift, and probing the unknown (knowledge and the sacred). Crenshaw, professor of OT at Duke University, concludes that the ancient sages found themselves involved in a love affair with knowledge itself and regarded their intellectual pursuit of wisdom as nothing short of sacred.

J. E. CROSS (ED.), *Two Old English Apocrypha and their Manuscript Source.* The Gospel of Nicodemus *and* The Avenging of the Saviour, Cambridge Studies in Anglo-Saxon England 19 (Cambridge, UK—New York: Cambridge University Press, 1996, $69.95) xi and 307 pp., 4 plates. Bibliography. Indexed. ISBN: 0-521-56194-9.

The 9th-century Latin manuscript designated Saint-Omer, Bibliothèque Municipale, 202 was the source for the Old English versions of two apocryphal accounts known as *Gospel of Nicodemus* and *Avenging of the Savior.* After a brief introduction by Cross, this volume presents essays by Cross and J. Crick on the manuscript, T. N. Hall on *Gospel of Nicodemus* and *Avenging of the Savior* in Anglo-Saxon England, Cross on Saint-Omer 202 as the manuscript source for the Old English texts, and A. Orchard on the style of the texts and the translation strategy. Then it provides on facing pages the Latin text of MS Saint-Omer 202 (with an English translation below) and the Old English texts of *Gospel of Nicodemus* and *Avenging of the Savior* (with modern English translations below). Cross produced the editions in collaboration with D. Bearley and Orchard. Hall prepared the six-page bibliography.

P. R. DAVIES, *Scribes and Schools. The Canonization of the Hebrew Scriptures,* Library of Ancient Israel (Louisville, KY: Westminster John Knox, 1998, $24) xi and 219 pp. Bibliography. Indexed. LCN: 97-39684. ISBN: 0-664-22077-0.

Davies, professor in the department of biblical studies at the University of Sheffield and author of *Sects and Scrolls* (1996), contends that "ancient Israel," though it never existed as it is described, lives in the pages of the canon, and so he focuses on how the canon produced "ancient Israel" rather than on how "ancient Israel" produced the canon. He deals with the topic in eleven chapters: the dimensions of canon; canons in the ancient world; canon, canonizing, and canonical criticism—approaches to Jewish canonizing; a sketch of Israelite and

Judean history; Judean scribes, schools, archives, and libraries; the Mosaic canon; the canonizing of prophets; canons of David and Solomon; serious entertainment; canons in the Dead Sea scrolls; and holy books.

The Early Church in Its Context. Essays in Honor of Everett Ferguson, ed. A. J. Malherbe, F. W. Norris, and J. W. Thompson, Supplements to Novum Testamentum 90 (Leiden—Boston—Cologne: Brill, 1998, 220 gld. or $129.50) xviii and 362 pp., 4 figs. Bibliography. Indexed. LCN: 97-50047. ISBN: 90-04-10832-7.

The twenty-one essays honoring Professor Ferguson on his 65th birthday are by H. W. Attridge on what gnostics knew; D. L. Balch on attitudes toward foreigners in 2 Maccabees, Eupolemus, Esther, Aristeas, and Luke-Acts; P. Bright on "en-spirited waters"—baptism in Augustine's *Confessions;* J. P. Burns on Cyprian's eschatology—explaining divine purpose; C. E. Cox on the reading of the personal letter as the background for the reading of the Scriptures in the early church; D. Farkasfalvy on the Papias fragments on Mark and Matthew and their relationship to Luke's prologue; W. R. Farmer on the fourfold Gospel canon; P. C. Finney on a late-antique tunic fragment in St. Louis; J. T. Fitzgerald on Eusebius and *The Little Labyrinth;* R. M. Grant on lions in early Christian literature; R. A. Greer on Cicero's sketch and Lactantius's plan; S. A. Harvey on incense offerings in the *Syriac Transitus Mariae*—ritual and knowledge in ancient Christianity; C. R. Holladay on *ps.-Orpheus*—tracking a tradition; C. Kannengiesser on the Athanasian understanding of Scripture; Malherbe on conversion to Paul's gospel; K. McVey on the *chreia* in the desert—rhetoric and the Bible in *Apophthegmata Patrum;* Norris on revisiting the *Encyclopedia of Early Christianity* (1990; 2nd ed., 1997); H. F. Stander on 4th- and 5th-century homilists on the ascension of Christ; S. K. Stowers on a cult from Philadelphia—οἶκος religion or cultic association; Thompson on the appropriate, the necessary, and the impossible—faith and reason in Hebrews; and R. B. Ward on the public priestesses of Pompeii. A personal appreciation of Ferguson (by Malherbe) and a select bibliography of his writings (by C. Churchill) are included.

L. H. FELDMAN, *Jew and Gentile in the Ancient World. Attitudes and Interactions from Alexander to Justinian* (Princeton, NJ: Princeton University Press, 1996, paper $24.95) xii and 679 pp. Bibliography. Indexed. LCN: 92-11952. ISBN: 0-691-02927-X.

The paperback version of a work first published in 1993 [*NTA* 38, p. 143; see §§ 39-540r; 41-603r], this volume seeks to explain the apparent success of Judaism during the Hellenistic-Roman period in winning so many converts and "sympathizers" at a time when, apparently, Jews were hated by the Gentile masses.

L. H. FELDMAN, *Studies in Josephus' Rewritten Bible,* Supplements to the Journal for the Study of Judaism 58 (Leiden—Boston—Cologne: Brill, 1998, 360 gld. or $212) xxi and 663 pp. Bibliography. Indexed. LCN: 97-47632. ISBN: 90-04-10839-4.

This collection consists of edited, corrected, and updated versions of thirty-five articles on how Josephus portrayed biblical figures in his *Jewish Antiquities* that have been published over a period of almost three decades. They concern humankind's decline after creation, Noah, Jethro, Aaron, the Pharaohs, Korah, Balaam, Ehud, Deborah, Gideon, Jephthah, Ruth, Joab, Absalom, Jeroboam, Rehoboam, Asa, Ahab, Elijah, Jehoshaphat, Jehoram (King of Israel), Elisha, Jehu, Hezekiah, Isaiah, Jonah, Manasseh, Josiah, Jehoiachin, Zedekiah, Gedaliah, Ezra, Nehemiah, Ahasuerus, and Esther. Also included is a 32-page conclusion that enumerates thirty-nine factors that influenced Josephus in his rewriting of the Bible: non-Jewish audience, Jewish audience, concern with assimilation and intermarriage, respect for the prophets, regard for the priesthood and the Jerusalem Temple, concern to show that biblical heroes are fully comparable to pagan heroes, and so forth. Another collection of Feldman's articles appeared under the title *Studies in Hellenistic Judaism* (1996).

R. Feuerstein, *Das Buch Baruch. Studien zur Textgestalt und Auslegungsgeschichte,* Europäische Hochschulschriften, Reihe 23: Theologie 614 (Frankfurt—Berlin—Bern: Lang, 1997, paper $82.95) 542 pp., fig. Bibliography. ISBN: 3-631-32359-X.

The slightly revised version of a doctoral dissertation directed by F. Diedrich and accepted in 1997 by the Catholic theological faculty at the Catholic University of Eichstätt, this volume first considers the textual tradition of the book of Baruch: the goal of textual criticism, the Syriac tradition, the Latin tradition, and the Greek tradition. Then it deals with the history of the book's exposition and interpretation in the NT, in the patristic period, from the Middle Ages through the Reformation period, from modernity to the end of the 19th century, and from the late 19th century to the present. Finally it treats four literary questions: the tradition and genre of the "historical introduction" in 1:1-15a, the literary relation between 1:15–3:8 and Daniel 9, the literary relation between 4:36–5:9 and *Psalms of Solomon* 11, and the dating of the book of Baruch (between the 3rd and 1st centuries B.C.).

S. Fine, *This Holy Place. On the Sanctity of the Synagogue during the Greco-Roman Period,* Christianity and Judaism in Antiquity 11 (Notre Dame, IN: University of Notre Dame Press, 1997, cloth $35, paper $24) ix and 280 pp. Illustrated. Bibliography. Indexed. LCN: 97-25833. ISBN: 0-268-04205-5 (cloth), -04206-3 (paper).

The revised version of a 1993 doctoral dissertation directed by L. I. Levine and L. H. Schiffman and written in the department of Jewish history of the Hebrew University of Jerusalem, this volume argues that the biblical scrolls that were read, studied, and stored within synagogues were the most essential source of synagogue sanctity in the minds of the ancients. After a 23-page introduction, it deals with the roots of synagogue holiness during the Second Temple period ("sacred places that they call synagogues"), the holiness of synagogues in tannaitic literature ("they are sacred even when destroyed"), the holiness of synagogues in amoraic and post-amoraic literature from the land of Israel ("the sanctity of the synagogue"), archaeological evidence for the holiness of late antique synagogues in the land of Israel ("may peace be unto all those who gave charity in *this holy place*"), and synagogue holiness in the Diaspora during late antiquity ("you believe the place is holy because the Torah and Prophets are there . . ."). Fine is the editor of *Sacred Realm. The Emergence of the Synagogue in the Ancient World* (1996).

P. W. Flint and J. C. VanderKam (eds.), *The Dead Sea Scrolls After Fifty Years. A Comprehensive Assessment,* vol. 1 (Leiden—Boston—Cologne: Brill, 1998, 150 gld. or $88.25) xxii and 544 pp. and 15 plates, 5 figs., 6 tables. Bibliographies. LCN: 98-14417. ISBN: 90-04-11060-7.

After essays by A. S. van der Woude on fifty years of Qumran research and J. Magness on Qumran archaeology, this volume presents nine chapters on Qumran texts: E. Ulrich on the Dead Sea scrolls and the biblical text, L. J. Greenspoon on the Dead Sea scrolls and the Greek Bible, M. J. Bernstein on Pentateuchal interpretation at Qumran, H. K. Harrington on biblical law at Qumran, S. Metso on constitutional rules at Qumran, J. I. Kampen on diverse aspects of wisdom in the Qumran texts, E. G. Chazon on hymns and prayers in the Dead Sea scrolls, G. J. Brooke on parabiblical prophetic narratives, and A. Wolters on the *Copper Scroll.* Then there are nine technical studies: M. G. Abegg on the Hebrew of the Dead Sea scrolls; E. M. Cook on the Aramaic of the Dead Sea scrolls; F. M. Cross on paleography and the Dead Sea scrolls; E. Tov on scribal practices reflected in the texts from the Judean Desert; G. Doudna on dating the scrolls on the basis of radiocarbon analysis; G. Bearman, S. J. Pfann, and S. I. Spiro on imaging the scrolls—photographic and direct digital acquisition; D. W. Parry, D. V. Arnold, D. G. Long, and S. R. Woodward on new technological advances—DNA, databases, and imaging radar; A. Steudel on assembling and reconstructing manuscripts; and E. Boyd-Alkalay and E. Libman on preserving the Dead Sea scrolls and Qumran artifacts. A. E. Alvarez assisted in the editing of the collection. A second volume is planned.

S. FREYNE, *Galilee. From Alexander the Great to Hadrian, 323 BCE to 135 CE. A Study of Second Temple Judaism* (Edinburgh: T&T Clark, 1998, paper $39.95) xx and 491 pp., 3 maps. Bibliography. Indexed. ISBN: 0-567-08627-5.

The paperback edition of a work published in 1980 [*NTA* 25, p. 106], this study of Galilee from 323 B.C. to A.D. 135 first deals with geographical and historical matters: the geography of Galilee and its human settlement; Galilee, the rise of Hellenism, and the Jewish response; and Galilee under the Romans, 63 B.C. to A.D. 135. Then it considers social and cultural issues: the cities and the Hellenistic ethos of Galilee, economic realities and social stratification, and how revolutionary Galilee was. Finally it discusses religious developments: the Galileans and the Temple, Galilee and the halakah, and Christianity in Galilee. Freyne is professor of theology at Trinity College in Dublin.

W.-P. FUNK, *Concordance des textes de Nag Hammadi. Les Codices VIII et IX,* Bibliothèque Copte de Nag Hammadi, Section "Concordances" 5 (Sainte-Foy, Que.: Les Presses de l'Université Laval, 1997; Leuven: Peeters, 2,500 BFr) xxxi and 607 pp. ISBN: 2-7637-7538-1 (PUL), 90-6831-980-9 (P).

This fifth volume in the concordance section of the Nag Hammadi publication project [see *NTA* 37, p. 301; 38, p. 484; 43, pp. 195, 196] includes the material from the treatises in Codex VIII (*Zostrianos, Letter of Peter to Philip*) and Codex IX (*Melchizedek, Norea, Testimony of Truth*). After a 22-page list of pertinent text-critical information, it presents the word in context and with a reference to each occurrence under five headings: autochthonic Coptic words, Greco-Coptic words, proper names, magical words, and non-lemmatized words. The full Coptic texts of the treatises and a complete index of word-forms (autochthonic forms, Greco-Coptic forms, proper names) are included.

G. G. GAMBA, *Petronio Arbitro e i Cristiani. Ipotesi per una lettura contestuale del* Satyricon, Biblioteca di Scienze Religiose 141 (Rome: LAS, 1998, paper 45,000 L) 411 pp. Bibliography. ISBN: 88-213-0384-5.

The *Satyricon* is generally attributed to Petronius Arbiter and dated ca. A.D. 65-66, i.e. the last years of Nero's reign and a crucial period in the history of the church at Rome. Gamba, professor of NT exegesis at the Università Pontifica Salesiana in Rome, examines the *Satyricon,* with particular attention to the light that it might shed on early Christianity in Rome. He first deals with Petronius Arbiter as the author, the meaning and goal of the *Satyricon,* and autobiographical reminiscences prior to Petronius' Christian experience (*Sat.* 1.1–26.6). Then he examines in detail the various parts of the *Cena Trimalchionis* (*Sat.* 26.7–78.8) and the accounts of events following the feast (*Sat.* 79.1–141.11).

F. GARCÍA MARTÍNEZ, E. J. C. TIGCHELAAR, AND A. S. VAN DER WOUDE, *Qumran Cave 11.* Vol. 2, *11Q2-18, 11Q20-31,* Discoveries in the Judaean Desert 23 (Oxford: Oxford University Press, Clarendon Press, 1998, $175) xv and 487 pp. and 54 plates, 29 tables. Bibliographies. ISBN: 0-19-826959-5.

This volume presents editions of all the manuscripts from Qumran Cave 11 apart from three large works that have already been published elsewhere: 11Q Temple Scroll, the large Psalms Scroll designated 11QPs^a, and the Paleo-Leviticus scroll. Thus it contains biblical manuscripts (Leviticus, Deuteronomy, Ezekiel, Psalms), *Targum of Job* (a new edition), various extrabiblical texts (apocryphal psalms, *Jubilees, Melchizedek,* etc.), and several "unidentified" texts. It represents the joint labor of van der Woude, García Martínez, and Tigchelaar; it also incorporates material from earlier editions by J. P. M. van der Ploeg, and includes a contribution by E. Herbert (on 11QEzekiel). For the individual texts there are transcriptions, notes on readings, translations, and comments. The Hebrew and Aramaic concordances on pp. 447-487 were prepared by S. and C. Pfann.

I. S. GILHUS, *Laughing Gods, Weeping Virgins. Laughter in the History of Religion* (London—New York: Routledge, 1997, $75) vii and 173 pp. Bibliography. Indexed. LCN: 96-53412. ISBN: 0-415-16197-5.

Gilhus, professor of the history of religion at the University of Bergen in Norway, explores how laughter has been used as a symbol in myths, rituals, and festivals of western religions and has been inscribed in religious discourse. After a thirteen-page introduction, she deals with the topic in seven chapters: the ancient Near East (laughter of derision and laughter of regeneration), Greece (when laughter touches the unthought), Rome (critic of laughter and critical laughter), early Christianity (laughter between body and spirit), medieval Christianity (carnival, Corpus Christi, and bodily laughter), modernity and the remythologization of laughter (churchly boredom and therapeutic laughter), and religion of jokes (flirtation with the East). She concludes that humans build bridges to the divine world through their narratives and rituals of laughter.

L. L. GRABBE (ED.), *The Society for Old Testament Study Book List 1998,* JSOT 79 (Sheffield, UK: Sheffield Academic Press, 1998, paper) iv and 245 pp. Indexed. ISSN: 0309-0892.

This book list, which is available as a separate publication (£14.95 or $24.50; ISBN: 1-85075-960-X), is now also published each year as the fifth issue of the *Journal for the Study of the Old Testament.* This installment presents descriptions and evaluations of more than 500 books under ten headings: general; archaeology and epigraphy; history, geography, and sociology; texts and versions; exegesis and modern translations; literary criticism and introduction (including history of interpretation, canon, and special studies); law, religion, and theology; the life and thought of the surrounding peoples; Apocrypha and postbiblical studies; and philology and grammar. Some small changes of format have been introduced: a slightly larger page size, a change in the style of review headings, and the use of the *JSOT* standard abbreviation list.

F. GRAF, *Magic in the Ancient World,* trans. F. Philip, Revealing Antiquity 10 (Cambridge, MA—London: Harvard University Press, 1997, $35) vi and 313 pp. Bibliography. Indexed. LCN: 97-20985. ISBN: 0-674-54151-0.

The English version of *Idéologie et pratique de la magie dans l'antiquité gréco-romaine* (1994), this volume surveys magical beliefs and practices in the Greco-Roman world from the 6th century B.C. through late antiquity. After a nineteen-page introduction to the sources and to past scholarship, it deals with the following topics: naming the sorcerer, portrait of the magician—seen from the outside, how to become a magician—the rites of initiation, curse tablets and voodoo dolls, literary representation of magic, and words and acts. Graf, professor of classics at the University of Basel, concludes that only in imperial times did magic become knowledge providing access to the Supreme God, and that only then did the sorcerer acquire, through this knowledge, an assistant that accompanied the sorcerer.

E. S. GRUEN, *Heritage and Hellenism. The Reinvention of Jewish Tradition,* Hellenistic Culture and Society 30 (Berkeley—Los Angeles—London: University of California Press, 1998, $38) xx and 335 pp. Bibliography. Indexed. LCN: 97-38808. ISBN: 0-520-21052-2.

In exploring the interactions between Hellenism and Judaism, Gruen, professor of history and classics at the University of California in Berkeley and author of *The Hellenistic World and the Coming of Rome* (1984) and *Culture and National Identity in Republican Rome* (1992), seeks to highlight Jewish creativity, ingenuity, and inventiveness by concentrating on works of fiction and how they helped to reinvent the Jewish past. After an eight-page introduction, he deals with the following topics: Hellenism and the Hasmoneans, the use and abuse of the exodus story, the Hellenistic images of Joseph, scriptural stories in new guise, embellishments and inventions, kings and Jews, and pride and precedence. He concludes that the Jews' free adaptation of the Scriptures, imaginative fictions, and lighthearted recreations of Hellenistic history gave readers pride in their Jewish heritage and amusement in its novel reformulation.

C. HABICHT, *Athens from Alexander to Antony,* trans. D. L. Schneider (Cambridge, MA—London: Harvard University Press, 1997, $39.95) ix and 406 pp. Bibliography. Indexed. LCN: 97-5180. ISBN: 0-674-05111-4.

The English version of *Athen. Die Geschichte der Stadt in hellenistischer Zeit* (1995), this volume narrates the history of Athens from its subjugation by the Macedonians in 338 B.C. to the battle of Actium in 31 B.C. in light of the author's earlier and more specialized studies [see *NTA* 39, p. 169]. Its fifteen chapters concern the following topics: in the shadow of Macedonian expansion (338-323 B.C.), under foreign rule (323-307), between freedom and dependency (307-287), culture in public life, the independent city (287-262), renewed subjugation (262-229), freedom and neutrality (229-200), alliance with Rome (200-167), times of peace (before and after 167), Athenian Delos, Roman hegemony, the close of the 2nd century, Athens and Mithridates, after the war, and subjection. Habicht is professor of ancient history at the Institute for Advanced Study in Princeton, NJ.

T. N. HABINEK, *The Politics of Latin Literature. Writing, Identity, and Empire in Ancient Rome* (Princeton, NJ: Princeton University Press, 1998, $39.50) ix and 234 pp. Indexed. LCN: 97-40074. ISBN: 0-691-06827-5.

Habinek, professor of classics at the University of Southern California, seeks to show that Latin literature was not only the product of aesthetic concerns but also a cultural practice that emerged from and intervened in the political and social struggles at the heart of the Roman world. He contends that Latin literature served the evolving interests of Roman and, more particularly, aristocratic power. After a twelve-page introduction, he deals with Latin literature and the problem of Rome, why Latin literature was invented, Cicero and the bandits, culture wars in the 1st century B.C., writing as social performance, Roman women's useless knowledge, an aristocracy of virtue, and the construction of the imperial subject through Ovid's poetry from exile.

C. A. HALL, *Reading Scripture with the Church Fathers* (Downers Grove, IL: InterVarsity, 1998, paper $11.99) 225 pp. Indexed. LCN: 98-23027. ISBN: 0-8308-1500-7.

Intended as a complement to the "Ancient Christian Commentary on Scripture" series, this introduction to patristic biblical exegesis first considers why one should read the Fathers, the modern mind and biblical interpretation, and who the Fathers are. Then it treats the four Doctors of the East (Athanasius, Gregory of Nazianzus, Basil the Great, John Chrysostom), the four Doctors of the West (Ambrose, Jerome, Augustine, Gregory the Great), the Fathers and Scripture—exegesis at Alexandria and the response of Antioch, and making sense of patristic exegesis. Hall is associate professor of biblical and theological studies at Eastern College in St. Davids, PA, and associate editor of the ACCS series.

J. P. HALLETT AND M. B. SKINNER (EDS.), *Roman Sexualities* (Princeton, NJ: Princeton University Press, 1997, cloth $55, paper $19.95) x and 343 pp., frontispiece. Bibliography. Indexed. LCN: 97-12684. ISBN: 0-691-01179-6 (cloth), -01178-8 (paper).

After a 23-page introduction by Skinner, this volume presents twelve essays on various aspects of Roman constructions of sexuality and gender difference: J. Walters on invading the body—manliness and impenetrability in Roman thought; H. N. Parker on the teratogenic grid; C. Edwards on unspeakable professions—public performance and prostitution in ancient Rome; A. Corbeill on dining deviants in Roman political invective; Skinner on the construction of male sexuality in Catullus (*ego mulier*); E. Oliensis on the erotics of *amicitia*—readings in Tibullus, Propertius, and Horace; D. Fredrick on reading broken skin—violence in Roman elegy; A. Richlin on Pliny's brassiere; S. R. Joshel on female desire and the discourse of empire—Tacitus' Messalina; Hallett on female homoeroticism and the denial of Roman reality in Latin literature; P. Gordon on the lover's voice in *Heroides* 15 (or, why is Sappho a man?); and A. Keith on a Roman woman speaks of love (*tandem venit amor*).

K. C. HANSON AND D. E. OAKMAN, *Palestine in the Time of Jesus. Social Structures and Social Conflicts* (Minneapolis, MN: Fortress, 1998, paper $21) xx and 235 pp., frontispiece, 8 plates, 29 figs., map. Bibliographies. Indexed. LCN: 98-18073. ISBN: 0-8006-2808-X.

This volume seeks to examine the primary social institutions of 1st-century Palestine through a social-scientific methodology, to present testable models of society that can be employed when studying the Bible, and to relate the systemic analysis directly to NT passages in order to demonstrate how the material is applicable. After an introduction to the social system of Roman Palestine ("catching the drift"), it deals with kinship in agrarian Roman Palestine ("all in the family"), politics and patronage in agrarian Roman Palestine ("pyramids of power"), political economy in Roman Palestine ("the denarius stops here"), and political religion in Roman Palestine ("Was bigger better?"). Three glossaries are included on pp. 167-204. Hanson has taught at Creighton University in Omaha, and Oakman is associate professor of religion at Pacific Lutheran University in Tacoma, WA.

E. HATCH AND H. A. REDPATH, *A Concordance to the Septuagint and the Other Greek Versions of the Old Testament (Including the Apocryphal Books)* (2nd ed.; Grand Rapids: Baker, 1998, $125) xxviii and 1868 pp. Bibliography. LCN: 98-9860. ISBN: 0-8010-2141-3.

First published by the Clarendon Press (1897, 1906) and reprinted several times by Baker Book House (1983, 1984, 1987, 1989, 1991), this edition of what has long been an indispensable tool for biblical scholars contains a new nine-page introductory essay by R. A. Kraft and E. Tov that places Hatch and Redpath's work in its historical context, demonstrates its abiding value, and offers suggestions for using the concordance. Also included are a new 158-page Hebrew/Aramaic index to the Septuagint by T. Muraoka [see § 42-1566] that replaces Appendix 4 of the original publication, a comprehensive list of abbreviations, and a single list of addenda and corrigenda. Based on various Greek manuscripts (Alexandrinus, Vaticanus, Sinaiticus, etc.), the concordance provides enough context to show the grammatical construction of the word and the words with which it is ordinarily associated. Three appendixes (on Greek proper names, Greek Ecclesiasticus with Hebrew equivalents, and Hexaplaric fragments) from the original publication are also included.

J. H. HAYES AND S. R. MANDELL, *The Jewish People in Classical Antiquity. From Alexander to Bar Kochba* (Louisville, KY: Westminster John Knox, 1998, paper $28) xiii and 246 pp., 8 charts, 5 maps. Bibliography. Indexed. LCN: 97-41868. ISBN: 0-664-25727-5.

Continuing the story begun in J. M. Miller and Hayes's *A History of Ancient Israel and Judah* (1986), this volume focuses on the history (rather than ideology or theology) of the Judean-Jerusalem community from 333 B.C. to A.D. 135, and therefore does not discuss the Diaspora. After a twelve-page introduction, it deals with the Jewish community under Ptolemaic and Seleucid rule, the Hasmoneans, the Herodian period, and the Jewish-Roman wars. Eight charts, five maps, and nine texts (Ptolemaic ordinance on slave and livestock registration, letters of Tobias, Antiochus the Great's so-called "edict of privileges," etc.) are included. Hayes is professor of OT at the Candler School of Theology, Emory University, and Mandell is professor of religious studies at the University of South Florida in Tampa.

W. HORBURY, *Jews and Christians in Contact and Controversy* (Edinburgh: T&T Clark, 1998, $54.95) viii and 342 pp. Bibliography. Indexed. ISBN: 0-567-08590-2.

Of the twelve essays in this collection, those most pertinent to the NT world concern extirpation and excommunication [§ 30-418], the benediction of the *mînîm* and early Jewish-Christian controversy [§ 26-1115], 1 Thess 2:3 as rebutting the charge of false prophecy [§ 27-660], Jewish-Christian relations in Barnabas and Justin (1992), Christ as brigand in ancient anti-Christian polemic (1984), Tertullian on the Jews in the light of *De spectaculis* 30.5-6 (1972), the purpose of ps.-Cyprian's *Adversus Iudaeos* (1989), Jews and Christians on the Bible—demarcation and convergence between A.D. 325 and 451 (1992), early Christians on synagogue prayer and imprecation (1998), and the revision of Shem Tob ibn

Shaprut's *Eben Bohan* (1983). Also included is a 42-page introduction that deals with Jewish unity and the benediction of the *mînîm,* Jewish and Christian polemic in antiquity, Jews and Christians on the Bible, early Christians on Jewish prayer, and medieval and early modern Jewish polemic. Horbury is a reader in Jewish and early Christian studies in the University of Cambridge, and a fellow of the British Academy.

A. F. IDE, *Martyrdom of Women: A Study of Death Psychology in the Early Christian Church to 301 CE,* Women in History 13B (2nd ed.; Las Colinas, TX: Tangelwüld, 1998, paper $14) ix and 133 pp., 6 figs. Indexed. LCN: 98-23654. ISBN: 0-934667-12-8.

This second edition [see *NTA* 31, p. 122] of an investigation of the martyrdom of women in early Christianity contains chapters on the psychology of martyrdom, Rome's arguments against the Christians, Christian limits on freedom, charges against the Christians, the persecutions, and martyrdom's psychological impact on the Christian church. Ide, the author of more than a hundred books on women and religion, concludes that women were the first to accept the Christian message, and that their martyrdoms (and the publicity associated with them) changed the Roman empire.

J. J. KILGALLEN, *A New Testament Guide to the Holy Land* (2nd ed.; Chicago: Loyola, Jesuit Way, 1998, paper $14.95) xiv and 298 pp., 4 maps. Illustrated. Bibliography. Indexed. LCN: 97-47704. ISBN: 0-8294-1041-4.

The second edition of a work first published in 1987 [*NTA* 32, p. 265], this guidebook aims to help pilgrims to the Holy Land to understand what the NT has to say about a particular site, and to enter into a better understanding of the NT itself. It first treats sites in Galilee and Samaria: Nazareth, Cana, the Sea of Galilee, Capernaum, the site of the multiplication of the loaves and fishes, Tabgha, Mount of the Beatitudes, Caesarea Philippi, Nain, Mount Tabor, Caesarea by the Sea, and Sychar. Then it deals with places in Judea: Ein Karem, the Jordan River, Jericho, Bethlehem, Bethany, and the Mount of Olives. Finally it focuses on sites in Jerusalem: Gethsemane, the Pool of Siloam, St. Stephen's Gate, the Pool of Bethesda, the Temple, the Upper Room, Via Dolorosa, and the Basilica of the Holy Sepulcher. Kilgallen, who teaches at the Pontifical Biblical Institute in Rome and at Loyola University in Chicago, has led many pilgrim and student groups through the Holy Land.

J. R. KOHLENBERGER (ED.), *The Parallel Apocrypha* (New York—Oxford: Oxford University Press, 1997, $39.99) lix and 1188 pp. ISBN: 0-19-528444-5.

For each part in each book in the OT Apocrypha, this volume presents on a two-page layout the Greek text along with seven English translations: King James Version, Douay OT, Knox Translation, Today's English Version, New Revised Standard Version, New American Bible, and New Jerusalem Bible. The books included are Tobit, Judith, Esther, Wisdom of Solomon, Ecclesiasticus, Baruch, Letter of Jeremiah, Prayer of Azariah and the Song of the Three Jews, Susanna, Bel and the Dragon, 1 Maccabees, 2 Maccabees, 1 Esdras, Prayer of Manasseh, Psalm 151, 3 Maccabees, 2 Esdras/4 Ezra, and 4 Maccabees. After J. L. Kovacs's discussion of the contents and character of the Apocryphal/Deuterocanonical books, there are essays on how these books are viewed in various religious traditions—Jewish (S. J. Tanzer), Orthodox (D. J. Constantelos), Catholic (J. J. Collins), Anglican/Episcopalian (M. C. Callaway), Protestant (W. J. Harrelson), and evangelical (D. A. Carson), as well as an introduction by Kohlenberger to the texts and translations contained in the volume.

R. S. KRAEMER, *When Aseneth Met Joseph. A Late Antique Tale of the Biblical Patriarch and His Egyptian Wife, Reconsidered* (New York—Oxford: Oxford University Press, 1998, $60) xviii and 365 pp. Bibliography. Indexed. LCN: 97-20389. ISBN: 0-19-511475-2.

Kraemer, adjunct associate professor at the University of Pennsylvania and author of *Her Share of the Blessings* (1992), contends that *Joseph and Aseneth* is as likely to be Christian as Jewish, that there is no compelling evidence for dating its composition earlier than the 4th century A.D., that Aseneth's interactions with an angelic being are influenced by ancient portraits of the magical adjuration of powerful divine beings (including the sun god Helios) and by Neoplatonic ideas about the fate of souls, and that ideas about gender are central in the book's representation of Aseneth. After a fourteen-page introduction, she treats under the heading "reinterpreting *Aseneth*" the book's composition out of traditional elements and techniques, its enhancement in the longer reconstruction, the adjuration of angels, mystical transformation in the Hekhalot traditions, late antique religious sensibilities, and the use and significance of gender in the Aseneth stories. Then under "relocating *Aseneth*" she deals with the work's dating, authorial identity, and provenance, and concludes with reflections on *Aseneth* as the product of the later Roman empire. An appendix discusses Aseneth in rabbinic traditions.

P. J. LALLEMAN, *The Acts of John. A Two-Stage Initiation into Johannine Gnosticism*, Studies on the Apocryphal Acts of the Apostles 4 (Leuven: Peeters, 1998, paper 1270 BFr) vii and 309 pp. Bibliography. Indexed. ISBN: 90-429-0573-5.

Based on a doctoral dissertation presented in 1997 to the faculty of theology and religious studies at the Rijksuniversiteit Groningen, this investigation of *Acts of John* deals with the extent of the original text, the structure (especially the place of chaps. 87–105), structural and lexical relations with other works, Christology and other themes (the polymorphy of the Lord, the cross of light, salvation, and the applicability of the term "docetism"), views on Christian life (including asceticism), and historical questions (relation to other Johannine writings, especially 1 John; date and place of origin). Lalleman concludes that *Acts of John* was composed in Asia Minor in the second quarter of the 2nd century A.D., and contains a docetic Christology of the kind that was current from the end of the 1st until the middle of the 2nd century.

D. H. J. LARMOUR, P. A. MILLER, AND C. PLATTER (EDS.), *Rethinking Sexuality. Foucault and Classical Antiquity* (Princeton, NJ: Princeton University Press, 1998, cloth $55, paper $18.95) ix and 258 pp. Bibliographies. Indexed. LCN: 97-18650. ISBN: 0-691-01680-1 (cloth), -01679-8 (paper).

After the editors' 39-page introduction that seeks to situate M. Foucault's *History of Sexuality* (in relation to structuralism, poststructuralism, Marxism, feminism, gay and lesbian studies, and classics), this volume presents eight essays that focus on its significance for the study of classics: J. Black on taking the sex out of sexuality—Foucault's failed history; A. Vizier on Foucault's work and philosophy (*incipit philosophia*); P. duBois on the subject in antiquity after Foucault; J. S. Carnes on "this myth which is not one"—construction of discourse in Plato's *Symposium;* L. Foxhall on Pandora unbound—a feminist critique of Foucault's work; A. Richlin on whether Foucault's work is a useful theory for women; Miller on Catullan consciousness, the "care of the self," and the force of the negative in history; and D. B. McGlathery on reversals of Platonic love in Petronius' *Satyricon.*

H. E. LONA, *Der erste Clemensbrief,* Kommentar zu den Apostolischen Vätern 2 (Göttingen: Vandenhoeck & Ruprecht, 1998, DM 198) 677 pp. Bibliography. Indexed. ISBN: 3-525-51682-7.

In his 98-page introduction to *1 Clement,* Lona deals with its textual tradition, literary form and structure, language and style, intellectual-spiritual milieu, authorship and time of origin, occasion, and reception in the ancient church. Then after discussing the prescript, he presents translations and commentaries for the first part according to the following outline: the Roman community and the problem in Corinth (1:1), praise for the Corinthian community (1:2–2:8), the change (3:1-4), the consequences of jealousy and envy (4:1–6:4), admonition to repentance (7:1–8:5), obedience toward God's will (9:1–19:3), God's power in creation (20:1–26:3), the human response to God's fidelity and omnipotence (27:1–36:6), and closing and transition (37:1–39:9). Then he treats the second part under these headings: confrontation with the events in the Corinthian community (40:1–45:8), exhortations on the background of the conflict in Corinth (46:1–50:7), the way to solving the conflict (51:1–58:2), transition and great concluding prayer (59:1–61:3), and concluding part

(62:1–65:2). Nine excursuses (on δεσπότης and divine titles, the history-of-religions question of chap. 20, chap. 23 and the eschatology of the work, etc.) are interspersed throughout the commentary.

J. Lust, E. Eynikel, and K. Hauspie, *A Greek - English Lexicon of the Septuagint.* Vol. 2, *K - Ω* (Stuttgart: Deutsche Bibelgesellschaft, 1996, paper DM 42) lxvi and 311 pp. Bibliography. ISBN: 3-438-05126-7.

The first volume in the Leuven Septuagint lexicon project [see *NTA* 38, p. 492] covered words from ἆ to ἰχώρ. This second and concluding volume presents entries from κάβος to ὤχρα. Each entry is provided with morphological tagging, up to five references to biblical texts, one or more translations, and bibliographic information where available. It also contains a general introduction, an explanation of the layout, and a 54-page bibliography. A review article by M. Vervenne on this fascicle is abstracted in § 43-56r.

A. and J.-P. Mahé, *Le Témoignage Véritable (NH IX, 3). Gnose et Martyre. Texte établi et présenté,* Bibliothèque Copte de Nag Hammadi, Section "Textes" 23 (Québec: Les Presses de l'Université Laval, 1996, paper; Leuven: Peeters, 1,800 BFr) xvii and 250 pp. Bibliography. Indexed. ISBN: 90-6831-834-9 (P).

The treatise contained in Nag Hammadi Codex IX,*3* is, according to the authors, best entitled *True Witness,* and best understood as concerned with the relation between martyrdom and gnosis, and as arguing that the true God does not require any bloody sacrifice but rather asks for the witness of a life in conformity with the Word and the Truth. This volume first provides a 73-page introduction that deals with the problems of the edition; genre, structure, and date; doctrinal orientations (the data; relation to Valentinianism with regard to the Father and the Pleroma, Christology, anthropology, and the creator God and archontic world); and attitude to the "great church." Then it presents on facing pages the Coptic text and a translation, with a text-critical apparatus and a list of cross-references to related biblical and nonbiblical texts below. Also included are a 63-page commentary along with various indexes (Greek-Coptic, Coptic, proper names, scriptural passages).

G. Mayer and G. Lisowsky, *Die Tosefta.* Band 1, *Seder Zeraim.* Teil 3, *Kilajim - Maaser rischon,* Rabbinische Texte, Erste Reihe (Stuttgart—Berlin—Cologne: Kohlhammer, 1998, DM 368) vii and 187 pp. Bibliography. Indexed. ISBN: 3-17-015407-9.

This volume first (on pp. 3-72) presents Mayer's one-page introduction to the Tosefta's version of the tractate *Kil'ayim* and a translation at the top of the pages along with extensive notes (textual and philological observations, references to parallel texts, explanations of problems, references to modern scholarship, etc.) below. Then on pp. 75-134 it provides Lisowsky's two page introduction to the Tosefta tractate *Maʿaser Rišon* as well as a heavily annotated translation of it. Various indexes (ancient texts, names, subjects, terms) are included on pp. 137-172. Mayer is now the general editor of the project founded by G. Kittel and K. H. Rengstorf.

M. Meyer, *The Unknown Sayings of Jesus* (San Francisco: HarperCollins, 1998, $18) xxvi and 182 pp. Bibliography. LCN: 97-49693. ISBN: 0-06-065588-7.

This volume presents English translations of two hundred "unknown" sayings of Jesus found in Christian, Jewish, and Muslim sources (but not including the NT, Q, or the Coptic *Gospel of Thomas*). After an eighteen-page introduction in which Meyer discusses the content and significance of the so-called Agrapha, he offers sayings from the Greek *Gospel of Thomas,* Jewish-Christian Gospels and *Gospel of the Egyptians, Book of Thomas, Dialogue of the Savior, Gospel of Mary, Gospel of Philip, Secret Book of James,* Gospel manuscripts, various Christian sources (Apostolic Fathers, papyrus Gospel fragments, apocryphal Acts, other sources), Jewish sources, and Islamic sources. Meyer, professor of religion at Chapman University in Orange County, CA, is the author of *The Gospel of Thomas. The Hidden Sayings of Jesus* (1992).

J. D. MIKALSON, *Religion in Hellenistic Athens,* Hellenistic Culture and Society 29 (Berkeley—Los Angeles—London: University of California Press, 1998, $48) xii and 364 pp. Bibliography. Indexed. LCN: 97-35407. ISBN: 0-520-21023-9.

Mikalson, professor of classics at the University of Virginia and author of *Athenian Popular Religion* (1983) and *Honor Thy Gods. Popular Religion in Greek Tragedy* (1991), argues that in the period from the death of Alexander in 323 B.C. to the sack of Athens by Sulla in 86 B.C. changes did occur in the religion of Athens but these changes were not nearly so dramatic or linear or even of the same nature as the common conceptions of Hellenistic religion would suggest. After a ten-page introduction, he deals with Athenian religion in the age of Lycurgus, the decade of Demetrius of Phaleron, twenty years of the divine Demetrius Poliorcetes, the calm between the storms, again domination and again independence, Demos and the Charites, Athens and Delos, and "Indian summer." He concludes that the distinguishing feature of Athenian religion in the Hellenistic period was continuity, a conscious continuity of the Lycurgan period with the classical period and an implicit continuity of Hellenistic times with the Lycurgan age.

S. C. MIMOUNI, *Le judéo-christianisme ancien. Essais historiques,* Patrimoines (Paris: Cerf, 1998, paper 300 F) 547 pp. Bibliography. Indexed. ISBN: 2-204-05937-4.

A version of a work presented in 1998 to the Université de Provence d'Aix-Marseille-I to obtain the *Diplôme d'habilitation à diriger des recherches,* this volume first delineates the question of ancient Jewish Christianity and considers the figurative representations of the *Ecclesia ex circumcisione* and the *Ecclesia ex gentibus* in Roman mosaics. Next after taking up the question of definition and discussing the Jewish Christianities labeled "orthodox" and "heterodox," it treats the various literary sources for ancient Jewish Christianity: indirect (Ignatius, Justin, Irenaeus, Origen), patristic (the discussion between Jerome and Augustine), and rabbinic documentation (*birkat hā-mînîm*), as well as direct "orthodox" (*Didache,* Jewish-Christian Gospels, *Barnabas*) and "heterodox" (Ebionite and Elchasaite literature) documentation. Then it deals with the nonliterary (archaeological, funerary, and epigraphic) sources for Jewish Christianity, and presents a history of modern research on the topic. Mimouni, author of *Dormition et assomption de Marie. Histoire des traditions anciennes* (1995), calls for a sympathetic as well as scrupulous approach to the topic.

P. MIRECKI AND J. BEDUHN (EDS.), *Emerging from Darkness. Studies in the Recovery of Manichaean Sources,* Nag Hammadi and Manichaean Studies 43 (Leiden—New York—Cologne: Brill, 1997, 146 gld. or $116) x and 294 pp. and 10 plates, fig., 8 tables. Bibliography. ISBN: 90-04-10760-6.

After a four-page introduction by the editors, this volume presents eight papers on various aspects of Manichaean studies: Mirecki, I. Gardner, and A. Alcock on magical spell and Manichaean letter; BeDuhn and G. Harrison on the Tebessa Codex—a Manichaean treatise on biblical exegesis and church order; L. Clark on the Turkic Manichaean literature; W.-P. Funk on the reconstruction of the Manichaean *Kephalaia;* Gardner on the Manichaean community at Kellis (a progress report); Z. Gulácsi on identifying the corpus of Manichaean art among the Turfan remains; J. C. Reeves on Manichaean citations from Ephrem's *Prose Refutations;* and H.-M. Schenke on Manichaeism from an outsider's perspective.

T. MURAOKA AND B. PORTEN, *A Grammar of Egyptian Aramaic,* Handbuch der Orientalistik. Erste Abteilung: Der Nahe und Mittlere Osten 32 (Leiden—New York—Cologne: Brill, 1998, 187 gld. or $110) xlix and 393 pp. Bibliography. Indexed. LCN: 97-35502. ISBN: 90-04-10499-2.

This grammar of Aramaic texts of Egyptian provenance from the middle of the first millennium B.C. is based on the material in Porten and A. Yardeni's *Textbook of Aramaic Documents from Ancient Egypt* (4 vols., 1986-). It first deals with issues of phonology: consonants, consonantal changes, vowels, etc. Next it treats matters of morphology: the noun, adjective, and particles; and the verb. Then it considers morphosyntax: the pronoun, the noun and the adjective, and the verb. Finally it discusses syntax: noun phrase expanded, verb phrase expanded, and other syntactic issues. Six appendixes are included. Muraoka is professor of Hebrew language and literature at the State University of Leiden, and Porten is professor of Jewish history at the Hebrew University of Jerusalem. They describe their approach as "essentially descriptive and synchronic" and their work as "not a beginners' grammar."

L. PAINCHAUD, *L'Écrit sans titre. Traité sur l'origine du monde (NH II, 5 et XIII, 2 et Brit. Lib. Or. 4926[1]),* Bibliothèque Copte de Nag Hammadi, Section "Textes" 21 (Québec: Les Presses de l'Université Laval, 1995, paper; Leuven: Peeters, 4,000 BFr) xvi and 622 pp. Bibliography. Indexed. ISBN: 2-7637-7406-7 (PUL), 90-6831-702-4 (P).

The 143-page introduction to *Tractate without Title,* which is also known by the hypothetical title *On the Origin of the World* (NHC II,*5* and XIII,*2* and British Library Or. 4926[1]), treats the following topics: the work itself (manuscripts, transmission, title, author, characteristics), history of research, orthography and language (by W.-P. Funk), composition, revisions, and trajectory. It also provides a structured translation on pp. 122-143. Then the volume presents on facing pages the Coptic text and a translation, along with a critical apparatus that includes textual variants and readings by modern scholars. A 307-page commentary is included, as well as editions of NHC XIII,*2* (50.25-34) and the British Library fragments (by Funk) and various indexes (Greek-Coptic, Coptic, etc.). Painchaud is the author of *Le Deuxième Traité du Grand Seth* (1982).

M. PÉREZ FERNÁNDEZ, *An Introductory Grammar of Rabbinic Hebrew,* trans. J. Elwolde (Leiden—New York—Cologne: Brill, 1997, 191 gld. or $112.50) xxii and 327 pp. Bibliography. Indexed. ISBN: 90-04-10890-4.

The English version of *La lengua de los sabios.* Vol. 1, *Morfosintaxis* (1992), this introduction to rabbinic Hebrew is divided into four parts: nouns (personal pronouns, demonstratives, article, possessive pronouns and the genitive particle *šel,* interrogatives, indefinite expressions, reflexive and reciprocal structures, the relative pronoun *še-,* noun patterns, gender and number of nouns, absolute and construct, Greek and Latin words, adjectives, numerals), verbs (conjugations, tenses and moods, perfect, imperfect, participle, infinitive, imperative), particles (prepositions and conjunctions, adverbs and interjections), and clauses (types of clauses, interrogative clauses, comparative clauses, temporal clauses, conditional clauses, causal clauses, final and consecutive clauses, concessive clauses, adversative clauses). Each unit is divided into six sections: introductory text, morphology, grammar and usage, phraseology, vocabulary, and exercises. The fifteen-page general introduction gives an account of the present state of research on rabbinic Hebrew. Pérez Fernández is professor of Hebrew language and literature at the University of Granada.

G. PETZL, *Die Beichtinschriften im römischen Kleinasien und der Fromme und Gerechte Gott,* Nordrhein-Westfälische Akademie der Wissenschaften, Vorträge G, Band 355 (Opladen: Westdeutscher Verlag, 1998, paper DM 18) 32 pp., 11 photographs. ISBN: 3-531-07355-9.

The "confessional inscriptions" discussed in this fascicle are a group of ca. 130 inscriptions composed in Greek between ca. A.D. 50 and 250 and found in Western Asia Minor, especially in the rural areas of Lydia and Phrygia, and sporadically in Mysia. They represent a native pagan (rather than Christian) religious conceptuality, include dedications to and portraits of "the holy and righteous god," and provide the background for some legends associated with Cosmas and Damian.

P.-H. POIRIER, *Le Tonnerre, intellect parfait (NH VI, 2). Texte établi et présenté,* Bibliothèque Copte de Nag Hammadi, Section "Textes" 22 (Québec: Les Presses de l'Université Laval, 1995, paper; Leuven: Peeters, paper 3,200 BFr) xix and 372 pp. Bibliography. Indexed. ISBN: 2-7637-7419-9 (PUL), 90-6831-738-5 (P).

The 176-page introduction to *The Thunder, Perfect Mind* (NHC VI,*2*) in this volume deals with the manuscript, the orthography of the manuscript (by W.-P. Funk), the language of the text (by Funk), the treatise (literary form, structure and plan, the characters, the intention), the historical and doctrinal context, and the situation and significance of the treatise. Then the volume provides on facing pages the Coptic text and a translation, along with a text-critical apparatus that lists the readings and suggestions of modern scholars. Also included are a 140-page commentary, a structured translation of the work, a grammatical index, and other indexes (Greek-Coptic, proper names, Coptic). Poirier is the author of *La version copte de la Prédication et du Martyre de Thomas* (1984).

É. PUECH, *Qumrân Grotte 4.* Vol. 18, *Textes Hébreux (4Q521-4Q528, 4Q576-4Q579),* Discoveries in the Judaean Desert 25 (Oxford: Oxford University Press, Clarendon Press, 1998, $105) xviii and 229 pp. and 15 plates, 2 figs. Bibliographies. ISBN: 0-19-826948-X.

This volume presents editions of the following Qumran Cave 4 texts that were originally allotted to J. Starcky: *Messianic Apocalypse* (4Q521), *Prophecy of Joshua* (4Q522), *Jonathan* (4Q523), *Temple Scroll* (4Q524), *Beatitudes* (4Q525), *Testament(?)* (4Q526), *Liturgical Work D* (?) (4Q527), *Hymnic or Sapiential Work B* (4Q528), *Genesis*^{n} (4Q576), *Text Mentioning the Flood* (4Q577), *Historical Composition B* (4Q578), and *Hymnic Work(?)* (4Q579). For each work there is an introduction (dealing with such topics as physical description, content, measurements, paleography, orthography, etc.), transcriptions of the Hebrew fragments, notes on the readings, translations, and comments. A concordance of all the texts in this volume appears on pp. 213-229. Puech's editions of the Aramaic texts allotted to Starcky will appear in a second volume.

S. G. RICHTER, *Die Aufstiegspsalmen des Herakleides. Untersuchungen zum Seelenaufstieg und zur Seelenmesse bei den Manichäern,* Sprachen und Kulturen des christlichen Orients 1 (Wiesbaden: Reichert, 1997, DM 49) 212 pp. Bibliography. Indexed. ISBN: 3-89500-056-6.

Richter contends that from a constellation of different sources it is possible to reconstruct not only the stages of the soul's ascent to the "land of light" but also the Manichaean "mass for an ascending soul," which included a ceremony to protect a deceased person from reincarnation and to assist his ascent. He argues that the group of ten Manichaean psalms attributed to Mani's disciple Herakleides (97.14–110.16 in C. R. C. Allberry, *Manichaean Psalm-Book. Part 2* [1938]) provide the complete psalm material for a *Seelenmesse.* After discussing the idea of the ascent of souls in gnosis and Mandaeism and in Manichaeism, he identifies Group 3 of Herakleides' psalms as psalms of ascent, considers their genre, and provides an exposition of each of the ten psalms.

G. RINALDI, *La Bibbia dei pagani.* Vol. 1, *Quadro storico;* vol. 2, *Testi e Documenti,* La Bibbia nella storia (Bologna: Dehoniane, 1998, paper 47,000 L, 59,000 L) 427 pp., 653 pp. Bibliography. Indexed. ISBN: 88-10-40265-0 (vol. 1), -40266-9 (vol. 2).

These two volumes examine the evidence for the arguments that pagans from the 2nd to the 4th century A.D. used against early Christians and in particular against their use of the Bible. The first volume provides a historical survey with reference to such figures as Celsus, Porphyry, Julian the Apostate, and Macarius of Magnesia, and to such topics as the Bible among the pagans, the allegorical exegesis of the pagans and the "literalist" reaction of the Christians at Antioch, the *quaestiones* of the pagans and patristic literature, the pagans vis-à-vis monasticism, the Christian martyrs and the cult of relics, the Christians and the destruction of pagan temples, and Christian women in the judgment of pagan observers. The second volume presents in Italian 716 pertinent texts and documents, with bibliographic and other information. Rinaldi is the author of *Biblia gentium* (1989).

L. V. RUTGERS, *The Hidden Heritage of Diaspora Judaism,* Contributions to Biblical Exegesis and Theology 20 (Leuven: Peeters, 1998, paper 1290 BFr or $28.95) 320 pp., 4 tables. Bibliography. Indexed. ISBN: 90-429-0666-9.

The ten essays in this collection appear under three headings: archaeology (five), epigraphy (two), and history (three). They deal with recent trends in the study of ancient Diaspora

Judaism, dating the Jewish catacombs of ancient Rome, archaeological evidence for the interaction between Jews and non-Jews in late antiquity [§ 36-1564], Diaspora synagogues—synagogue archaeology in the Greco-Roman world, the Diaspora synagogue—distribution and methodology, interaction and its limits—the Jews of Sicily in late antiquity [§ 42-575], Jewish ideas about death and afterlife—the inscriptional evidence, Roman policy toward the Jews—expulsions from the city of Rome during the 1st century A.D., attitudes to Judaism in the Greco-Roman period—reflections on L. H. Feldman's *Jew and Gentile in the Ancient World* [§ 41-603r], and Jewish literary production in the Diaspora in late antiquity—the Western evidence. Rutgers is the author of *The Jews in Late Ancient Rome* (1995).

Z. SAFRAI, *The Missing Century. Palestine in the Fifth Century: Growth and Decline,* Palaestina Antiqua 9 (Leuven: Peeters, 1998, paper 1,400 BFr) vii and 220 pp., 67 figs. Bibliography. Indexed. ISBN: 90-6831-985-X.

With special emphasis on quantitative numismatic data, this volume seeks to present a comprehensive historical framework for understanding the Byzantine period (4th and 5th centuries A.D.) in the history of Palestine. After presenting the problem, it deals with settlement processes in the Byzantine period, the land question in Palestine between the Roman and Byzantine periods, the ethnographic history, and why the land was laid waste. Also included are appendixes on the archaeological finds and numismatic material in Palestine and on military influence upon the monetary situation, a glossary, and sixty-seven illustrations (tables and maps). Safrai concludes with general observations on the settlement-economic data, the ethno-religious data, the economic-agrarian data, settlement history in the eastern Mediterranean, the background of the economic and demographic processes, and events of local importance. Safrai is the author of *The Jewish Community in the Talmudic Period* (1985) and *The Economy of Roman Palestine* (1994).

P. SCHÄFER (ED.), *The Talmud Yerushalmi and Graeco-Roman Culture,* vol. 1, Texte und Studien zum Antiken Judentum 71 (Tübingen: Mohr Siebeck, 1998, DM 178) viii and 690 pp. Bibliographies. Indexed. ISBN: 3-16-146951-8.

After Schäfer's 23-page introduction, this volume presents seventeen essays on the relationship between Talmud Yerushalmi and Greco-Roman culture under four headings: literature (three), history (three), everyday life (five), and philosophy and law (six). The contributors are M. S. Jaffee on the oral-cultural context of Talmud Yerushalmi—Greco-Roman rhetorical *paideia,* discipleship, and the concept of Oral Torah; G. Stemberger on narrative *baraitot* in the Yerushalmi; L. Moscovitz on double readings in the Yerushalmi; Schäfer on the relationship between Palestine and Egypt in the Greco-Roman period ("from Jerusalem the great to Alexandria the small"); S. J. D. Cohen on the conversion of Antoninus; D. Goodblatt on "from history to story to history"—the Rimmon Valley Seven; S. Schwartz on Gamaliel in Aphrodite's bath—Palestinian Judaism and urban culture in the 3rd and 4th centuries A.D.; M. Jacobs on Roman bath-house culture as reflected in Talmud Yerushalmi; J. Schwartz on leisure-time activities in Roman-period Palestine in the light of Talmud Yerushalmi; Jacobs on theaters and performances as reflected in Talmud Yerushalmi; T. Rajak on the rabbinic dead and the Diaspora dead at Beth She'arim; R. Kalmin on attitudes toward biblical heroes in rabbinic literature of late antiquity; H.-J. Becker on earthquakes, insects, miracles, and the order of nature; Becker on "Epicureans" in Talmud Yerushalmi; C. Hezser on "private" and "public" in Talmud Yerushalmi and in Greco-Roman antiquity; Hezser on the codification of legal knowledge in late antiquity—Talmud Yerushalmi and Roman law codes; and C. Hayes on the abrogation of Torah law—rabbinic *taqqānâ* and praetorian edict.

P. SCHÄFER AND H. G. KIPPENBERG (EDS.), *Envisioning Magic. A Princeton Seminar and Symposium,* Studies in the History of Religions 75 (Leiden—New York—Cologne: Brill, 1997, 205 gld. or $121) xi and 281 pp., 2 tables. Bibliography. Indexed. ISBN: 90-04-10777-0.

After a five-page introduction by the editors, this volume presents twelve papers prepared in conjunction with a seminar held in 1994-95 at the Institute for Advanced Study in Princeton, NJ: J. Assmann on magic and theology in ancient Egypt; Schäfer on magic and religion in ancient Judaism; H. D. Betz on Jewish magic in the Greek Magical Papyri (*PGM* VII.260-271); R. Gordon on reporting the marvelous—private divination in the Greek Magical Papyri; F. Graf on how to cope with a difficult life—a view of magic; D. Frankfurter on ritual expertise in Roman Egypt and the problem of the category "magician"; Kippenberg on magic in Roman civil discourse—why rituals could be illegal; S. I. Johnston on rising to the occasion—theurgic ascent in its cultural milieu; M. Idel on Judaism, Jewish mysticism, and magic; P. M. Soergel on miracle, magic, and disenchantment in early modern Germany; G. Marnef on witchcraft trials in the Spanish Netherlands in the 17th century—between religion and magic; and T. M. Greene on language, signs, and magic.

L. H. SCHIFFMAN, *Texts and Traditions. A Source Reader for the Study of Second Temple and Rabbinic Judaism* (Hoboken, NJ: Ktav, 1998, cloth $59.50, paper $29.50) xxvi and 777 pp. Bibliography. Indexed. LCN: 97-35800. ISBN: 0-88125-434-7 (cloth), -455-X (paper).

Intended as a companion to Schiffman's *From Text to Tradition. A History of Second Temple and Rabbinic Judaism* [*NTA* 36, p. 142], this anthology of ancient texts in translation is divided into thirteen sections: the biblical heritage; Judaism in the Persian period; the Hellenistic age; Judaism in the Hellenistic Diaspora; sectarianism in the Second Commonwealth; Apocrypha, Pseudepigrapha, and the Dead Sea scrolls; the Jewish-Christian schism; revolt and restoration; Mishnah as the new Scripture; formative Judaism comes of age; the sea of the Talmud; the life of Torah; and the hegemony of the Babylonian Talmud. Schiffman is professor of Hebrew and Judaic studies and chair of New York University's Skirball department of Hebrew and Judaic studies.

A. M. SCHNEIDER, *Reticulum. Ausgewählte Aufsätze und Katalog seiner Sammlungen,* ed. H. R. Seeliger, Jahrbuch für Antike und Christentum, Ergänzungsband 25 (Münster: Aschendorff, 1998, DM 144) x and 358 pp. and 29 plates, frontispiece, 90 figs. Bibliography. ISBN: 3-402-08109-1.

The main part of this volume consists of twenty-seven scholarly articles by Schneider (1896-1952) on various aspects of Christian archaeology. They appear under four headings: *historia religionum* and *Romana* (three), preparatory work for the *Corpus Basilicarum Palaestinae* and other *Palaestinensia* (eleven), *Constantinopolitana* (seven), and *varia* (six). The topics include the history of the "Madonna cult" (1921), *mensae oleorum* (1927), Bethel and its early Christian holy place (1934), the architectural history of the church in Bethlehem (1941), and Roman and Byzantine buildings on Garizim (1951). Also included are a photograph of Schneider, biographical and bibliographical information provided by Seeliger, an article by J. Gorecki on the Bonn "magic jug," and a catalogue of collections developed by Schneider.

T. M. SHAW, *The Burden of the Flesh. Fasting and Sexuality in Early Christianity* (Minneapolis, MN: Fortress, 1998, paper $27) xi and 298 pp. Bibliography. Indexed. LCN: 98-5098. ISBN: 0-8006-2765-2.

Based on a doctoral dissertation directed by E. Clark and presented to Duke University, this investigation of the practice and theory of fasting among ascetic Christians as a central aspect of their worldviews and lifestyles focuses on written Christian discourse concerning ascetic fasting and sexual abstinence from the late 4th and early 5th centuries in the eastern Mediterranean and Egypt. After a 26-page introduction, it deals with philosophy of the body and medicine of the soul (ethics, diet, and sexuality in late antiquity), the physiology of ascetic fasting, the mother of all vice (gluttony and the health of body and soul), fasting and the return to paradise, and fasting and the female body. Shaw concludes that the ascetic ideal of overcoming female nature or even of becoming male was closely linked to physical appearance and the effects of physical disciplines, especially virginity and fasting.

P. SPILSBURY, *The Image of the Jew in Flavius Josephus' Paraphrase of the Bible,* Texte und Studien zum Antiken Judentum 69 (Tübingen: Mohr Siebeck, 1998, DM 148) xiv and 286 pp. Bibliography. Indexed. ISBN: 3-16-146869-4.

The revised and expanded version of a doctoral dissertation directed by W. Horbury and submitted in 1994 to the University of Cambridge, this investigation of how Josephus presents Jews and Judaism in the biblical paraphrases in his *Jewish Antiquities* is divided into four main parts: the patriarchs, Moses and his opponents, from conquest to monarchy, and the divided kingdom and beyond. It summarizes Josephus' image of the Jews in ten points: an ethnic reality that must be understood in the light of its particular history, a virtuous people, having a profound knowledge of and close relationship to the true God, a people under authority, a conservative people, a harmonious and peaceable people, a loyal and cooperative people, a populous and international people, a people apart but not antisocial, and a persecuted and hated people.

G. N. STANTON AND G. G. STROUMSA (EDS.), *Tolerance and Intolerance in Early Judaism and Christianity* (Cambridge, UK—New York: Cambridge University Press, 1998, $64.95) xiv and 370 pp. Bibliographies. Indexed. LCN: 96-51601. ISBN: 0-521-59037-X.

The nineteen papers in this volume are by I. Gruenwald on intolerance and martyrdom—from Socrates to Rabbi Aqiva; D. R. Schwartz on "the other" in 1 and 2 Maccabees; A. I. Baumgarten on the pursuit of the millennium in early Judaism; M. Mach on conservative revolution—the intolerant innovations of Qumran; J. M. G. Barclay on who was considered an apostate in the Jewish Diaspora; J. Taylor on why Paul persecuted the church; S. C. Barton on Paul and the limits of tolerance; M. R. Niehoff on Philo's views on paganism; M. Halbertal on coexisting with the enemy—Jews and pagans in the Mishnah; Stroumsa on Tertullian on idolatry and the limits of tolerance; F. Blanchetière on the threefold Christian anti-Judaism; J. Marcus on the intertextual polemic of the Markan vineyard parable; R. Bauckham on Jew and Jewish Christians in the land of Israel at the time of the Bar Kokhba War, with special reference to *Apocalypse of Peter;* M. C. de Boer on the Nazoreans—living at the boundary of Judaism and Christianity; Stanton on Justin Martyr's *Dialogue with Trypho*—group boundaries, "proselytes," and "God-fearers"; J. M. Lieu on accusations of Jewish persecution in early Christian sources, with particular reference to Justin Martyr and *Martyrdom of Polycarp;* W. Horbury on early Christians on synagogue prayer and imprecation; A. Chester on messianism, Torah, and early Christian tradition; and M. Bockmuehl on Jewish and Christian public ethics in the early Roman empire. Stanton has provided a six-page introduction, and Stroumsa a six-page postscript. The papers originated from conference held in Jerusalem in 1994.

H. STEGEMANN, *The Library of Qumran. On the Essenes, Qumran, John the Baptist, and Jesus* (Grand Rapids—Cambridge, UK: Eerdmans, 1998, paper $23; Leiden—New York—Cologne: Brill) ix and 290 pp., 5 maps. Bibliography. Indexed. LCN: 97-38525. ISBN: 0-8028-6167-9 (E), 90-04-11210-3 (B).

The English version of *Die Essener, Qumran, Johannes der Täufer und Jesus* [*NTA* 39, p. 548], this volume contains chapters on the discovery of the Qumran library, the status of publication and the age of the manuscripts, the scrolls and the modern public, the excavations, the scroll caves, the scroll holdings of the Qumran library, the Essenes, John the Baptist, Jesus, early Christianity, and rabbinic Judaism. Stegemann is professor of NT studies, director of the Institute for Ancient Judaism, and head of the Qumran Research Center at the University of Göttingen.

W. THIELE (ED.), *Sirach (Ecclesiasticus).* 7. Lieferung, *Sir 16,21 - 19,28,* Vetus Latina. Die Reste der altlateinischen Bibel 11/2 (Freiburg: Herder, 1998, paper) pp. 481-560. ISBN: 3-451-00430-5.

This seventh fascicle in the Vetus Latina edition of Sirach presents for Sir 16:21–19:28 the Septuagint text along with the most important Latin witnesses on horizontal parallel lines at the top of each page. Below these main texts there are brief textual notes, a critical apparatus that deals not only with the Latin textual tradition but also refers to Greek and Hebrew readings, and a verse-by-verse collation of the pertinent Latin patristic evidence. Publication of the project began in 1987; the fascicle dealing with Sir 20:1—23:15 is in preparation. Thiele previously edited *Sapientia Salomonis* in eight fascicles (1977-85) for the series.

M. B. TRAPP, *Maximus of Tyre. The Philosophical Orations. Translated, with an Introduction and Notes* (Oxford: Oxford University Press, Clarendon Press, 1997, $95) xcviii and 359 pp., table. Bibliography. Indexed. LCN: 96-21022. ISBN: 0-19-814989-1.

Maximus of Tyre's *Orations* cover a wide range of philosophical topics, blend Middle Platonic doctrine with a polished and lively rhetorical form, and open a window onto the high culture of the 2nd century A.D.—the world not only of the Second Sophistic but also of the first Christian Apologists. After an 84-page introduction to Maximus' life, works, and context, as well as to the history of their reception especially in the Byzantine and Renaissance periods, the volume presents translations of the forty-one orations. They deal with the philosopher and his teaching, images of the gods, Socrates on trial, poetry and philosophy on the gods, prayer, knowledge, diseases of mind and body, Socrates' Daimonion, and so forth. Trapp, lecturer in classics at King's College, London, prepared a critical edition of the Greek text for the Teubner series under the title *Maximus Tyrus: Dissertationes* (1994).

R. TURCAN, *The Cults of the Roman Empire,* trans. A. Nevill, The Ancient World (Oxford: Blackwell, 1996, cloth $68.95, paper $26.95) xiii and 399 pp., 5 figs., map. Illustrated. Bibliography. Indexed. LCN: 96-7500. ISBN: 0-631-20046-0 (cloth), -20047-9 (paper).

After a 27-page introduction with particular attention to the apparent success of the oriental cults in the Roman world, this English version of *Les cultes orientaux dans le monde romain* (1989) presents chapters on various cults of the Roman empire: the Great Mother and her eunuchs; Isis of many names, or Our Lady of the Waves; the Orontes pouring into the Tiber; beneath the rocks of the Persian cavern; horsemen, mothers, and serpents; occultism and theosophy; and Dionysus and Sabazius. Turcan, professor of Roman history at the Sorbonne, concludes with reflections on the failure of the oriental cults in the face of Christianity. This edition contains (on pp. 383-385) suggestions by T. J. Cornell for further reading (in English).

P. W. VAN DER HORST, *Hellenism—Judaism—Christianity. Essays on Their Interaction,* Contributions to Biblical Exegesis and Theology 8 (2nd ed.; Leuven: Peeters, 1998, paper 1240 BFr) 342 pp. Indexed. ISBN: 90-429-0578-6.

This expanded version of the collection described in *NTA* 39, p. 364 contains the sixteen articles published in the 1994 edition as well as four more essays dealing with Jewish self-definition by way of contrast in *Sibylline Oracles* 3:218-247 (1995), "the finger of God"—notes on Lk 11:20 and its milieu (1997), a "simple philosophy"—Alexander of Lycopolis on Christianity (1996), and Plato's fear as a topic in early Christian apologetics (1998). The papers appear under four general headings: Hellenism and Judaism (seven), Judaism and Christianity (six), Hellenism and Christianity (four), and Hellenism—Judaism—Christianity (three).

J. C. VANDERKAM, *Einführung in die Qumranforschung. Geschichte und Bedeutung der Schriften vom Toten Meer,* trans. M. Müller, Uni-Taschenbücher 1998 (Göttingen: Vandenhoeck & Ruprecht, 1998, paper DM 39.80) 232 pp., 4 plates. Bibliographies. Indexed. ISBN: 3-525-03292-7.

The German version of *The Dead Sea Scrolls Today* [*NTA* 39, p. 179], this volume deals with the discoveries at Qumran, the manuscripts, the identity of the Qumran group, the Qumran Essenes, the scrolls and the OT, the scrolls and the NT, and controversies about the Dead Sea scrolls. The German edition contains an eight-page introduction by M. Küchler in which he places the book in its scholarly context and reports on recent developments in research on the Qumran scrolls.

R. A. WERLINE, *Penitential Prayer in Second Temple Judaism. The Development of a Religious Institution,* SBL Early Judaism and Its Literature 13 (Atlanta: Scholars Press, 1998, $39.95) xi and 238 pp., 3 tables. Bibliography. Indexed. LCN: 97-41090. ISBN: 0-7885-0325-1.

The revision of a doctoral dissertation directed by G. W. E. Nickelsburg and presented to the University of Iowa, this volume examines the development of penitential prayer in Second Temple Judaism as a religious institution for dealing with sin. After a nine-page introduction, it deals with the development of penitential prayer in biblical literature from the exilic and Persian periods (Deuteronomy 4 and 30; 1 Kgs 8:22-61; Jer 29:10-14; Third Isaiah; Ezra-Nehemiah and 2 Chronicles), the prayers in Dan 9:1-27 and Bar 1:15–3:8, penitential prayer and biblical interpretation among the Qumran sectarians and similar groups (*Jubilees* 1 and 23, *1 Enoch, Testament of Moses, Testaments of the Twelve Patriarchs,* Qumran community), and penitential prayers of pious sufferers and those oppressed by arrogant rulers (Tob 3:1-6; Prayer of Azariah; 3 Macc 2:1-20; Esther's prayer in the Greek additions; *Psalms of Solomon*). Werline concludes that the common element among these prayers is that they occur in a moment of grave crisis and function as the community's response to the harshness of history.

SOFTWARE

Accordance Bible Atlas (version 1.0; Altamonte Springs, FL: OakTree Software, 1998, CD-ROM $69). System requirements: Two-dimensional maps: any Macintosh (68030 or above), System 7 or above, CD-ROM drive and color monitor recommended, at least 8MB RAM (12MB recommended). Three-dimensional maps: Any Power Macintosh with QuickDraw 3D, at least 16MB RAM with virtual memory (24MB RAM recommended). OakTree Software, Inc., 498 Palm Springs Drive, Suite 100, Altamonte Springs, FL 32701. Telephone: 407-339-5855/877-339-5855. E-mail: Atlas@OakSoft.com. URL: http://www.OakSoft.com.

This CD-ROM, fully integrated to *Accordance* version 3.5 and the King James Version, allows one to explore the geography of the Bible by means of two- and three-dimensional maps. One can create maps from Rome to Babylon; add sites, roads, and regions from specific periods; find almost any biblical place; or search for a map place name in a Bible text or dictionary. The Bible Atlas includes a set of flat and topographical color map backgrounds with map data for over 1200 sites classified by biblical or archaeological periods. One can follow animated routes of biblical journeys, retrace the steps of biblical events, and read detailed descriptions of many important sites and regions. The Atlas also includes "fly through" 3D map projections in which one can follow ancient roads through mountain passes and view the topography from any angle. The Atlas Tutorial, an interactive introduction to the use of the Atlas, helps one get started, and the *Accordance* Guide offers interactive help for all the features of *Accordance.* The seventeen-chapter Manual covers all details of the use of the *Accordance Bible Atlas* and of the basic features of *Accordance.* Additional tools include the Dictionary of Place Names and the Listing of Atlas Sites. The website carries news of other *Accordance* compatible CD-ROMs, latest releases, free downloadable upgrades, and tips for users.—R.J.T.

BibleWorks for Windows (version 4.0; Big Fork, MT: Hermeneutika, 1999, 2 CD-ROMs $395). For Windows NT/98/95/3.1 or higher (8 MB RAM or higher; 10 KB to 800 MB hard disk space; typical configuration: 100 to 200 MB). Hermeneutika, P.O. Box 2200, Big Fork, MT 59911-2200. Telephone: 406-837-4433/800-742-4253. E-mail: sales@bibleworks.com. URL: http://www.bibliworks.com.

Over 100 Bibles and reference works are now integrated in the latest version of *BibleWorks* [see *NTA* 41, p. 195]. Thus the system is comprised of Bibles in nineteen modern languages (including all major English Bible versions and all major Dutch, French, German, Indonesian, Polish, Portuguese, Russian, Spanish, and Ukrainian Bibles, as well as several Albanian, Creol, Danish, Finnish, Italian, Hungarian, Norwegian, and Vietnamese Bibles), Greek NT texts and tools (including the UBS *Greek New Testament*^{4}/Nestle-Aland *Novum Testamentum graece*^{27}, various morphologically analyzed Greek texts, a dictionary, and lexicons), Hebrew OT text and tools (including *Biblia Hebraica Stuttgartensia* [4th ed.; 1990], release 3 of the Westminster Seminary morphologically analyzed *BHS* and lemmas, and lexicons), Greek OT text and tools (Rahlfs' *Septuaginta,* a morphologically analyzed LXX, and an English translation), the Vulgate and the 1899 Douay-Rheims (American edition), and various other reference works (e.g. the *International Standard Bible Encyclopedia,* 1st ed.). All these works are integrated with an extremely fast, flexible, and versatile exegetical, comparative, and expositional search engine. Almost everything is found on the first CD; the second CD contains the *ISBE* as well as 37 tutorial videos. While *BibleWorks* is centered on the biblical texts in their original languages, competency in Greek or Hebrew is not required to use the program (i.e. modern Bible translations may be studied in parallel with the original languages). With the new, second generation "advanced search engine," users can graphically construct very complex queries lexically, morphologically, syntactically, and/or grammatically. Thus searches may be executed for words, groups of words, phrases, parts of speech, tenses, etc., and may be as complex as necessary (e.g. one may look for repeated words in a string, specify agreement, and exclude words all in the same query). The *BibleWorks* "command line assistant" and "morphology assistant" simplify the task of building and launching lexical and morphological searches. Searches result in detailed statistics and *BibleWorks* allows one to transfer texts, verses, parallel passages from different versions, entire bibles, and lexicon entries to an external word processor. When browsing through biblical languages in *BibleWorks,* users may instantly access parsing and lexical information ("Auto-Info") on the screen simply by moving the mouse over the text. For this version, J.-N. Aletti assisted with the improvement of the NT and LXX Greek morphologies. The program is easy to install, and careful thought has been given to the design of window sizes, window placement, output format, abbreviations, shortcuts, and font sizes (all of which may be customized and reconfigured to suit the user's preferences). *BibleWorks* comes with TrueType and PostScript fonts for accented Greek and pointed Hebrew that can be used in any Windows word processor. The program comes with a built-in editor (which allows right-to-left Hebrew typing), while a pop-up window allows access to other word processors. A printed *Installation Guide and Pocket Reference* gives some initial installation assistance and quick reference to some of the most important features of *BibleWorks.* Extensive hypertext help, tool-tips, and mouse-hints can be accessed at any time from within *BibleWorks.* The help menu also contains 37 Lotus ScreenCam videos that demonstrate the program's many features. *BibleWorks* 4.0 can run entirely from a CD-ROM drive or partially or totally from a hard drive. Both 32-bit and 16-bit versions are included. Free weekly program.exe updates to *BibleWorks* 4.0 are available via Hermeneutika's Web site. These updates are important, since correction of some specialized versions and the Greek and Hebrew morphological databases is ongoing. For work with the biblical text in Hebrew and Greek, as well as in English and other modern languages, the new version of *BibleWorks* remains a most capable tool.—C.R.M.

QuickVerse 5.0 Deluxe Edition (Hiawatha, IA: Parsons Technology, 1998, 5 CD-ROMs $299.99). For Windows NT/98/95 (8 MB RAM or higher; 40 MB hard disk space or higher). Telephone: 319-395-9626. URL: http://www.quickverse.com.

This upgraded version of the *QuickVerse* Bible software combines the power and functionality of *QuickVerse 4.0* [see *NTA* 41, pp. 413-414], *QuickVerse Library,* and *PC Bible Atlas* into one easy-to-use program that allows users to view and search dozens of Bibles, reference books, and maps simultaneously. New Bibles and reference works since the last version include the NRSV with Apocrypha, the *Cambridge Study Bible* (NRSV and NRSV with Apocrypha), *International Standard Bible Encyclopedia,* the *Holman Bible Handbook,* and numerous other titles. New features include the ability to search for non-English words contained in original language biblical texts as well as in many commentaries and reference books. *QuickVerse 5.0* is available in three CD-ROM editions: standard (7 Bibles and 25 reference works for $99.99), expanded (10 Bibles and 39 reference works for $199.99), and deluxe (15 Bibles and 51 reference titles for $299.99). The new *Parsons Bible Atlas* included with each edition contains over 100 topographical maps with up-to-date geography and accompanying articles. A map editor allows users to edit any map for personal use. A Greek edition ($99.99) is available as an add-on to any *QuickVerse 5.0* edition or may be used on its own. It includes the UBS *Greek New Testament*^{4}, the Liddell and Scott *Intermediate Greek-English Lexicon,* B. M. Newman's *Concise Greek-English Dictionary of the New Testament,* the analytical Greek NT by T. and B. Friberg, and a reference guide to the Greek NT and frequently used grammatical terms. Current *QuickVerse* owners can upgrade to the various version 5.0 editions at special prices. Some 300 additional "locked" titles are included on two "expansion" CDs and may be opened with additional payment. Users may also subscribe to the *QuickVerse* Online Library ($12.95 per month) for access to an expanding collection of STEP-compatible titles available for use in *QuickVerse.* In addition to viewing any type of reference book side-by-side in *QuickVerse,* one may move seamlessly back and forth between related reference material, perform searchs in any pertinent languages across multiple volumes, copy text from any volume to a word processor, and attach personal notes to Bible verses or passages in reference books. A 31-page "Getting Started Guide" treats installation, basic features, making the transition from a previous version, and help. Technical assistance is available by phone or online.—C.R.M.

ADDITIONAL BOOKS RECEIVED

C. S. BANANA, *The Church in the Struggle for Zimbabwe. From the Programme to Combat Racism to Combat Theology*, Studia Missionalia Upsaliensia 67 (Gweru, Zimbabwe: Mambo, 1996, paper) xvi and 389 pp. Bibliography. Indexed. ISBN: 0-86922-694-0.

A. BARBOSA DA SILVA, *Is There a New Imbalance in Jewish-Christian Relations?,* Studia Missionalia Upsaliensia 56 (Uppsala: Uppsala University, 1992, paper) xiv and 339 pp. Bibliography. ISBN: 91-85424-30-7.

O. BRÄNNSTRÖM, *Peter Fjellstedt. Mångsidig men entydig kyrkoman* [Peter Fjellstedt. Many-sided but Steadfast Churchman], Studia Missionalia Upsaliensia 60 (Uppsala: Swedish Institute for Missionary Research, 1994, paper) 340 pp. Indexed. ISBN: 91-85424-39-0.

Culture Confrontation and Local Mobilization. Essays in Honour of Sigbert Axelson, ed. V. Melander, Studia Missionalia Upsaliensia 68 (Uppsala: Swedish Institute of Missionary Research, 1997, paper) 253 pp., frontispiece, 8 figs. Bibliographies. ISBN: 91-85424-48-X.

G. EMMERSON, *Minor Prophets II. Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi,* Doubleday Bible Commentary (New York—London: Doubleday, 1998, paper $12.95) xii and 173 pp. Bibliography. LCN: 98-22985. ISBN: 0-385-49018-6.

R. ERDOES, *A.D. 1000. A World on the Brink of Apocalypse* (Berkeley, CA: Seastone, 1998, paper $14.95) xxi and 284 pp., 2 maps. Bibliography. Indexed. LCN: 98-34818. ISBN: 1-56975-157-9.

G. FEIGE (ED.), *Christentum und Kultur — ein gestörtes Verhältnis? Erfurter Theologische Woche 1997,* Erfurter Theologische Schriften 25 (Leipzig: Benno, 1998, paper DM 32) 127 pp. ISBN: 3-7462-1261-8.

D. E. GOWAN, *Theology of the Prophetic Books. The Death and Resurrection of Israel* (Louisville, KY: Westminster John Knox, 1998, paper $22) xiii and 250 pp., 2 tables. Indexed. LCN: 98-6184. ISBN: 0-664-25689-9.

H. HÄRING, *Hans Küng. Breaking Through,* trans. J. Bowden (New York: Continuum, 1998, paper $29.95) xv and 377 pp. Bibliography. LCN: 98-27568. ISBN: 0-8264-1134-7.

H. A. HOFFNER, *Hittite Myths,* ed. G. M. Beckman, SBL Writings from the Ancient World 2 (2nd ed.; Atlanta: Scholars Press, 1998, paper $14.95) xi and 120 pp., map. Bibliography. Indexed. LCN: 98-28011. ISBN: 0-7885-0488-6.

J. M. LANDAY, *David. Power, Lust and Betrayal in Biblical Times* (Berkeley, CA: Seastone, 1998, $19) xiv and 169 pp. Illustrated. Indexed. LCN: 98-34817. ISBN: 1-56975-159-5.

T. S. LANIAK, *Shame and Honor in the Book of Esther*, SBL Dissertation Series 165 (Atlanta: Scholars Press, 1998, $34.95) xiii and 205 pp., 3 figs., chart. Bibliography. LCN: 98-30969. ISBN: 0-7885-0505-X.

D. LYS, *Des contresens du bonheur ou l'implacable lucidité de Qohéleth* (Poliez-le-Grand: Editions du Moulin, 1998, paper) 79 pp.

B. MCGINN, *The Flowering of Mysticism. Men and Women in the New Mysticism (1200—1350),* The Presence of God: A History of Western Christian Mysticism 3 (New York: Crossroad, 1998, cloth $59.95, paper $24.95) xv and 526 pp. Bibliography. Indexed. LCN: 97-52986. ISBN: 0-8245-1742-3 (cloth), -1743-1 (paper).

W. MCKANE, *The Book of Micah. Introduction and Commentary* (Edinburgh: T&T Clark, 1998) xiv and 242 pp. Bibliography. Indexed. ISBN: 0-567-08615-1.

A. TERGEL, *Human Rights in Cultural and Religious Traditions,* Acta Universitatis Upsaliensis, Uppsala Studies in Faiths and Ideologies 8 (Uppsala: Uppsala University, 1998, paper) 395 pp. Bibliography. Indexed. Distributed by the Uppsala University Library. ISBN: 91-554-4296-X.

J. W. H. VAN WIJK-BOS, *Ezra, Nehemiah, and Esther,* Westminster Bible Companion (Louisville, KY: Westminster John Knox, 1998, paper $14) x and 147 pp. Bibliography. LCN: 97-41415. ISBN: 0-664-25597-3.

LIST OF ABSTRACTORS

Harrington, Daniel J., S.J. (DJH) General Editor; Professor of New Testament, Weston Jesuit School of Theology

Matthews, Christopher R. (CRM) Managing Editor; Adjunct Assistant Professor of New Testament, Weston Jesuit School of Theology

Thompson, Richard Jude (RJT) Harvard University Library Staff

Announcing

New Testament Abstracts *on* CD-ROM

The New Testament research tool for the 21st century

Founded in 1956, *New Testament Abstracts* has become an indispensable research and bibliographic aid for scholars, librarians, clergy, and students of the New Testament and its historical milieu. Currently *NTA* abstracts at least 2,150 articles chosen from more than 500 periodicals in numerous languages. Nearly 850 current books are also summarized annually.

CD-ROM release 1.0, containing all abstracts and book notices published in *NTA* from 1988 through 1998, will be ready in early 1999. Order forms will be sent to all subscribers of record as the actual date of release approaches.

The CD-ROM release 1.0 will be available to subscribers to New Testament Abstracts at the following prices:

Individuals (single-user license): $100.00
Institutions (multi-user license): $250.00
(plus shipping and handling)

Address e-mail queries to NTAweston@aol.com
617-492-1960
617-492-5833 (fax)

Order forms will be sent to all subscribers of record as the actual date of release approaches. Updated information will be posted at
http://members.aol.com/ntaweston/nta.html

Society of Biblical Literature

Eloquence and the Proclamation of the Gospel in Corinth

Brian K. Peterson

"Brian Peterson provides a masterful rhetorical analysis of 2 Corinthians 10–13. The work presents a convincing account of the rhetorical aims and design of these chapters. . . . Students of Paul, the Corinthian correspondence, and early Christian rhetoric are all greatly in Peterson's debt for this fine piece of scholarship."—*John T. Carroll, Union Theological Seminary and Presbyterian School of Christian Education*

Code: 06 21 63　　224 pages (1998)
Cloth: $29.95　　ISBN: 0-7885-0445-2

Rest as a Theological Metaphor in the Epistle to the Hebrews and the Gospel of Truth

Early Christian Homiletics of Rest

Judith Hoch Wray

This work examines how early Christians understood the concept of rest theologically and how they proclaimed rest as part of the Christian gospel. Wray takes an in-depth exegetical look at the use of rest in the early Christian sermons we know as the Epistle to the Hebrews and the Gospel of Truth. After adding observations from other examples of early Christian proclamations of rest, Wray concludes that Jewish-Christian animosity and internal Christian politics caused the Christian church to lose sight of this important dimension of the gospel.

Code: 06 21 66　　206 pages (1998)
Cloth: $34.95　　ISBN: 0-7885-0511-4

Following in His Steps

Suffering, Community, and Christology in I Peter

Steven Richard Bechtler

This study shows ways in which early Christian experiences of revilement and shame, together with I Peter's christological contextualization of those experiences, served to construct a Christian communal identity closely linked to suffering. Bechtler argues that this identity is conceived as liminal, participating to some extent but not completely in the larger society. Within this community, alternative ways of calculating honor and shame emerge.

Code: 06 21 62　　256 pages (1998)
Cloth: $34.95　　ISBN: 0-7885-0485-1

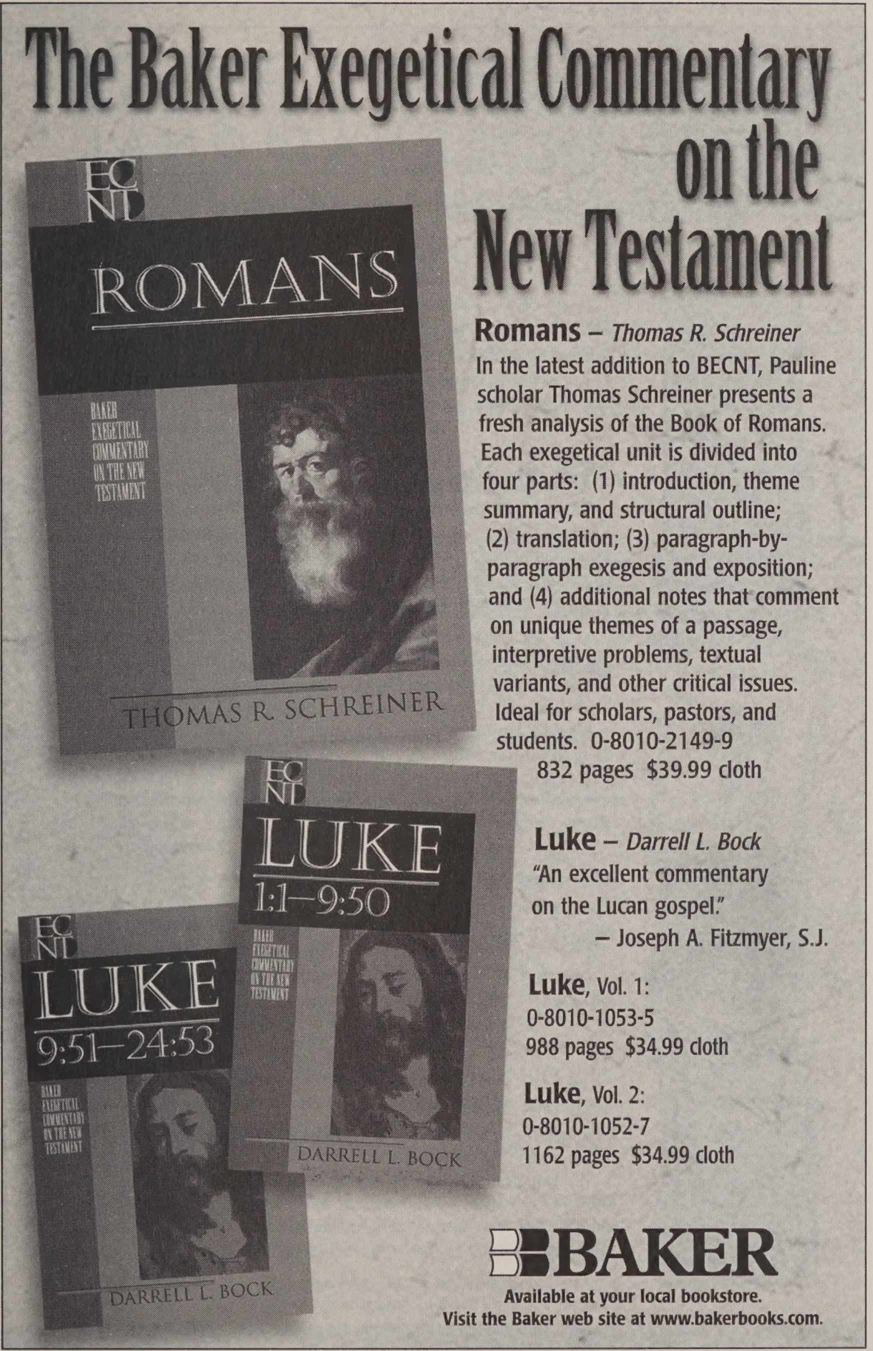
Honor, Shame, and the Rhetoric of I Peter

Barth L. Campbell

In this study of 1 Peter, Barth Campbell combines two recent approaches to the New Testament: social-scientific criticism and rhetorical criticism. Campbell contends that the letter reflects the contest for honor in ancient Mediterranean culture. The Christian recipients of Peter's letter, currently dishonored by their pagan contemporaries, can look forward to a reversal of their fortune: they will gain divine honor and their foes will be shamed. The argument of 1 Peter is composed along the lines of Greco-Roman rhetoric, especially as that rhetoric is described in the anonymous Latin handbook, *Rhetorica ad Herennium.*

Code: 06 21 60　　280 pages (1998)
Cloth: $39.95　　ISBN: 0-7885-0510-6

Scholars Press Customer Service
P.O. Box 133089, Atlanta, GA 30333-3089
Phone 888-747-2354 (toll-free) or 404-727-2354, Fax 404-727-2348


ECNT
ROMANS
BAKER EXEGETICAL COMMENTARY ON THE NEW TESTAMENT
THOMAS R. SCHREINER
ECNT
LUKE
1:1–9:50
BAKER EXEGETICAL COMMENTARY ON THE NEW TESTAMENT
DARRELL L. BOCK
ECNT
LUKE
9:51–24:53
BAKER EXEGETICAL COMMENTARY ON THE NEW TESTAMENT
DARRELL L. BOCK

The Baker Exegetical Commentary on the New Testament

Romans – *Thomas R. Schreiner*
In the latest addition to BECNT, Pauline scholar Thomas Schreiner presents a fresh analysis of the Book of Romans. Each exegetical unit is divided into four parts: (1) introduction, theme summary, and structural outline; (2) translation; (3) paragraph-by-paragraph exegesis and exposition; and (4) additional notes that comment on unique themes of a passage, interpretive problems, textual variants, and other critical issues. Ideal for scholars, pastors, and students. 0-8010-2149-9
832 pages $39.99 cloth

Luke – *Darrell L. Bock*
"An excellent commentary on the Lucan gospel."
– Joseph A. Fitzmyer, S.J.

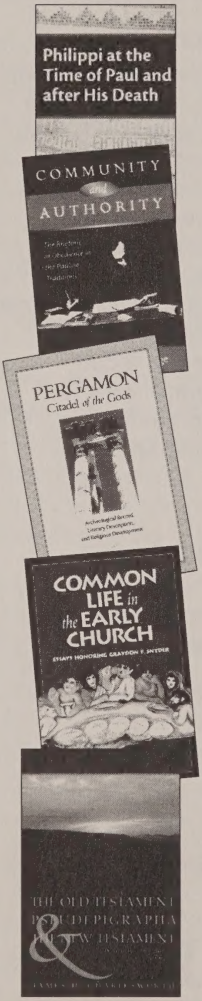
Luke, Vol. 1:
0-8010-1053-5
988 pages $34.99 cloth

Luke, Vol. 2:
0-8010-1052-7
1162 pages $34.99 cloth

BAKER
Available at your local bookstore.
Visit the Baker web site at www.bakerbooks.com.

TRINITY PRESS
INTERNATIONAL
HARRISBURG, PENNSYLVANIA

New! From Trinity Press International


Philippi at the Time of Paul and after His Death
COMMUNITY and AUTHORITY
PERGAMON Citadel of the Gods
COMMON LIFE in the EARLY CHURCH
ESSAYS HONORING GRAYDON F. SNYDER
THE OLD TESTAMENT PSEUDEPIGRAPHA & THE NEW TESTAMENT

Philippi at the Time of Paul and After His Death
edited by Charalambos Bakirtzis and Helmut Koester
A full account of all archaeological finds related to Philippi as it existed in the early Roman imperial period.
$16.00 paper

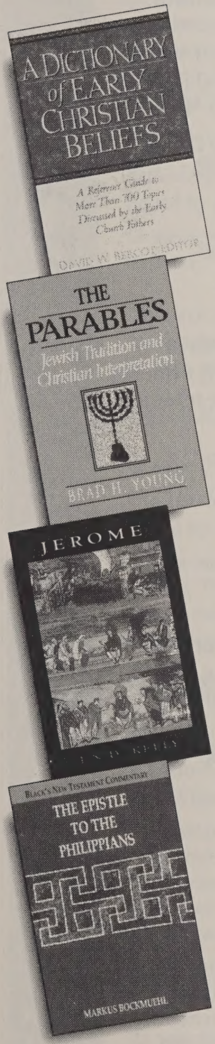
Community & Authority
The Rhetoric of Obedience in the Pauline Tradition
by Cynthia Briggs Kittredge
Explores the language of obedience in the Pauline tradition, specifically in Philippians and Ephesians, and traces the effects of this social conflict on the developing theological concepts of obedience and submission.
$17.00 paper

Pergamon-Citadel of the Gods
Archaeological Record, Literary Description, and Religious Development
edited by Helmut Koester
This definitive interdisciplinary discussion of the influential city from Hellenistic to Byzantine times includes descriptions of its temples and sanctuaries by the archaeologist who excavated them. Illustrated with photos, drawings, maps, and plans.
$40.00 cloth

Common Life in the Early Church
Essays Honoring Graydon F. Snyder
edited by Julian V. Hills, et al.
Offers a breadth of focus on community in various Christian eras, showing that life is pictured both in texts and in early Christian art. Includes information on the origins of monasticism, Jewish and Christian relations in the early centuries, and house churches.
$30.00 cloth

The Old Testament Pseudepigrapha and the New Testament
Prolegomena for the Study of Christian Origins
by James H. Charlesworth
"This book is indeed a timely one...Charlesworth provides us with a key expert's synthesis of this vast and complex material and shows how crucial it is to reconstructing early Judaism and Christian origins." —*Journal of Biblical Literature*
$15.00 paper

Call: 800-877-0012 • Fax: 717-541-8128 • www.morehousegroup.com



HENDRICKSON
PUBLISHERS

A DICTIONARY OF EARLY CHRISTIAN BELIEFS
DAVID W. BERCOT, EDITOR

Bercot has painstakingly combed the writings of early church leaders and categorized the heart of their thinking into more than 700 theological, moral, and historical topics. This unique resource offers a window into the world of the early church and affords a special opportunity to examine topically the thoughts of students of the original apostles, as well as other great lights in the life of the early church.

$34.95 • ISBN 1-56563-357-1 • Hardcover • Available

THE PARABLES
Jewish Tradition and Christian Interpretation
BRAD H. YOUNG

Fully one-third of Jesus' words in the Synoptic Gospels occur in parables. It could be said that knowing the parables is essential for understanding the person of Christ. In his newest work on the parables, Brad Young displays his unique perspective as a scholar steeped in both Jewish and Christian studies. Young challenges readers to remember that Jesus' ethics and theology can be properly understood only in the light of first-century Jewish teachings.

$24.95 • ISBN 1-56563-244-3 • Cloth • Available

JEROME
His Life, Writings, and Controversies
J. N. D. KELLY

Jerome, who flourished in the latter part of the fourth century, is commonly considered to be among the greatest and most influential biblical scholars in the history of Latin Christendom.

"A superb biography . . . so readable that it is easy to forget that practically every sentence is the fruit of research."

—New York Review of Books

$24.95 • ISBN 1-56563-084-X • Paper • Available

Available through Hendrickson Publishers only in the U.S. and its dependencies and Canada.

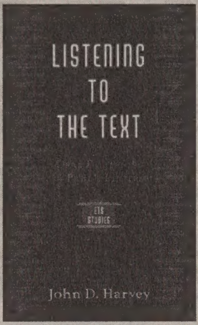
BLACK'S NEW TESTAMENT COMMENTARY
The Epistle to the Philippians
MARKUS BOCKMUEHL

Designed to make the latest scholarship on Philippians accessible to a broader readership, Cambridge professor Markus Bockmuehl brings to life both the letter's historical setting and its vigorously theological purpose. A number of important recent studies of the social and religious context of first-century Philippi are here considered for the first time in a commentary, and the author offers a critical engagement with several of the newer approaches to Pauline interpretation, including questions of rhetoric and social convention.

$24.95 • ISBN 1-56563-350-4 • Cloth • Available

Hendrickson Publishers edition not available in the British Commonwealth, the European Union, or South Africa.

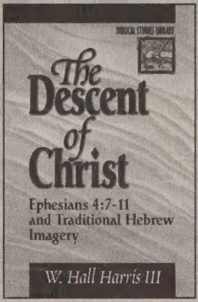
Available at your bookstore or call toll-free: 800-358-3111,
Outside the U.S.: 978-532-6546, e-mail: orders@hendrickson.com, or fax: 978-573-8111



Listening to the Text
Oral Patterning in Paul's Letters
John D. Harvey

A significant but often overlooked aspect of New Testament rhetorical studies involves identifying the methods of communication adopted by writers in a predominantly oral culture. John Harvey offers here a comprehensive study of these literary devices as they appear in the Pauline Epistles.

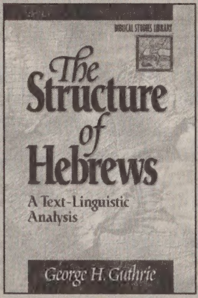
0-8010-2200-2 376 pages $24.99p



The Descent of Christ
Ephesians 4:7–11 and Traditional Hebrew Imagery
W. Hall Harris III

This meticulous and thorough analysis of Ephesians 4:7–11 presents convincing evidence that the Moses traditions provide the interpretive key to the passage.

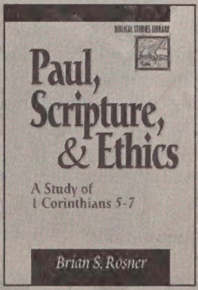
0-8010-2191-X 240 pages 19.99p



The Structure of Hebrews
A Text-Linguistic Analysis
George H. Guthrie

Dr. Guthrie offers a compelling new proposal for the organizational structure of the Book of Hebrews that identifies two strands of discourse: expositional and hortatory.

0-8010-2193-6 181 pages $16.99p



Paul, Scripture, and Ethics
A Study of 1 Corinthians 5–7
Brian S. Rosner

Brian Rosner (Ph.D., University of Cambridge) investigates 1 Corinthians 5–7 and demonstrates that, contrary to widely held scholarly opinion, Scripture was indeed a formative source for Paul's moral teaching.

0-8010-2212-6 260 pages $19.99p

BAKER BOOK HOUSE www.bakerbooks.com

NEW TESTAMENT STUDIES

JESUS AND THE LOGIC OF HISTORY
Paul Barnett
NEW STUDIES IN BIBLICAL THEOLOGY

"This volume marks an important moment in the discussion of Jesus. Barnett is concerned to do justice to the context in which faith in Jesus Christ emerged — the context of the teaching of the church and the context of Roman policy toward religion. The result is a much more comprehensive (and less theoretical) approach than has been typical lately. Above all, Barnett shows that all our theories stand or fall by one test — their ability to explain how the texts to hand were generated."
— BRUCE CHILTON

ISBN 0-8028-4410-3 • 182 pages • Paperback • $18.00

THE GOSPELS FOR ALL CHRISTIANS
Rethinking the Gospel Audiences
Edited by **Richard Bauckham**

"A major work that could seriously alter the character of contemporary Gospel study for the better."
— I. HOWARD MARSHALL

"This book persuasively argues that both in intent and in reality the Gospels were written for 'all Christians.' It deserves the widest possible circulation among pastors, students, and scholars alike, and it promises to revamp more than one shibboleth."
— D. A. CARSON

ISBN 0-8028-4444-8 • 226 pages • Paperback • $22.00

WITNESS TO THE GOSPEL
The Theology of Acts
Edited by **I. Howard Marshall** and **David Peterson**

"All the main theological themes of Acts are discussed in this book's lucid and perceptive chapters. The distinguished contributors show just how rich and variegated Luke's themes are. There is no comparable discussion of the theology of Acts available. This book will be read appreciatively by scholars, teachers, and students at all levels."
— GRAHAM STANTON

ISBN 0-8028-4435-9 • 626 pages • Paperback • $45.00

THE ACTS OF THE APOSTLES
A Socio-Rhetorical Commentary
Ben Witherington III

"Witherington has done students, pastors, and scholars a great favor by providing an analysis of the book of Acts that is fully conversant with the enormous secondary literature on Acts yet neither loses sight of Luke's text nor bogs down in scholarly minutiae. His appraisal of Luke's second volume in relationship to his Gospel and against the backdrop of classical rhetoric and ancient social sensibilities makes this new book an instructive companion for readers of Acts."
— JOEL B. GREEN

ISBN 0-8028-4501-0 • 923 pages • Paperback • $50.00

At your bookstore, or call 1-800-253-7521
FAX: 616-459-6540
E-mail: sales@eerdmans.com

7514
WM. B. EERDMANS PUBLISHING CO.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MI 49503

Eerdmans
Ad 7514

the Catholic Biblical Quarterly

Scholarly articles in Scripture and related fields

Extensive review section
esteemed for prompt and competent evaluations

January, April, July, October

Annual and Decennial indexes

Subscriptions run on calendar year basis only:
$25.00

Order from:

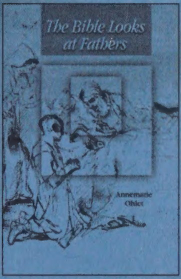
THE CATHOLIC BIBLICAL ASSOCIATION
The Catholic University of America
Washington, DC 20064

SPRING 1999

NEW TITLES

The Bible Looks at Fathers

Annemarie Ohler; Omar Kaste, Translator



The word "father" appears in the Bible more than 1,200 times, but determining what the Bible has to say about it is a complex task. In *The Bible Looks at Fathers* Annemarie Ohler examines biblical texts to determine what importance fathers had in earlier times and, more importantly, to draw attention to questions that will continue to confront us as long as fatherhood has meaning in our lives.

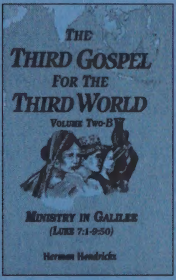
2541-X Paper, 248 pp., 5 3/8 x 8 1/4, $22.95

Rights: World

The Third Gospel for the Third World

Volume Two-B: Ministry in Galilee (Luke 7:1-9:50)

Herman Hendrickx, C.I.C.M.



This book is the second part of the second volume of a commentary on the Gospel of Luke under the general title *The Third Gospel for the Third World,* which will eventually consist of five volumes. This third volume covers Luke 7:1-9:50 and completes the treatment of Jesus' Ministry in Galilee.

5872-5 Paper, 350 pp., 5 1/4 x 8 1/4, $19.95

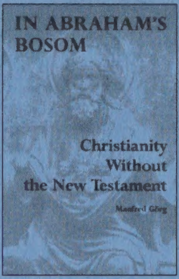
Rights: North America

Available March 1999

In Abraham's Bosom

Christianity Without the New Testament

Manfred Görg; Linda M. Maloney, Translator



Is it unthinkable to propose a Christianity without the New Testament, established on the basis of the Old Testament? A Christianity that would signify a partnership with today's Judaism and would no longer need to call on Judaism to return to the bosom of the Church? With *In Abraham's Bosom* Manfred Görg explores such questions. He explains that the Old Testament has an enduring and binding character for Christians.

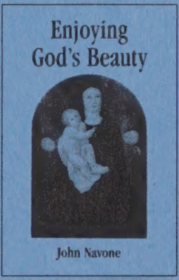
2886-9 Paper, 160 pp., 5 3/8 x 8 1/4, $14.95

Rights: World

Available February 1999

Enjoying God's Beauty

John Navone, S.J.



In *Enjoying God's Beauty,* Father Navone discusses how to find God in the beauty of the world and in all creation. He shows that the power of beauty moves us to gaze with love upon the Beloved, an act that is better known in the Christian faith as contemplation.

2486-3 Paper, 152 pp., 5 3/8 x 8 1/4, $12.95

Rights: World

Available March 1999

Shipping is additional.

Available from your religious bookstore or

THE LITURGICAL PRESS
P.O. Box 7500, Collegeville, MN 56321-7500

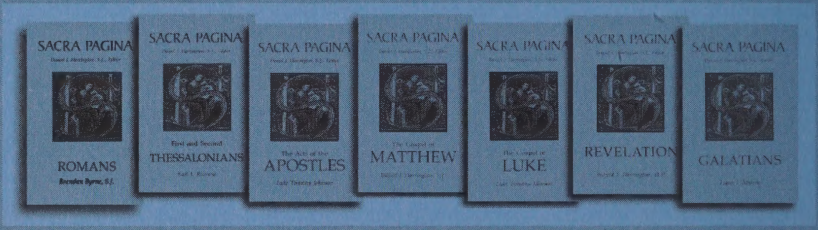
Phone: **1-800-858-5450**
Fax: **1-800-445-5899**
E-mail: **sales@litpress.org**
Order online: **www.litpress.org**

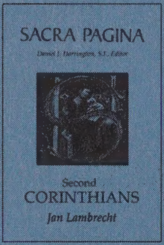
A unique blend of critical analysis, theological insight, and catholic perspective

SACRA PAGINA

Daniel Harrington, S.J., Editor

This eighteen-volume series presents fresh translations and modern expositions of all the books of the New Testament. Written by an international team of Catholic biblical scholars, it is intended for graduate students, theologians, clergy, and religious educators.





SECOND CORINTHIANS
Jan Lambrecht
5810-5 Hardcover, 256 pp., 6 x 9, $29.95

Available late spring
1 CORINTHIANS
5809-1

Volumes currently available

THE GOSPEL OF JOHN
Francis J. Moloney, S.D.B.
5806-7 Hardcover, 600 pp., 6 x 9, $34.95

ROMANS *Brendan Byrne, S.J.*
5808-3 Hardcover, 528 pp., 6 x 9, $29.95

REVELATION
Wilfrid J. Harrington, O.P.
5818-0 Hardcover, 296 pp., 6 x 9, $29.95

THE ACTS OF THE APOSTLES
Luke Timothy Johnson
5807-5 Hardcover, 592 pp., 6 x 9, $29.95

GALATIANS *Frank J. Matera*
5811-3 Hardcover, 272 pp., 6 x 9, $24.95

THE GOSPEL OF MATTHEW
Daniel Harrington, S.J.
5803-2 Hardcover, 448 pp., 6 x 9, $29.95

THE GOSPEL OF LUKE
Luke Timothy Johnson
5805-9 Hardcover, 480 pp., 6 x 9, $29.95

FIRST AND SECOND THESSALONIANS
Earl J. Richard
5813-X Hardcover, 456 pp., 6 x 9, $29.95

NEW SERIES! CALL FOR MORE INFORMATION
BERIT OLAM: THE EVERLASTING COVENANT
Studies in Hebrew Narrative and Poetry

Available from your religious bookstore or
Phone: 1-800-858-5450 E-mail: sales@litpress.org
Fax: 1-800-445-5899 Order online: www.litpress.org

THE LITURGICAL PRESS
St. John's Abbey • P.O. Box 7500 • Collegeville, MN 56321-7500

WESTON JESUIT SCHOOL OF THEOLOGY
LIBRARY
CAMBRIDGE, MA 02138
MAY 2 5 1999

NEW TESTAMENT ABSTRACTS

Vol. 43 *1999* *No. 2*

PERIODICAL ABSTRACTS		BOOK NOTICES
219	NT General	365
242	Gospels—Acts	380
283	Epistles—Revelation	395
306	Biblical Theology	405
320	NT World	412

US ISSN 0028-6877

NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT LITERATURE

Edited by
DANIEL J. HARRINGTON
and
CHRISTOPHER R. MATTHEWS

Associate Editor
STANLEY B. MARROW

Published by
Weston Jesuit School of Theology, Cambridge, Massachusetts
in cooperation with
The Catholic Biblical Association of America

Editorial correspondence should be sent to NEW TESTAMENT ABSTRACTS, Weston Jesuit School of Theology, 3 Phillips Place, Cambridge, MA 02138 USA. Phone: 617-492-1960; FAX: 617-492-5833; E-Mail: NTAweston@aol.com; URL: http://members.aol.com/ntaweston/nta.html

Subscription correspondence, including orders for back issues, should be sent to The Catholic Biblical Association, The Catholic University of America, Washington, DC 20064. Phone: 202-319-5519; FAX: 202-319-4799.

NEW TESTAMENT ABSTRACTS is published three times each year. Subscription, payable in advance: $35.00 (domestic), $38.00 (foreign) per year, postage paid.

BACK ISSUES:

Volumes 1, 2, 3, 9, and 21 are available in reprint at $33.00 per volume.
Volume 4, number 1, and most subsequent single issues are available at $11.00 each.
A cumulative index to vols. 1–15 (1956–1971) is available at $11.00 per copy.
A CD-ROM version of vols. 32–42 (1988–1998) will be available in 1999.

The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume and entry number: e.g. see § 43-222.

The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

Composed by THE HK SCRIPTORIUM, INC., 6687 East Dartmouth Ave., Denver, CO 80224

Copyright, © 1999, by Weston Jesuit School of Theology, Cambridge, MA 02138 USA

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photo-copying, or otherwise, without the prior written permission of Weston Jesuit School of Theology.

WESTON JESUIT SCHOOL OF THEOLOGY LIBRARY
ST.
CAMBRIDGE, MA 02138
MAY 25 1999

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

751r. R. E. Brown, *An Introduction to the New Testament* [*NTA* 42, p. 363; § 43-1r].

T. H. Tobin, "Final Testament," *Commonweal* 125 (22, '98) 17-18.—This introduction to the NT is both a very long book and a very user-friendly book. Brown had a remarkable capacity to make complex issues clear, which is different from making them simple. Though there are some limitations, this "final testament" shows that Brown obviously enjoyed the Bible and communicating its riches to others.—D.J.H.

Canon

752. S. Cheon, "B.S. Childs' Debate with Scholars about His Canonical Approach," *Asia JournTheol* 11 (2, '97) 343-357.

After reviewing Childs's canonical approach, the article considers debate about it in relation to traditio-historical methods, canonical criticism, the critique by J. Barr, and other issues. While it can provide a corrective for biblical scholarship, Childs's approach needs to be reconciled to the views of other scholars.—C.R.M.

753. J.-Y. Thériault, "Approche sémiotique du canon biblique," *ÉglThéol* 29 (2, '98) 163-178.

The article presents a double series of semiotic reflections on the question of the status accorded to the texts of the Christian Bible. First it considers the phenomenon of the canon itself: closure, canonical critique and semiotic closure, the unity of the corpus, and the authority and nomativity of the corpus. Then it deals with the Christian articulation of two Testaments: their relation, the semiotic concepts manifestation/immanence, application of the manifestation/immanence model to the Christian canon, and corollaries for exegesis and biblical theology.—C.R.M.

Canon, §§ 43-802, 833.

Interpretation

754. S. Andersen, "Kan Bibelen vaere Guds ord? Et sprogfilosofisk problem hos Sløk og Wolterstorff" [Can the Bible Be God's Word? A Language-Philosophical Problem with Sløk and Wolterstroff], *DanskTeolTids* 61 (3, '98) 177-198.

The article explores the idea that God talks in light of N. Wolterstroff's *Divine discourse* (1995) and J. Sløk's *Da Gud fortalte en historie* (1985), with particular attention to the "linguistic turn" in philosophy. It argues that Sløk uses the concepts of *Sprachspiel* and "performative" differently from their originators (L. Wittgenstein and J. L. Austin), and avoids answering the crucial question about the meaning of the idea that God speaks. It also observes that Wolterstroff has not convincingly shown why the Bible has to be regarded as spoken by God.—D.J.H.

755. H.-C. ASKANI, "Paul Ricoeur, lecteur de la Bible," *Chronique* [Toulouse] (2, '98) 47-60.

This discussion of Ricoeur's interpretation of biblical texts first considers some features of his biblical hermeneutics: his relation to historical criticism and structuralism, his literary interpretation, and the poetic approach (as illustrated with reference to Psalm 22). Then it reflects on Ricoeur's approach to the relation between general (philosophical) hermeneutics and biblical hermeneutics.—D.J.H.

756. K. BARDSKI, "Patristic Interpretation of the Scripture and Modern Biblical Studies. Methodological Suggestions," *Folia Orientalia* [Krakow] 34 ('98) 23-29.

After stressing three characteristics common to synchronic methods of biblical interpretation, the article suggests (with reference to Qoheleth) that patristic hermeneutical approaches to Scripture (symbolism, intertextual interpretations in canonical context, "peritextual creativity") are close to modern synchronic approaches.—C.R.M.

757. C. G. BARTHOLOMEW, "Babel and Derrida: Postmodernism, Language and Biblical Interpretation," *TynBull* 49 (2, '98) 305-328.

The paper assesses the challenge that postmodernism represents for biblical interpretation by examining J. Derrida's reading of the Tower of Babel narrative (Genesis 1) and his reflections in this context on translation/interpretation. The danger with Derrida's "setting the text in play" interpretation is that of an eisegesis that ignores the way in which the narrative fits in its canonical context. Nevertheless, Derrida challenges biblical scholars to be consistent about their philosophy of language in translation and interpretation.—C.R.M.

758. A. O. BELLIS, "The Bible in African American Perspectives," *Teaching Theology & Religion* [Oxford—Malden, MA] 1 (3, '98) 161-165.

In addition to spiritual and literary sensitivity, many African American students of the Bible bring a particular ethnic awareness to their study of the Bible. Their translation of choice is usually the King James Version. The dethroning of historical questions as the primary (or even the only legitimate) questions that serious interpreters can ask fits well with African American approaches to the Bible. These students are often pleased to discover that people of African ancestry are a more frequent presence in the biblical narratives than most people realize. [The same fascicle includes a responses by M. J. Brown (pp. 165-168) and a reply by Bellis (pp. 168-169).]—D.J.H.

759. C. C. BLACK, "Serving the Food of Full-Grown Adults. Augustine's Interpretation of Scripture and the Nurture of Christians," *Interpretation* 52 (4, '98) 341-353.

In his sermons on 1 John, Augustine boldly proposes that, when we approach the Bible as Scripture—when we inquire after God through assiduous reading of the biblical text—it is there that we encounter the God who is relentlessly inquiring after us. In an age such as ours, seemingly enthralled by a Nietzschean hermeneutics of suspicion, Augustine may offer us the most cogent and powerful justification for adopting a hermeneutics of trust.—D.J.H.

760. M. BOCKMUEHL, "'To Be Or Not To Be': The Possible Futures of New Testament Scholarship," *ScotJournTheol* 51 (3, '98) 271-306.

Against the background of C. H. Dodd's assessment of NT studies in 1936, the article first outlines the current crisis in NT studies (madness without method or criteria, isolation and balkanization, disappearance of subject and purpose) and then reviews a variety of attempts to show a way out (renewed historicism, literary and linguistic approaches, postmodern reader response and deconstruction, pro and contra theological interpretation, the relentless rise of hermeneutics). It contends that what is missing is a sense of how the rich diversity of the synchronic and diachronic approaches might even begin to address a common subject and purpose. It concludes by outlining two proposals (the place of the text in history—effective history, and the place of the reader in the text—the implied reader), each of which could potentially provide a methodological focus of integration for a newly conceived task of studying the NT.—C.R.M.

761. P. J. J. BOTHA, "Words, Worlds, Works. Making Our Way with New Testament Scholarship," *Religion & Theology* [Leiden] 5 (1, '98) 35-58.

NT scholarship attempts rational, sensible understanding of early Christian literature and its world. It engages in a conversation with the past in order to discover, learn about, and criticize ways of being human. It can make a useful contribution to the education process today by creating a historical consciousness, by installing a respect for the "other" through cross-cultural communication and exposure to a multicultural experience, and by inculcating a critical attitude toward the social institutions of our day.—D.J.H.

762. D. W. T. BRATTSTON, "The Insufficiency of Scripture," *Theology* 101 (803, '98) 345-353.

The Bible does not provide full guidance in Christian doctrine and ethics because its contents are uncertain and incomplete. In addition to shortcomings related to its text (uncertainty about the canon, the problem of forgery), the Bible is limited by the culture gap between the era of its writing and the late 20th century. Its interpretation is perennially problematic, even apart from the uncertainty of its contents.—D.J.H.

763. J. P. BURGESS, "Scripture as Sacramental Word. Rediscovering Scripture's Compelling Power," *Interpretation* 52 (4, '98) 380-391.

Scripture is a sacramental, poetic word. Scripture is meant to be read aloud, to be read in community, and to be memorized. If we were to take these three points seriously, they would reshape the way we use Scripture in our congregations today and perhaps contribute to a rediscovery of Scripture's compelling power.—D.J.H.

764. E. BUTZER, "Die Schrift hinter dem Spiegel 'weiblicher' Erfahrungen. Bibellektüre aus dekonstruktivistisch-feministischer Sicht," *Texte & Kontexte* [Berlin] 20 (79, '98) 3-16.

The article explains the deconstructive-feminist approach to reading biblical texts by taking up four questions: Who reads? (a "woman"); What does she read? (a text); How does she read the woman/women of the text? (or the man/men?); and Who is the woman who is read?—D.J.H.

765. M. CAHILL, "Bible Reading and Genre Recognition," *BibToday* 37 (1, '99) 40-44.

One of the most important contributions offered by biblical scholars is guidance in the recognition of genres. For an informed reading of biblical literature it is essential to have respect for the truth of fiction, story, and myth.—C.R.M.

766. G. CARON, "La Bible déstabilisée. Enjeu de la critique féministe radicale," *ÉglThéol* 29 (2, '98) 199-220.

After discussing the question of the authority of the Bible in the light of feminist hermeneutics, the article considers the approach to this issue taken by E. Schüssler Fiorenza, with particular attention to her idea of rendering problematic and "destabilizing" the inspiration and the canon of Scripture. Then it focuses on the work of Kwok Pui-lan and her concern with the place and role of the Bible in the world in general and in the Chinese and Asiatic context in particular.—D.J.H.

767. S. CASTRO, "Interpretación feminista de la Biblia," *RevistEspir* 57 (228, '98) 485-488.

With reference to the Spanish version (1996) of *But She Said. Feminist Practices of Biblical Interpretation* [*NTA* 37, p. 270; 39, p. 131], the article describes and assesses critically E. Schüssler's Fiorenza's approach to critical feminist biblical interpretation for liberation.—D.J.H.

768. T. S. CAULLEY, "'Truth on the Slant': Towards a Restoration Biblical Studies for the Next Generation," *Stone-Campbell Journal* [Joplin, MO] 1 (2, '98) 167-185.

The article asks some key questions about the state of biblical studies within the independent branch of the Stone-Campbell Restoration Movement. It calls for new discussions on the role of historical inquiry and the relation between history and tradition, and suggests the both/and approaches of some moderate scholars as possible models for Restoration biblical studies.—C.R.M.

769. R. CHIA, "Revisioning Our Christian Past. Scripture, Tradition & Theological Truth in the Culture of Interpretation," *Trinity Theological Journal* [Singapore] 7 ('98) 5-34.

In the postmodern culture of interpretation the historical paradigm of source, form, and redaction criticism has shifted first to the literary paradigm and then inexorably to the cultural paradigm in which the text is colonized by its colonizing interpreters. But it is only through subjective appropriation of the objective revelation of God made possible by the Spirit of God that the church can articulate its doctrine of Scripture, tradition, and theological truth. The essay reflects on the latter position by treating the Bible as the word of God, the place of tradition, and the nature of theological truth.—C.R.M.

770. J. CHMIEL, "The Visual Interpretation of the Bible. An Outline," *Folia Orientalia* [Krakow] 34 ('98) 31-34.

After presenting the three main presuppositions that underlie a visual interpretation of the Bible (e.g. a holistic reading of Scripture), the article discusses examples from various artists and reflects on the value of the visual interpretative approach.—C.R.M.

771. A. DE LA FUENTE, "Interpretación de la Biblia y signos de los tiempos," *Revista Española de Teología* [Madrid] 58 (1, '98) 105-116.

The signs of the times (i.e. cultural changes) have affected biblical interpretation in the past and still do in the present. But this does not mean that biblical interpretation is subject to forces alien to divine revelation. Theologians should recognize that God's revelation is extended in the succession of cultural phenomena.—D.J.H.

772. M. W. DUBE, "Toward a Post-Colonial Feminist Interpretation of the Bible," *Semeia* 78 ('97) 11-26.

The Bible as a Western book is bound to its imperialist history of subjugation and oppression. The article proposes that the Bible be read from a postcolonial literary perspective, explores the intersection and implications of postcolonial and feminist reading in biblical studies, and suggests that in the postcolonial era feminist biblical readers must also become decolonizing readers. Our critical practice should be multicultural in a postcolonial open-space of women of the world as equal subjects. [The fascicle also contains an introduction by P. A. Bird, K. D. Sakenfeld, and S. J. Ringe (pp. 1-9), as well as responses to four OT and five NT papers [§§ 43-982, 998, 1025, 1058, 1142] by A. C. Wire (pp. 145-149), M. J. Melanchthon (pp. 151-160), and A. Cama-Calderón and M. García Bachmann (pp. 161-165).]—D.J.H.

773. D. Farkasfalvy, "A Heritage in Search of Heirs: The Future of Ancient Christian Exegesis," *Communio/IntCathRev* 25 (3, '98) 505-519.

Modern Christians "searching the Scriptures" in function of seeking Christ are preparing the church to reach back to its exegetical treasures of ages past, especially to the Church Fathers and the great figures of monastic theology. However, in spite of the renewal of patristic studies and the publication of an enormous quantity of ancient exegetical texts in the last one hundred years, no major study has treated patristic thought about Scripture, its origin, authority, and interpretation. Beyond the discovery of a patristic theology of the Bible, there awaits a new encounter with some unsettled apologetic issues (e.g. universal salvation history, exegetical demands for interiorization, and the multiplicity of scriptural meanings) that may turn out to be major obstacles to an exegetical renewal.—D.J.H.

774. S. Farris, "Repartir boiteux mais assuré d'une bénédiction. Exégèse et prédication à la fin du deuxième millénaire," *Hokhma* 69 ('98) 41-55.

The French version of an article published in 1997 in *Interpretation* [§ 42-767]. It reflects on the correlation between movements in biblical studies (historical criticism, rhetorical criticism, contextual theology, canonical criticism) and in homiletics.—D.J.H.

775. C. H. Felder, "Beyond Eurocentric Biblical Interpretation: Reshaping Racial and Cultural Lenses," *JournInterdenomTheolCent* 26 (1, '98) 17-32.

The article reflects on the difference theological education can make in improving the quality of human life under the following headings: hermeneutics, ideology of culture, multiculturalism, and Afrocentricity. It concludes that the very universalism of both the Hebrew Bible and the NT demands that we must move beyond Eurocentric biblical interpretations and reshape our cultural lenses.—C.R.M.

776. I. Graesslé, "Du vieux vin dans de nouvelles outres? Introduction aux lectures féministes de la Bible," *BullCentProtEtud* 50 (4-5, '98) 3-14.

After remarks on E. C. Stanton's *The Woman's Bible* (1895), this introduction to feminist readings of the Bible first offers a definition of feminist exegesis. Next it reviews various categories represented by feminist exegetes (rejection, loyalty, revision, liberation) and the exegetical strategies associated with them (canon within the canon, rediscovering a biblical counter-culture, reconstruction of biblical history). Then it reflects on the stakes and the challenges of feminist exegesis, and offers an assessment.—C.R.M.

777. D. Hampson, "On Not Remembering Her," *Feminist Theology* [Sheffield, UK] 19 ('98) 63-83.

After raising doubts about the possibility and usefulness of the project pursued in

E. Schüssler Fiorenza's *In Memory of Her* (1983), the article treats the question of its appeal (whether it opens up a way for women to be both feminist and Christian), challenges the suggestion that we have no other options, and questions the idea of an inherited women's wisdom. It concludes that it may be rather through denying that we stand in continuity with women in the past, insisting to men, and knowing in ourselves, that we are fundamentally different than were they, that we may find a way forward.—C.R.M.

778. H. Häring, "De schriften 'ziel van de theologie': Pleidooi voor een herontdekking van de bijbel (The Scriptures, 'The Soul of Theology': A Plea to Rediscover the Bible)," *TijdTheol* 38 (3, '98) 280-300.

The article pleads for a theology in which biblical inspiration has a place of honor and thus guarantees the Christian identity of views, statements, and practices. After describing the meaning and function of the Bible (authority, inclusion of the OT), it shows that the NT must be understood in terms of the Jewish Bible and at the same time must manifest the irreducible competence of the "Jesus event" in which God's will has been fulfilled in a specific way. Then it reflects on how the canon of biblical writings has been accepted by all the churches and has become the only linguistic space in which they can address their shared identity.—D.J.H.

779. D. J. Harrington, "How to get the most out of reading the Bible," *U.S.Catholic* [Chicago] 63 (10, '98) 16-21.

In response to questions posed by the editors, the article comments on the actualization of Scripture, the principal ways of studying the Bible, and the nature of the Gospels and their interpretation. To interpret Scripture in its setting—historical, literary, and theological—and to try to bring it to life today is the task of anyone who wants to face the Bible's challenges and experience in it God's transforming power.—D.J.H.

780. T. R. Hatina, "Intertextuality and Historical Criticism in New Testament Studies: Is There a Relationship?" *BibInt* 7 (1, '99) 28-43.

Intertextuality, as it is commonly understood in the poststructuralist context, is inimical to current historical-critical inquiry. Historical critics have often failed to consider whenever they appropriate the term (1) the ideological context in which the term was coined—its use among contemporary literary theorists, (2) the inherently related concept of text—the open-ended and infinite relation of texts and intertexts, and (3) the distinction between influence and intertextuality—a diachronic versus a synchronic concept. To resolve these problems historical critics would either have to adopt the ideology of poststructuralism and in the process forfeit their own distinctiveness, or they would have to subvert poststructuralism and in the process annul the distinctive meaning of "intertextuality."—C.R.M.

781. R. B. Hays, "Response to Robert Wilken, 'In Dominico Eloquio,'" *Communio/IntCathRev* 25 (3, '98) 520-528.

Wilken's call for a recovery of patristic and medieval exegesis [see § 43-820] is to be welcomed as an important and salutary word for the church in our time. However, his proposal does raise the question of the proper role of historical criticism in biblical interpretation. The task is to develop modes of interpretation that recognize the historical sense of the biblical texts but then take their original meaning up into a larger theological framework in which the texts rightly are seen to mean more than their original authors and readers had in mind. [In the same issue (pp. 529-531) Wilken responds to Hays.]—D.J.H.

782. M. E. HINKLE, "Exegesis for Textual Preaching," *WordWorld* 19 (1, '99) 58-64.

The textual sermon aims to incorporate the hearers into the world created by the scriptural texts rather than to translate the Scriptures into the new language of the hearers. Exegesis for preaching aims to map the contours of the world created by the biblical text. It involves noticing the movement within the text; orienting oneself to time, place, and person within the text's world; and trying to understand the text in terms of the larger traditions of which it is a part, including the overarching story of God's faithfulness to Israel and to the church.—D.J.H.

783. C. R. HOLLADAY AND L. T. JOHNSON, "What is a Seminar? Two Views of the Same Course," *Teaching Theology & Religion* [Oxford—Malden, MA] 1 (1, '98) 27-30.

The authors describe their different approaches to teaching a graduate seminar on Greco-Roman backgrounds to the NT at Candler School of Theology, Emory University, with particular attention to the nature of a seminar, goals, content, readings, pedagogical values, student participation, and final project.—D.J.H.

784. J. D. KARAVIDOPOULOS, "Νέες κατευθύνσεις στη Βιβλική Ερμηνευτική (New Directions in Biblical Hermeneutics)," *DeltBibMel* 27 (1, '98) 48-62.

The new Anglo-American methods of biblical interpretation—rhetorical criticism, narrative criticism, reader-response criticism, and deconstruction—have arisen out of contemporary philological and philosophical studies, especially structuralism, and have aimed at moving beyond the historical-critical method. Each has brought a fresh hermeneutical approach, but none has claimed a monopoly. Among Orthodox interpreters, J. Breck in his *The Shape of Biblical Language* (1994) has successfully pursued a chiastic literary analysis under J. Keats' dictum "beauty is truth and truth is beauty."—Th.S.

785. S. KELLEY, "Aesthetic Fascism: Heidegger, Anti-Semitism, and the Quest for Christian Origins," *Semeia* 77 ('97) 195-225.

After raising the problem that M. Heidegger's Nazi affiliation poses for biblical scholarship, the article notes that deconstruction has allowed criticism to recognize the contradictory and divided nature of the Heideggerian corpus. Next it presents a deconstruction of the early Heidegger that identifies three sets of related contradictory tendencies of his thought and traces these tendencies through *Being and Time.* Then it considers R. Bultmann's reading of Heidegger in an attempt to ascertain the degree to which Heideggerian biblical scholarship either appropriated or resisted problematic aspects (e.g. racialized ideology) of that thought. It concludes that contemporary biblical scholars have inherited a quest for an originary moment, and the means by which it was to be carried out, from a Nazi who associated decay and inauthenticity with Jews and Jewification.—C.R.M.

786. A. J. KÖSTENBERGER, "Aesthetic Theology—Blessing or Curse? An Assessment of Narrative Theology," *Faith & Mission* [Wake Forest, NC] 15 (2, '98) 27-44.

While narrative theology has stimulated much fruitful discussion and dialogue, its flight into aestheticism renders its methodology seriously inadequate in dealing with Christian Scriptures. By focusing unilaterally on the literary factor, it leaves wide open the historical dimension of the text. Narrative theology is left with a world populated by nothing but self-contained, self-referring, autonomous text.—D.J.H.

787. F. LANDY, "Do We Want Our Children to Read This Book?" *Semeia* 77 ('97) 157-176.

With the Bible we can teach our children the fissure in Deuteronomy between belief in a world founded in justice and the knowledge that it is not, and that in the midst of the fantasies, fears, and desires with which we construct our lives we can strive for a moment of compassion. But there is also our ethical responsibility for the Bible, for the "truer, more real world" in its strangeness and alterity, which we must teach or let appear in our children.—D.J.H.

788. D. A. LEE, "Touching the Sacred Text: The Bible as Icon in Feminist Reading," *Pacifica* 11 (3, '98) 249-264.

One model that might be helpful in developing a gender-conscious hermeneutical poetics for interpreting Scripture is the devotion to icons within Eastern Christianity. Icons open a window onto the spiritual or eternal, offer a fundamental awareness of divine presence that both contains and complements rational discourse, are nondualistic, and open a two-way path. The analogy of icon offers a beneficial model that avoids the extremes of reformist fundamentalism and "post-Christian" exile.—D.J.H.

789. J. LYONS, "The Fourth Wave and the Approaching Millennium: Some Problems with Charismatic Hermeneutics," *Anvil* 15 (3, '98) 169-180.

The dominant themes of M. Stibbe's charismatic hermeneutics [see § 43-811] are an emphasis on playfulness in reading and a desire to find—under the guidance of the Holy Spirit—one's present Christian experience ("this") reflected in the biblical text ("that"). In the light of Stibbe's denigration of a concept of orthodoxy that would potentially allow community discernment, his claim to be accountable is finally revealed as empty. It is clear that his community of the Spirit will have a millennial "fourth wave" whether it is of God or not.—D.J.H.

790. A. MARR, "Violence and the Kingdom of God: Introducing the Anthropology of René Girard," *AnglTheolRev* 80 (4, '98) 590-603.

Girard's theory explains both the root cause for violence and the origin of archaic religions, and then offers a strong apologia for the truth revealed in the Gospels. His theory puts a finger on the wrenching paradox of our time: the growing ethical concern for victims even while violence escalates at all levels.—D.J.H.

791. C. MARSH, "Rembrandt the Etcher: Mission and Commission as Factors in New Testament Interpretation," *BibInt* 6 (3-4, '98) 381-409.

This study examines the content and context of production of Rembrandt's etching *Christ Preaching* (ca. 1652). Whatever else he may have been, Rembrandt was also a missiologically driven, lay christocentric biblical interpreter/evangelist, whose image of Jesus possibly hails from the convictions of the Radical Reformation. There is much to be gleaned for the contemporary task of biblical interpretation (especially the interpretation of the Gospels [see § 42-1722]) from a round-table discussion between "Rembrandt," his etching, the biblical texts implicitly called upon, and the artistic and theological traditions within which he worked and through which he and his work are received.—C.R.M.

792r. C. MURPHY, *The Word According to Eve* [*NTA* 43, p. 155].

S. MAITLAND, "Opening the Bible," *Commonweal* 125 (19, '98) 24-26.—Murphy's book is a crafty combination of a history of ideas and a series of biographical sketches that would be unimaginable without feminist theological methodology—it could not have been written ten years ago. It provides valuable access to an important area of scholarship that is too often presented as inflammatory or trivial.—C.R.M.

793r. IBID.

J. A. K. MCNAMARA, "After the Fall," *New York Times Book Review* [New York] September 6 ('98) 13.—This is a disarming, intelligent, and timely book for the broad audience that remains unaware of the results of women's study of the Bible, and a needed corrective to excessive coverage of exotic cults and "new age" mythologies in the press. Murphy prefers to emphasize the intellectual achievements of women biblical scholars. But he also subtly reveals the continuing marginalization of feminist scholarship despite its successes.—D.J.H.

794r. IBID.

J. UPDIKE, "Can Eve Be Reprieved? Feminist scholars take on the Good Book," *New Yorker* [New York] September 14 ('98) 93-97.—This is a book with a forked topic: the ancient women in the Bible, and the modern women who are trying to study them. Its feminist lessons lie more in the biographies of its learned living females than in any dramatic reappraisal of women in the Bible. These women are critical, in several senses, of the Bible, and yet are held to it by a powerful early attraction and dependence.—D.J.H.

795. R. E. MURPHY, "What Is Catholic about Catholic Biblical Scholarship?—Revisited," *BibTheolBull* 28 (3, '98) 112-119.

Historical criticism can arrive at a responsible theological and "spiritual" sense of the biblical text, in harmony with the living tradition within which the exegete works. Allowing for tensions between the Testaments, the exegete must respect the integrity of both. On the personal and pastoral level, the open-ended character of the biblical text, recognized by historical criticism, lends itself to an actualization that is vital for the ongoing life of the Bible among the people of God.—D.J.H.

796. R. E. MURPHY, "Zur 'Aktualisierung' der Bibel," *BibLiturg* 71 (3, '98) 264-268.

The German version of an article published in 1996 in *Biblical Theology Bulletin* [§ 41-49].—D.J.H.

797. F. MUSSNER, "Die Bedeutung des Studienjahrs in Jerusalem für das Studium des Neuen Testaments," *TrierTheolZeit* 107 (4, '98) 312-316.

The value of studying in Jerusalem for the study of the NT is illustrated with reference to the Gospels (the Jewishness of Jesus), Acts (topography and local traditions), and Romans 9–11 (the relationship between the church and Israel).—D.J.H.

798. G.-M. OURY, "La Bible et la vie spirituelle," *EspVie* 108 (18, '98) 385-395.

The article first considers the place of the Bible in the spiritual life: the Bible as the mirror of the believer, the two levels of salvation history, revelation as the first condition of the spiritual life, diligence in *lectio* or *auditio divina,* the imitation of Christ, the efficacy of God's word, and prayer with Scripture. Then it reflects on the Bible in the history of spirituality: the first Christian centuries, the monastic *lectio divina,* the age of distinctions, the Bible "on the Index," and the return to the sources.—D.J.H.

799. E. PARMENTIER, "Le texte en jeu," *ÉtudThéolRel* 73 (4, '98) 503-521.

Since the 1960s there has been a change of paradigms in the way in which we understand and read texts. The article first explains the various features in this paradigm shift in approaching texts, and then explores the implications for reading and using biblical texts in the context of practical theology. It concludes by calling for complementarity and interaction between the historical-critical method and the structuralist and other new ways of reading.—D.J.H.

800. G. A. PHILLIPS AND D. N. FEWELL, "Ethics, Bible, Reading As If," *Semeia* 77 ('97) 1-21.

Thoughtful readers of the Bible realize that the critical reading of the Bible as "interested reading" never stands outside the orbit of ethical concern. We are also summoned to consider what is/was at stake in the very writing of the Bible itself. Ethics of reading the Bible is about more than method, rhetoric, and law; it is about living and dying and justice. [The same fascicle contains responses by D. Patte (pp. 271-284) and J.-A. A. Brant (pp. 285-290) to the main articles in it: see §§ 43-785, 787, 809, 812, 941, 942, 1044, 1057.]—D.J.H.

801. T. PIPPIN, "Liberatory Pedagogies in the Religious Studies Classroom," *Teaching Theology & Religion* [Oxford—Malden, MA] 1 (3, '98) 177-182.

With reference to a course on Paul's life and letters, the article discusses some classroom methods and how P. Freire's theory of liberatory pedagogy can be interpreted and adapted in a North American context.—D.J.H.

802. J. B. POOL, "Christ, Conscience, Canon, Community: Web of Authority in the Baptist Vision," *PerspRelStud* 24 (4, '97) 417-445.

After noting that the concept of authority in *The Baptist Faith and Message* (1963) is more organic and flexible than is initially apparent or often affirmed by fundamentalist Baptists, the article describes seven junctures in the Baptist web of authority: formative, transformative, conformative, informative, performative, multiformative, and interformative.—D.J.H.

803. M. PÖTTNER, "Sprachwissenschaft und neutestamentliche Exegese," *TheolLitZeit* 123 (10, '98) 929-942.

Under the heading "language and reality" this article first considers four books: T. Gloning, *Bedeutung, Gebrauch und sprachliche Handlung* (1996); H. de Berg and M. Prangel (eds.), *Differenzen* (1995); C. Lafont, *Sprache und Welterschliessung* (1994); and H.-P. Grosshans, *Theologischer Realismus* (1996). Then under the title *Kulturwissenschaft* it treats F. G. Rosa, *The "Essence of Christianity"* (1995); J. Sloek, *Devotional Language* (1996); and J. Assmann, *Das kulturelle Gedächtnis* (1997). Finally it examines three exegetical contributions: W. Schenk, *Kommentiertes Lexikon zum vierten Evangelium* (1993); P. L. Danove, *The End of Mark's Story* (1993); and H.-M. Wünsch, *Der paulinische Brief 2Kor 1-9 als kommunikative Handlung* (1996).—D.J.H.

804. J. PUNT, "The Bible, its Status and African Christian Theologies: Foundational Document or Stumbling Block?" *Religion & Theology* [Leiden] 5 (3, '98) 265-310.

There is a real and particular need in African Christianity and theology to eschew the notion of the Bible as a heteronomous and external authoritarian agent, which is to disallow the Bible to be appropriated in ways that belie its own formation and history. It is also important to look beyond the Bible for sources of inspiration in Christianity. Notwithstanding its checkered history in Africa, the Bible has had a particularly important influence in African society, and the mere discarding of the Bible in theologies in Africa will be detrimental in various ways in the long run. The Bible will continue to be both a foundational document and a stumbling block in Africa.—D.J.H.

805. J. Punt, "New Testament interpretation, interpretive interests, and ideology: Methodological deficits amidst South African methodolomania?" *Scriptura* 65 ('98) 123-152.

Of the many issues involved in the preoccupation with methods among South African biblical scholars, the following areas of concern need special attention: the ethics and accountability of reading, the relevance of NT studies, ideological matters related to the power exerted on and control of interpretation, and the neglect of the African context in NT studies.—D.J.H.

806. K. Queen-Sutherland, "Mining Baptist History and Traditions for Biblical Studies," *PerspRelStud* 25 (1, '98) 27-42.

After some autobiographical comments, the article discusses the Bible and Baptists, the centrality of the text and the individual, reading and experience on the inside, reading and experience from the outside, and the text as challenge.—D.J.H.

807. A. R. Sampathkumar, "Une lecture indienne des Évangiles," *Spiritus* [Paris] 39 (152, '98) 321-330.

After sketching the history of the Indian reading of the Bible, the article considers readings in relation to India's past, readings starting from India's social problems, and an integrated Indian-Christian reading. Then it gives examples of an Upanishadic reading, reading according to the Dhvani method, reading starting from India's social problems, and an integrated Christian reading.—D.J.H.

808. J. H. Skilton, "The Voice of God's Word," *WestTheolJourn* 60 (2, '98) 185-192.

While students of the NT today must give some attention to the writings of scholars who have missed or rejected the central message of the Bible, they must pay attention to what the NT itself has to say and listen to the voice of God's word (as J. G. Machen did so well). [The same issue contains a photograph of and a memorial note about the late Professor Skilton (1906-98).]—D.J.H.

809. A. Smith, "'I Saw the Book Talk': A Cultural Studies Approach to the Ethics of an African American Biblical Hermeneutics," *Semeia* 77 ('97) 115-138.

The article suggests that one form of postmodernism, cultural studies, can offer a helpful ethical analysis of the critical practices of an African American biblical hermeneutics. After offering a general definition of postmodernism, it provides a brief history of cultural studies. Then it discusses the ethical challenges that cultural studies raises for proponents of an African American biblical hermeneutics (a feminist-informed ideological critique of a liberationist text—the case of Lk-Acts; cultural studies and reading practices; cultural studies, pedagogy, and a critical professional agenda).—C.R.M.

810. J. Z. SMITH, "Teaching the Bible in the Context of General Education," *Teaching Theology & Religion* [Oxford—Malden, MA] 1 (2, '98) 73-78.

The article matches three different conceptions of education (general education, generalist education, generalizing education) with appropriate strategies for teaching the Bible. In thinking about the Bible in general education, the prime object is not the Bible but rather a corporate agreement as to an educational project to which the Bible may be brought as an appropriate example. The ways in which the Bible may be taught will vary, appropriately, according to the ways in which the educational enterprise is understood.—D.J.H.

811. M. STIBBE, "This is That: Some Thoughts Concerning Charismatic Hermeneutics," *Anvil* 15 (3, '98) 181-193.

With reference to Luke's account of Peter's sermon in Acts 2:14-36, the article shows how charismatic hermeneutics [see § 43-789] pays careful attention to the original meaning and to the contemporary, prophetic significance. The charismatic way of reading Scripture is experiential, analogical, communal, christological, eschatological, emotional, and practical.—D.J.H.

812. K. STONE, "Biblical Interpretation as a Technology of the Self: Gay Men and the Ethics of Reading," *Semeia* 77 ('97) 139-155.

Gay male readings of the Bible need to articulate a notion of the reading subject that accounts for the fluid, shifting nature of identity conceptualized by postmodern thinkers. M. Foucault's late work on ethics and the technologies of the self may be helpful for thinking about the formation of gay male subjects of biblical interpretation in this fashion. Biblical interpretation is a technology of the self inasmuch as it is one route by which new experiences of self and new ethical subjects are constituted.—D.J.H.

813. N. H. TAYLOR, "Cognitive Dissonance and Early Christianity. A Theory and Its Application Reconsidered," *Religion & Theology* [Leiden] 5 (2, '98) 138-153.

While some situations within the world of early Christianity can be explained adequately in terms of normative ambivalence, there are four areas in which cognitive dissonance theory can be applied fruitfully: eschatology and the disconfirmation of expectations; conversion and the early Christian urge to mission; the conflict, particularly apparent in Paul, between the claims of Jewish heritage and Christian gospel; and the assertion and maintenance of authority in the early Christian communities.—D.J.H.

814. A. DOS S. VAZ, "Repensar a Teologia de Inspiração da Bíblia," *Didaskalia* 28 (2, '98) 59-91.

After reflecting on factors that have made possible a change in perspective in Catholic theology regarding biblical inspiration, the article discusses key elements in the new approach: the revelation of God in the history of God's people, the Spirit of God in the history of revelation, revelation transmitted in the life of the people, the word of God fixed in writing, the word of God incarnate in Jesus Christ, the word of God crystallized in the apostolic tradition, the action of the Spirit of Christ in the apostolic church, and the incarnate "word" crystallized in writings under the influence of the Spirit of Jesus. Rather than being a transaction between God as the "principal cause" and the sacred writer as the "instrument," inspiration appears to be situated in the broader context of the revelation of God to humankind in the history of God's people and is inseparable from it.—D.J.H.

815r. J. W. VOELZ, *What Does This Mean? Principles of Biblical Interpretation in the Post-Modern World* [*NTA* 40, p. 137].

W. C. WEINRICH ET AL., "*What Does This Mean?:* A Symposium," *ConcTheolQuart* 62 (3, '98) 165-186.—After an introduction by Weinrich (pp. 165-167), W. A. Maier ("A Hermeneutics Text for the Advanced Student," pp. 167-175) commends Voelz for his scholarly and well researched study of biblical hermeneutics, and notes some cases of unclarity and points of disagreement. G. J. Lockwood ("A Valuable Service in Addressing Hermeneutical Issues of the 1990s," pp. 175-182) commends Voelz for dealing with the issues placed before the church by modern linguistic analysis, and offers reflections on Scripture's objectivity, intentionality, clarity, and life-giving power and *autopistia.* D. O. Wenthe ("A Strikingly Theological Hermeneutics," pp. 183-186) describes Voelz's work as a theological hermeneutics that remains grounded in the data and details of the biblical text, and invites further conversation about the appeal to "double entendre" as a way to expound prophecies with "two foci" and about the compatibility of postmodern hermeneutics with confessional biblical interpretation.—D.J.H.

816. W. VOGELS, "L'autorité de la Bible ou L'autorité que le lecteur donne à la Bible," *ÉglThéol* 29 (2, '98) 179-197.

The Bible has no authority in itself. Readers must decide the nature and extent of its authority for them. Those who call themselves Christians ought to respect the communitarian authority of the Bible as canon. Those who decide to read the biblical text ought to respect the literary authority of the text as literary production. Those who as believers wish to enter into the biblical text to be challenged by it ought to respect the spiritual authority of the Bible as inspiring text.—D.J.H.

817. S. WALKER, "Grounding Biblical Metaphor in Reality: The philosophical basis of realist metaphorical language," *Churchman* 112 (3, '98) 214-224.

To view the Bible as metaphorical does not damage the veracity and authority of the Scriptures, but rather deepens and enriches our understanding of it as "the double-edged sword dividing joint from marrow" (Heb 4:12). After asking whether biblical metaphor is rhetoric or truth, the article considers the construction of biblical metaphor (meaning embedded in language), metaphor as semantic innovation and epistemological discovery, postcritical realism as the epistemological basis for metaphysical realism, and metaphor as an ongoing linguistic event.—D.J.H.

818. R. H. WEAVER, "Access to Scripture. Experiencing the Text," *Interpretation* 52 (4, '98) 367-379.

John Cassian's *Conference* 14 ("On Spiritual Knowledge") treats the interpretation of Scripture in terms of practical knowledge, theoretical knowledge, and experience as access. Especially challenging for us today are Cassian's expansive view of the allowable range of meanings and his confidence that the meaning might be learned through experience.—D.J.H.

819. P. T. WEILER, "The Apples of Historical Criticism and the Oranges of Dispensationalism," *AsiaJournTheol* 12 (2, '98) 422-432.

With reference to the book of Daniel and with the help of G. Steiner's "critic and reader" continuum, the article explores how historical critics and Dispensationalists arrive at mutually exclusive readings. Members of the historical-critical guild interpret the Bible as critics, not as readers. Their arguments persuade where the aims and motivations of their guild are shared, and their constraints are of a methodological nature. Dispensationalism is a reading guild that shapes and gives direction to popular theological readings, and its constraints are of a theological nature.—D.J.H.

820. R. L. WILKEN, "*In Dominico Eloquio:* Learning the Lord's Style of Language," *Communio/IntCathRev* 24 (4, '97) 846-866. [See § 43-781.]

Only as our generation becomes reacquainted with patristic exegesis will it be possible to discern the profound Christian sensibility that nourishes and informs the tradition of spiritual interpretation. The body of the article illustrates this point with reference to Cyril of Alexandria's commentary on the book of Isaiah. It concludes that if exegesis is to be spiritual and theological, it must begin where the Church Fathers and medieval exegetes began—with the prodigious newness of the fact of Christ.—D.J.H.

821. D. H. WILLIAMS, "The Search for *Sola Scriptura* in the Early Church," *Interpretation* 52 (4, '98) 354-366.

Scripture can never stand completely independent of the ancient consensus of the church's teaching without serious hermeneutical difficulties. To assert that it is self-interpreting may be true for the most immediate aspects of the gospel. Yet only a brief review of the history of biblical interpretation (with particular attention to the case of Maximinus and Augustine) demonstrates that the piling up of biblical data offers no guarantee of a faithful interpretation of Scripture, much less a Christian doctrine of God.—D.J.H.

822. P. J. WILLSON AND B. R. GAVENTA, "Preaching as the Re-reading of Scripture," *Interpretation* 52 (4, '98) 392-404.

Just as the Scriptures are reread in worship as a liturgical enactment, this essay proposes that preaching itself is a rereading of Scripture, a rereading as forthright and immediate as the reading of Scripture in worship. After exploring what happens in rereading, it treats the sermon as a rereading of Scripture, and the methodological implications of rereading. Then it offers a rereading of a particularly difficult text (2 Thess 2:1-17) to illuminate the process.—C.R.M.

823. V. L. WIMBUSH, "Interrupting the Spin: What Might Happen If African Americans Were to Become the Starting Point for the Academic Study of the Bible," *UnSem QuartRev* 52 (1-2, '98) 61-76.

Placing African American experience at the center of academic biblical studies might mean more consistent and intense and critical focus (1) on the modern world and the present, (2) on social-cultural formation and sacred texts, and (3) on the Bible as manifesto for marginal existence. What really matters is an openness to beginning the study of the Bible in a different time, which means from a different site of interpretation and enunciation, with the necessarily correlative different presuppositions, orientations, and agenda.—D.J.H.

824. J. ZEHNER, "Schriftauslegung und Lehramt. Zusammenfassung der neueren ökumenischen Diskussion. Perspektiven aus evangelischer Sicht," *TheolLitZeit* 123 (10, '98) 943-954.

After calling attention to the current crisis of the Scripture principle, the article considers how in recent ecumenical discussion some common grounds (the sufficiency, clarity, and authority of Scripture) have been rediscovered, and how open questions and their answers have been treated. Then it reflects from an Evangelical perspective on the implications of the fourfold sense of Scripture for systematic-theological teaching.—D.J.H.

Textual Criticism

825. P.-M. Bogaert, "Bulletin de la Bible Latine. VII. Troisième série," *RevBén* 108 (3-4, '98) 359-386.

This third installment of Tome VII in the ongoing survey of research on the Latin Bible [see §§ 40-63; 41-1462] provides bibliographic information and (in most cases) summaries for eighty-three books and articles. [To be continued]—D.J.H.

826. J. K. Elliott, "Biblical Manuscripts in Manchester," *ExpTimes* 110 (2, '98) 50-51.

Two biblical manuscripts in the John Rylands Library in Deansgate, Manchester, are particularly well known: P^{52} (P. Ryl. 457) contains part of John 18 and is the oldest example of a NT text (ca. A.D. 125); and the Rylands Deuteronomy (P. Ryl. 458; Rahlfs 957) is earlier than any other manuscript of the Greek Bible (2nd century B.C.) and is unambiguously Jewish in origin. The library's Greek biblical holdings are representative of different categories and ages of NT and Septuagint manuscripts. It also contains an impressive collection of Judaica as well as biblical materials in various languages (Latin, Coptic, Syriac, etc.).—D.J.H.

827. L. W. Hurtado, "The Origin of the *Nomina Sacra:* A Proposal," *JournBibLit* 117 (4, '98) 655-673.

The essay reviews the issues involved in the origin of the *nomina sacra* and suggests that they may have begun with scribal expressions of reverence for the name of Jesus. The horizontal stroke placed over the letters ιη may have been intended to serve its customary role of signaling to readers to calculate the numerical value of the letters (i.e. 18, producing an association between Jesus and "life" [in Hebrew *ḥ* = 8 and *y* = 10]). The most important context for the origin of the *nomina sacra* is the evident devotion to Jesus that characterized early Christian groups. We probably have to think in terms of a 1st-century origin among Christian Jews able to appreciate the isopsephy proposed, and this seems to suggest a time prior to A.D. 70.—C.R.M.

828. F. G. Lang, "Schreiben nach Mass. Zur Stichometrie in der antiken Literatur," *NovTest* 41 (1, '99) 40-57.

The article first discusses the stich as a unit of measure in ancient book production with reference to definition, function, and antiquity. Then it explains three kinds of stichometric tradition: the total number of lines given in a subscription, the total number of lines in biographical texts, and numbers in the margins of manuscripts. Finally it considers how stichometry may have helped authors with regard to the size of papyrus rolls and the number of lines, demonstration of accomplishment on the basis of lines, stichometry in rhetorical instruction, references to the number of lines in the works of other writers, and disposition and proportion. There is ample evidence that stichometry was used in the production of various ancient prose compositions, including the books of the NT.—D.J.H.

829. R. L. Omanson, "PUNCTUATIONINTHENEWTESTAMENT," *BibRev* 14 (6, '98) 40-43.

The earliest NT manuscripts were written without any breaks between words, sentences, and paragraphs, and without any punctuation at all. The article illustrates how decisions about accent marks, quotation marks, paragraph breaks, sentence breaks, breaks between clauses, and question marks can create real differences in meaning.—D.J.H.

830. G. QUISPEL, "Marcion and the Text of the New Testament," *VigChrist* 52 (4, '98) 349-360.

If, as both J. J. Clabeaux and U. Schmid have independently found, Marcionite revisions of the NT text were very minor, then Marcion's text would be a valuable witness to the text of the NT as known in Rome prior to A.D. 144. This treatment of Marcion's text of Paul and of Rome and the "Western" text concludes that (1) Marcion's non-doctrinal interventions in the text he took over from the ancient Roman Christian community were minor; (2) Tatian may have taken this pre-Marcionite, pre-Western text from Rome to the East; and (3) this pre-Marcionite, pre-Western text of Rome and, consequently, the "Western Text," which also originated in Rome, seem to have been influenced by a Judaic-Christian Gospel tradition transmitted by a limited number of logia contained in *Gospel of Thomas* and also by Gospel quotations in the ps.-Clementine writings.—C.R.M.

831. W. WISCHMEYER, "Zur den neuen Frühdatierungen von Carsten Peter Thiede," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 1 (2, '97) 280-290.

After providing information about Thiede's academic background, the article surveys the various ancient texts that he has analyzed (Qumran, Masada, Oxyrhynchus, texts of unknown origin), and notes his tendencies toward "early dating" vis-à-vis the *communis opinio* and toward shortening time-spans as much as possible. It concludes that his work is vitiated by a simplistic picture of early church history, a dilettantish approach, and a naive conception of the sources.—D.J.H.

Textual Criticism, §§ 43-951, 1156.

Biblical Linguistics and Philology

832. L. RYDBECK, "The Language of the New Testament," *TynBull* 49 (2, '98) 361-368.

The essay considers the critical evaluation of the language of the NT in the context of the history of the Greek language and research into Koine. At least five linguistic styles, which rest on one common basis (the usual written Koine with forbears in the Hellenistic period) with respect to phonology, morphology, syntax (except imitations of Septuagint translation syntax), word formation, and word meanings, can be distinguished in the NT: (1) Paul, (2) John and the letters of John, (3) the Synoptic Gospels and Acts, (4) Revelation, and (5) the catholic epistles, Hebrews, and the Pastorals.—C.R.M.

Biblical Linguistics and Philology, § 43-871.

Biblical Translation

833. P. L. BLACKBURN, "Adjusting the Canon: A Literary Theoretic Look at the Practice of Selective Translation," *JournTransTextling* 11 ('98) 85-92.

By translating only certain sections or abridged selections of the larger canon, Bible translators and translation organizations are in the habit of modifying and adjusting the scriptural canon so that it reflects and fits their interpretative strategies, creating translated anthologies that accommodate their preferences. The practice has the grave potential of weakening the canon; at best it will serve to change the status of texts from canonical to apocryphal.—D.J.H.

834. J. HØGENHAVEN, "Bibel og bibellaeser. I anledning af en nyere afhandling om skriftsynet i dansk bibeltradition" [Bible and Bible Reader. An Introduction to a New Treatment of Scriptural Interpretation in the Danish Bible Tradition], *DanskTeolTids* 61 (3, '98) 234-247.

In light of B. Ejrnaes's *Skriftsynet igennem den danske bibels historie* (1995), the article shows how in Danish Bible translations and editions since the Reformation the biblical text has been interpreted through introductions, summaries, marginal notes, and internal references. In older editions a traditional theological view was presented to the reader, whereas the impact of historical criticism is apparent from recent translations such as the Danish Bible of 1992.—D.J.H.

835. A. L. S. LERØ, "Språk og kjønn i Bibelen (Sexmarked language in the Bible)," *Tids TeolKirk* 69 (2, '98) 83-96.

During the 1960s and 1970s there was much controversy about using nouns and pronouns that normally refer to men to apply to members of both sexes. However, in the Norwegian translation of the Bible prepared in that period the sex-indefinite use of the noun for "brother" does not seem to have decreased and the compounds with "man" and the sex-indefinite use of the noun "man" actually increased.—D.J.H.

836. V. S. POYTHRESS, "Gender in Bible Translation: Exploring a Connection with Male Representatives," *WestTheolJourn* 60 (2, '98) 225-253.

Some biblical passages (e.g. Acts 1:21; 20:30; Mt 7:24) use a male human being or a word with a male semantic component in order to articulate a general principle. In eliminating generic "he," gender-inclusive translations endeavor to retain the general principle expressed in a verse. But they lose part of the meaning by not expressing the fact that the original text uses a male sample or representative who embodies or illustrates the principle in operation. People possess the ability to understand generic "he." Resistance to it stems from ideology.—D.J.H.

837. F. QUÉRÉ, "Traduire la Bible," *FoiVie* 97 (5, '98) 45-55.

After surveying the history of biblical translations, the article reflects on the problems of translation with reference to specific texts in eight modern French versions: uncertainties, errors, prejudgments, and what is untranslatable.—D.J.H.

838. E. W. SAMPSON, "'More Than Any Man Has Ever Done.' Julia Smith's Search for the Meaning of God's Word," *BibRev* 14 (2, '98) 40-45, 54-55.

Smith was the first and only woman to translate the OT and NT into English or any other language. The translation (published in 1876) from the Greek reads more smoothly than that from the Hebrew. If it were not for small-town politics, seven cows, and the suffragist movement, her translations might never have been made public.—D.J.H.

839. A. B. SPENCER, "Exclusive Language—Is It Accurate?" *RevExp* 95 (3, '98) 383-395.

In translating biblical terms such as ἄνθρωπος we must take into account the perspectives of both the original text and of contemporary listeners. There are NT cases of such words where the original text has an inclusive form, an exclusive form, an exclusive metaphorical form, or an exclusive pronominal form. Christians today should learn the biblical languages, take into account the variables of meaning and form when interpreting and communicating God's word, and use the helpful aids that are available for rendering English today in a clear and more inclusive way.—D.J.H.

840. M. STRAUSS, "Linguistic and Hermeneutical Fallacies in the Guidelines Established at the 'Conference on Gender-Related Language in Scripture,'" *JournEvangTheolSoc* 41 (2, '98) 239-262.

The guidelines adopted at the 1997 Conference on Gender-Related Language in Scripture are linguistically and hermeneutically incomplete and misleading. The article offers critical comments regarding the guidelines on the generic use of "man"; replacing masculine singular pronouns; "brothers" or "brothers and sisters"; "sons" and "children"; "fathers," "parents," and "ancestors"; "son of Man"; affirmations of inclusive language; and God-language. It concludes that the guidelines suffer from a misrepresentation of lexical semantics, from confusion of form and meaning, and from a failure to encourage case-by-case exegesis. [In the same issue (pp. 263-286) W. Grudem responds to particular criticisms and concludes that Strauss has failed to be persuasive.]—D.J.H.

841. J. STRICHER AND P. GRUSON, "Quelle Bible choisir?" *EspVie* 108 (20, '98) 452-453.

Stricher (p. 452) discusses various French translations of the Bible, and Gruson (pp. 452-453) describes *Bible pastorale* (1997).—D.J.H.

842. R. E. S. TANNER, "The reception of the New Testament in Swahili: Some criticisms and comments on its use among the Sukuma of Tanzania," *Missionalia* [Menlo Park, S. Africa] 26 (2, '98) 245-259.

Although the Swahili translation of the NT is a work of literary merit, it is written in a style that does not accord with Swahili as the *lingua franca* of Tanzania. It is unlikely to be read by many who do not aspire to be or who are not religious professionals. As an approved translation, it has become part of Christian ritual for which the use of literacy is not considered a fundamental necessity.—D.J.H.

Computer-Assisted Research

843. R. BAGNALL, "Papyrus and Preservation," *ClassWorld* 91 (6, '98) 543-552.

The article reports on the Advanced Papyrological Information System project (APIS), which is intended to provide a seamlessly integrated electronic system to support research and teaching in papyrology but also is motivated by the belief that it will mark a decisive step forward in opening the rich material found in the papyri to those working in many areas of ancient studies. With APIS we face the advent of a worldwide virtual papyrus collection that will be a true transformation of scholarly work.—C.R.M.

844. L. CARSON, "CD-ROM Technology and *L'Année Philologique,*" *ClassWorld* 91 (6, '98) 553-564.

The article reports on the computerization of *L'Année Philologique* (Paris), an annual that indexes materials published on every aspect of Greco-Roman antiquity. After describing the operation of the database, it identifies four areas in which searching on the CD-ROM far surpasses searching in the printed version of *L'Année Philologique* (speed, capability of subject searching, stimulation of the imagination, ability to chart trends in scholarship). For the field of classics, CD-ROM technology provides increased access to resources for more isolated departments and tends to democratize the field. The question of cost remains a pressing issue of developing technology.—C.R.M.

845. S. CARSON, "Some Remarks on Education and Computer Technology," *ClassWorld* 91 (6, '98) 513-520.

After noting the present state of computer-aided instruction in the field of classics, the article focuses on types of learning and suggests that computer technology is too often wasted in education, too often used as a shortcut or a mere learning aid, when its capacities offer much more than developers seem capable of eliciting from it. What is needed now, and what will be needed in the future, is a group of educators who have the vision to explore new technologies and do some learning of their own.—C.R.M.

846. G. CRANE, "New Technologies for Reading: The Lexicon and the Digital Library," *ClassWorld* 91 (6, '98) 471-501.

This article focuses on the electronic version of the Liddell-Scott-Jones *Greek-English Lexicon* (9th ed., 1940) that has been available on the World Wide Web since the fall of 1995 (http://www.perseus.tufts.edu/). After reviewing the background of the Perseus Project and Greek lexica, it offers observations about how electronic tools change the way in which we work with Greek texts: LSJ and the limits of the single-volume book, electronic documents and the limitations of the codex, searching for words rather than strings, morphologically sophisticated searches for words and phrases, calculating the frequency of words rather than strings, searching definitions and headwords in the lexicon, combining links to perform more complex tasks, from unidirectional to bidirectional links, and from the inflected form to the lexicon. It concludes that if the new technology allows even a few people to read Greek who might otherwise have turned to some less demanding task, then its benefit will have been immense. [The same fascicle, a special issue on "Computing in the Classics" [see §§ 43-843–845, 847, 849] contains an introduction (pp. 467-469) by A. Smith and J. Thorburn and a response (pp. 565-568.) by J. J. O'Donnell.]—C.R.M.

847. S. HOCKEY, "An Agenda for Electronic Text Technology in the Humanities," *Class World* 91 (6, '98) 521-542.

After noting the challenges posed by complex humanities texts for computer science, the article presents a history of electronic text projects—from concordance-based projects in the 1950s to the work of the Text Encoding Initiative (TEI) and Model Editions Partnership (MEP). The development of an electronic text system that fully exploits the potential of the electronic medium entails much research to examine the needs of different groups and to identify those requirements that are common to several groups and can thus be satisfied by the same computer code.—C.R.M.

848. T. KUHLMEI AND T. KRANNICH, "Arbeitshilfen zur spätantiken und byzantinischen Kunst im Internet," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 1 (2, '97) 302-304.

The article provides an annotated list of Internet resources (three discussion lists and thirteen Web sites) for the area of Christian archaeology and the history of Byzantine art. Several of the sites offer somewhat broader coverage (e.g. worlds of late antiquity, late antiquity in the Mediterranean).—C.R.M.

849. B. S. SPAETH, "The Pompeii Project and Issues in Multimedia Development and Implementation," *ClassWorld* 91 (6, '98) 503-512.

The Pompeii computer project is both a pedagogical and research tool that collects the evidence from the excavations of Pompeii, now scattered in museums throughout the world, and combines this information with comparanda from other archaeological sites in order to reconstruct the life of the ancient Romans. Text provided in the program includes historical and topical summaries, descriptions of buildings and objects, translations of ancient literary sources, and definitions of terms. Over 2,000 digitized images are supplied, including photographs, maps, plans, reconstructions, and diagrams of areas, buildings, and objects. After outlining the history of the project and describing its operation, the article discusses its use in the classroom, issues in multimedia development, and the impact of multimedia technology on university teaching.—C.R.M.

850. E. TOV, "The *Accordance* Search Program for the MT, LXX, and the CATSS Database," *BullIntOrgSeptCogStud* 30 ('97) 36-44.

After providing background information about the *Accordance* computer program utilizing the MT, LXX, and CATSS (Computer Assisted Tools for Septuagint Studies) database, the article explains the principles of search in the lemmatized Hebrew and Greek texts (word and grammatical searches) and for the unlemmatized MT/LXX tool (special searches and notations, special display).—D.J.H.

851. M. WALLRAFF, "Patristische Arbeitshilfen im Internet," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 1 (1, '97) 129-130.

This guide to resources for early Christian studies on the Internet provides a list of eighteen addresses (URLs) with brief annotations (e.g. Ante-Nicene, Nicene, and Post-Nicene Fathers; Guide to Early Church Documents; Internet Classics Archive). A continuously updated list with hypertext links to the sites is available online (www.uni-bonn.de/~ute404).—C.R.M.

Computer-Assisted Research, § 43-1306.

Scholars

852. ANON., "In memoriam Hermann Josef Frede," *Vetus Latina* [Beuron] 42 ('98) 4-13.

The article describes the life (1922-98) and scholarly contributions of Professor Frede, with particular attention to his research on the *Vetus Latina* and related topics. [A photograph of him is included on p. 3 of the report.]—D.J.H.

853. G. BRITZ, "Was nun? Ein Nichtchrist auf einem theologischem Lehrstuhl? Zum Fall Lüdemann," *ZeichenZeit* 1 (8, '98) 28-29.

The article reflects on the case of G. Lüdemann, and in particular, whether a professor of NT who takes leave of Christianity should retain his chair on the Evangelical theological faculty at the University of Göttingen.—D.J.H.

854. A. R. BROWN, "Raymond E. Brown, S.S., 1928-1998," *DocLife* 48 (8, '98) 491-494.

While Brown taught well in the languages, tools, and methods of biblical scholarship, he also taught by example a way of integrating rigorous intellectual inquiry and faith without compromising either. His goal was to make the biblical witness accessible and intelligible to those for whom it was of vital and ultimate concern.—D.J.H.

855. T. A. CHRISOPE, "J. Gresham Machen and the Modern Intellectual Crisis," *Presbyterion* 24 (2, '98) 92-109.

By 1915 Machen had discerned the roots of the intellectual crisis of the 20th century in an outlook known as historicism as grounded in philosophical naturalism. By 1925 he had discerned the fruits of this crisis in the relativism that resulted from a consistent historicism and the corresponding loss of truth. By 1935 he had experienced the institutional expression of this crisis in an institutional policy based on power, loyalty, and expediency rather than on truth.—C.R.M.

856. J. EBER, "Zum Gedenken an Fritz Rienecker (27.5.1897–15.8.65)," *TheolBeitr* 29 (4, '98) 209-226.

The article describes Rienecker's life (1897-1965) and academic achievements in the context of historical events in 20th-century Germany. Rienecker's work stands in the tension between scientifically engaged exegesis and pietistic community building. He is best known for his *Praktischer Handkommentar* on Luke's Gospel (1930) and on Ephesians (1934), *Sprachlicher Schlüssel zum griechischen Neuen Testament* (1938), and contributions to the Wuppertaler Studienbibel. A bibliography of books and articles by and about Rienecker appears on pp. 224-226.—D.J.H.

857. W. HARRELSON, "Sixty Years of Bible Study, An Autobiographical Account," *Persp RelStud* 25 (1, '98) 13-19.

Noting that being a Baptist and being a lover of the Bible have been almost synonymous for him, the author reflects on his educational formation, academic and church positions, scholarly pursuits, and other interests.—D.J.H.

858. N. R. HEISEY, "The Influence of African Scholars on Biblical Studies," *JournTheol SAfric* 101 ('98) 35-48.

Taking as its primary point of reference the *Journal of Biblical Literature,* the article suggests that (1) research on Africa in antiquity and on ancient African languages has historically been important for biblical studies, but only recent work, much of it by African American scholars, has insisted that such research consider the "Africanness" of the data; (2) the involvement of African and African American scholars in the discourse of North American biblical scholarship is still in its infancy; and (3) the most significant intersection of biblical studies with African studies is in the realm of the newer methods of biblical criticism.—D.J.H.

859. L. T. JOHNSON, "Raymond Brown, R.I.P.," *Commonweal* 125 (15, '98) 7.

With Brown's death, centrist Christian biblical scholarship has lost one of its most visible, articulate, and credible practitioners. He showed that it was possible to unite the highest standards of scholarship and the highest devotion to Christian faith.—D.J.H.

860. J. E. JONES, "Morris Ashcraft—Student of the New Testament," *PerspRelStud* 25 (2, '98) 163-169.

As a student of the NT, Ashcraft has shown both courage and integrity. His publications can be grouped under three headings: from faith to hope, a scholar among scholars, and a counselor's understanding of the NT. [The same issue contains a photograph of Ashcraft, a bibliography of his books and articles (pp. 209-210), a personal appreciation of him by S. E. Ballentine (pp. 133-136), and articles by G. T. Halbrooks on his place in Baptist theological education between 1950 and 1990 (pp. 137-149), T. H. Graves on his influence on the future of Baptist theological education (pp. 185-192), and T. F. Hewitt on Ashcraft and the ethics of character and community (pp. 193-207).]—D.J.H.

861. Z. J. KAPERA, "Decoration of the Champollion of Scrolls Józef Tadeusz Milik," *QumChron* 8 (1-2, '98) 1-6.

The article describes a ceremony held at the Polish embassy in Paris on July 13, 1998 at which Milik received one of the most distinguished decorations of the Republic of Poland. The honoree is the most brilliant Polish Semitologist of the 20th century. [The same fascicle (pp. 7-8) contains A. Lemaire's appreciation of Milik's scholarly achievements.]—D.J.H.

862. Z. J. KAPERA, "SBL in Cracow," *Folia Orientalia* [Krakow] 34 ('98) 9-16.

The article describes the 16th international meeting of the Society of Biblical Literature—its organization, program, and related events—held in Krakow in July 1998. [Also included in the volume are J. Chmiel's opening address (pp. 5-6), six papers (all in English) presented by Polish participants (pp. 23-64), and sixteen photographs (plates I–VIII).]—D.J.H.

863. B. O. LONG, "The Planting and Reaping of William Foxwell Albright," *Biblicon* [Sheffield, UK] 1 ('97) 7-34.

The article investigates Albright's many assumptions about the "way things really are" and the ways in which his students, describing themselves as "sons of Albright," staked out political and ideological dominance of the landscape of American biblical scholarship. Particular attention is given to Albright's influence on the Biblical Colloquium and the Anchor Bible.—D.J.H.

864. I. MAKARUSHKA, "Elizabeth Cady Stanton and *The Woman's Bible:* Dissent and Marginalization," *Biblicon* [Sheffield, UK] 1 ('97) 43-60.

At the centenary of *The Woman's Bible* (1895, 1898) the article identifies the values and concerns that informed the project, considers it within the context of the 19th-century feminist agenda, and reflects on the marginalization that Cady Stanton suffered for dissenting from the received male-written and male-interpreted Scriptures that purported to be the word of God. To say that Cady Stanton was a secularist, anticlerical, radical feminist is to honor her carefully and deliberately honed self-determined identity.—D.J.H.

865. F. NEIRYNCK, "L'exégèse catholique en deuil: R.E. Brown – J. Dupont," *EphTheol Lov* 74 (4, '98) 506-516.

To mark the deaths of two great Catholic exegetes in 1998, the article discusses some of their major scholarly achievements, with particular attention to their associations with the Catholic University of Leuven and to the author's positions on various exegetical issues.—D.J.H.

866. B. A. PEARSON, "Helmut Koester: Exemplary Scholar and Teacher," *Dialog* 38 (1, '99) 40-45.

Prepared to mark Koester's retirement in 1998 from the faculty of Harvard Divinity School after forty years of teaching there, the article reflects on his academic achievements in the following areas: noncanonical Gospel traditions, reconstructing Mark, Q, orthodoxy and heresy, archaeology, introducing the NT, and new methods. It concludes with remarks on Koester as a teacher.—D.J.H.

867. C. PRETORIUS AND S. J. BOTHA, "J S Semler (1725-1791) se beskouing van geskiedenis, kerkgeskiedenis en heilsgeskiedenis — 'n Verkenning (J S Semler's [1725-1791] view of history, church history and salvation history — An exploration)," *HervTeol Stud* 54 (1-2, '98) 351-381.

Semler introduced a new view of Scripture through his view of history. Working from a view of history based on the distinction between content and form, Semler tried to reconcile faith and revelation with ideas from the Renaissance, Enlightenment, and English Deism. He was influenced not only by G. Leibnitz and S. J. Baumgarten but also by his association with Pietism and Orthodoxy. As a result of his premises, Semler surrendered church history and salvation history to the Enlightenment view of history, and interpreted them in terms of progress in the perfection of morality.—D.J.H.

868. É. PUECH, "In memoriam: l'Abbé Maurice Baillet (1923-1998)," *RevQum* 18 (71, '98) 339-341.

The article describes Baillet's life, with particular attention to his intellectual formation and his scholarly contributions to Qumran and Samaritan studies. [A photograph of him appears at the front of the fascicle.]—D.J.H.

869. A. RAPOPORT-ALBERT, "Michael Weitzman, Reader in Hebrew and Jewish Studies, University College London, 25 July 1946—21 March 1998," *JournJewStud* 49 (2, '98) 215-217.

With Weitzman's sudden death, the academic field of Jewish studies in Great Britain has lost one of its most accomplished Hebraists. His concern to establish the earliest text of the Syriac Bible resulted in several original contributions to text-critical methodology. He was gentle, self-effacing, and extraordinarily kind.—D.J.H.

870. P. TRIBLE, "Scholar for the church. Raymond E. Brown, 1928-98," *ChristCent* 115 (26, '98) 892-893.

Brown's death robbed him of a life full of writing, research, teaching, travel, and play. It robbed the Christian community of a giant and a genius who did justice, loved mercy, and walked humbly with his God.—C.R.M.

871. D. B. WALLACE, "Granville Sharp: A Model of Evangelical Scholarship and Social Activism," *JournEvangTheolSoc* 41 (4, '98) 591-613.

The article presents a short life of Sharp (1735-1813), a topical breakdown of his nearly seventy volumes, and a discussion of his *Remarks on the Uses of the Definite Article in the Greek Text of the New Testament* (1798). In the construction article-noun-καί-noun Sharp delineated four requirements that had to be met if the two nouns were necessarily to be seen as having the same referent: Both nouns must be (1) personal, (2) common epithets (not proper names), (3) in the same case, and (4) singular in number. The bulk of Sharp's *Remarks* treated eight christologically significant texts (Acts 20:28; Eph 5:5; 2 Thess 1:12; 1 Tim 5:21; 2 Tim 4:1; Tit 2:13; 2 Pet 1:1; Jude 4). The article notes that in his day Sharp, who was a layman, was far better known as the prime mover in the abolition of slavery in England.—C.R.M.

872. M. Wojciechowski, "Bible and Biblical Studies in Poland," *Folia Orientalia* [Krakow] 34 ('98) 17-22.

After providing historical background and commenting on the recent past, the article describes the teaching of theology and biblical studies in Poland, published work, and the general features of Polish biblical scholarship. Biblical theology prevails over exegesis and history; there is considerable interest in the Jewish background of the NT and in the Qumran scrolls.—D.J.H.

Bulletins

873. D. Senior, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 36 (6, '98) 393-400.

Descriptions and evaluations of twenty-six recently published books, all in English, on the NT and related matters.—D.J.H.

874. D. Senior, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 37 (1, '99) 58-63.

Descriptions and evaluations of twenty-one recently published books, all in English, on the NT and related matters.—D.J.H.

875. J. Verheyden, "Scriptura Sacra Novi Testamenti," *EphTheolLov* 74 (2-3, '98) 267*-345*.

Bibliographic information for 1,688 books and articles [see § 42-1582] appears under these general headings: introduction (nos. 5555-5837), NT theology (5838-5977), NT books (5978-7138), and early Christian writings (7139-7242). [The same fascicle contains as part of J. Lust's bibliography of OT studies sections on Scripture in general (pp. 158*-169*) and on intertestamental, Qumran, and rabbinic writings (pp. 243*-267*).]—D.J.H.

876. J. Wehnert, "Festschriften und Sammelbände zum Neuen Testament," *TheolRund* 63 (4, '98) 361-402.

The article discusses the contents of seven *Festschriften* and ten volumes of collected essays published between 1986 and 1997.—D.J.H.

GOSPELS—ACTS

Gospels (General)

877r. R. E. Brown, *Reading the Gospels with the Church* [*NTA* 41, p. 143].

F. W. Marks, "The reliability of the Bible," *HomPastRev* 99 (3, '98) 25-30.—Brown's approach to Scripture is forced, artificial, and lacking in scholarly objectivity. His work is marked by selective use of documentation, fails to formulate common sense solutions to cases of alleged inconsistency or contradiction, shows lack of balance, builds on unwarranted assumptions, and is wide open to misinterpretation and hence to scandal.—D.J.H.

878. G. H. DUGGAN, "The dates of the Gospels," *HomPastRev* 97 (8, '97) 45-50.

The alleged scholarly consensus that the Gospels originated between A.D. 65 and 90 has been rendered suspect by scholars such as J. A. T. Robinson, J. Carmignac, J. Wenham, and C. P. Thiede who have argued convincingly for a much earlier dating.—D.J.H.

879. A. MULLOOR, "Pneumatic Dimension of the New Community according to the Gospels," *Jeevadhara* 28 (164, '98) 140-149.

The article reflects on Gospel texts that speak of the relationship between the Holy Spirit and the new community under the following headings: a community born through the Spirit, a community in which the Spirit of God reigns, the role of the Spirit in the mission of the community, a community that is guided by the law written in the hearts, the community's witness to Jesus through the Spirit, and a community guided by the Spirit into all the truth.—D.J.H.

880. J. M. PÉREZ-SOBA, "Comprender las curaciones de Jesús: reflexiones desde el análisis fenomenológico de las religiones tradicionales," *Revista Española de Teología* [Madrid] 58 (1, '98) 35-66.

An understanding of traditional religions can contribute to a better appreciation of Jesus' healing miracles narrated in the Gospels. After explaining the phenomenological-comparative method, the article discusses the concept of "non-differentiated societies," the perception of sickness and healing in such societies, and the possible contributions to Christian theological reflection.—D.J.H.

881. P. ROLLAND, "La datation des évangiles," *RevRéf* 49 (4, '98) 77-90.

The late dating (post-A.D. 70) of Mt and Lk has not been demonstrated in an irrefutable manner. It is preferable to admit that Mt and Lk were written before Mk. Greek Mt was the principal heir of Hebrew Mt, which was the first Gospel composed in Jerusalem. Mk harmonized the Petrine (Mt) and Pauline (Lk) Gospel traditions for Roman Christians. All three Synoptic Gospels were written in the period between A.D. 62-67. A late date for Jn appears to be solidly founded, but it has not been demonstrated that this was not written by the apostle John.—C.R.M.

882. P. THIMMES, "Memory and Re-Vision: Mary Magdalene Research since 1975," *Curr ResBibStud* 6 ('98) 193-226.

Most scholarship on Mary Magdalene continues to fall into three areas or portraits: the biblical, the gnostic/apocryphal, and the early ecclesiastical. Within these three portraits this survey of the primary issues, metamorphoses, and conflicts in the texts, in the culture, and in the early church seeks answers to the following questions: Who is she (how is she portrayed)? What is her role/how is she used? and Who is portraying her and why is she portrayed this way (to what end)? The review of the literature demonstrates that in multiform texts, ancient communities chose to give voice to the memory, both dangerous and liberating, of Mary Magdalene.—C.R.M.

Gospels General, §§ 43-807, 1471.

883r. C. Allen, *The Human Christ. The Search for the Historical Jesus* [*NTA* 42, p. 577].

M. Borg, "Partisan polemics," *ChristCent* 115 (26, '98) 910-911.—Allen has provided the most comprehensive one-volume history of the quest for the historical Jesus that is available in English. But the book is marred by the author's obvious disapproval of the subject matter. This is a very partisan book. Allen sometimes caricatures positions, and she is the master of the dismissive (and often unfair) put-down.—D.J.H.

884r. Ibid.

J. G. Stackhouse, "The Jesus I'd Prefer to Know," *ChristToday* 42 (14, '98) 68-69.—Allen's rather lightly argued verdict is A. Schweitzer's redux: so-called critical examinations of the Gospels in search of Jesus over more than three centuries have been typically uncritical of the author's own governing biases and have resulted in the projection of one's own ideas onto the figure of Jesus of Nazareth. A survey of more conservative scholarship would have served as an important test of Allen's hypothesis.—C.R.M.

885. R. A. Arendse, "The historical Jesus, eschatology and hope for the earth?" *Scriptura* 66 ('98) 245-268.

The article first attempts to clarify positions in recent research on the question of the historical Jesus and the question of eschatology (a narrow definition, a broader definition, the "non-eschatological Jesus"). Then it inquires whether there is support for an eschatological hope for the earth within the specific mission and message of the historical figure of Jesus of Nazareth. It concludes that we may have to admit that we may never really know on the basis of historical research alone whether Jesus had any vision, program, or theology that embraced an explicit "hope for the earth."—C.R.M.

886. S. Bénétreau, "Jésus ou Paul? Qui est le fondateur du christianisme?" *RevRéf* 49 (4, '98) 59-75.

In response to the thesis that Paul is the founder of Christianity, the article first shows why and how Paul, and not Jesus, has been held to deserve this designation. Next it examines the data found in the texts (the Gospels and the letters of Paul) and reviews the differences and similarities between Jesus and Paul. Finally it reflects on the results of the survey under the heading "continuity and novelty," and suggests that the relationship of Paul to Jesus is best described as "novelty in continuity."—C.R.M.

887. J. M. Castillo, "Jesús, el pueblo y la teología (I)," *RevistLatAmTeol* 15 (44, '98) 111-138.

After a survey of the most important NT terms for the "people" (ὄχλος, ἔθνος, λαός), this first installment [see § 43-1238] considers the "people" in the society in which Jesus lived, the kinds of people who accepted Jesus' message, following Jesus as the response of the people, and mutual solidarity between the people and Jesus.—D.J.H.

888. T. S. Caulley, "'What's Right with the Jesus Seminar?'" *RestorQuart* 40 (4, '98) 238-252.

Even with its tendentious approaches and sometimes outrageous conclusions regarding Gospel studies, the Jesus Seminar has at least had the positive effect of forcing fresh debate over problems related to NT studies and the correlative academic disciplines. The article treats the following positive aspects emerging from the discussion of the Jesus Seminar: christological focus, renewed discussion of the nature of history, rejection of "docetic theology," attention to the relation between history and tradition, renewed emphasis on moderate approaches to disputed questions, and the popular venue of the discussion.—C.R.M.

889. E. Cothenet, "Nouvelles recherches sur Jésus," *EspVie* 108 (20, '98) 433-438.

The article first describes briefly J.-F. Baudoz and M. Fedou (eds.), *20 ans de publications françaises sur Jésus* (1998); and *Que sait-on de Jésus?* (*Le Monde de la Bible* 109 ['98]). Then it discusses (on pp. 434-438) various contributions in D. Marguerat, E. Norelli, and J.-M. Poffet (eds.), *Jésus de Nazareth* (1998).—D.J.H.

890. W. L. Craig, "Rediscovering the Historical Jesus: Presuppositions and Pretentions of the Jesus Seminar," *Faith & Mission* [Wake Forest, NC] 15 (2, '98) 3-15.

The Jesus Seminar has certain presuppositions that determine how it looks at the evidence: naturalism, primacy of the apocryphal Gospels (e.g. *Gospel of Thomas, Gospel of Peter*), and politically correct religion. It portrays itself to the media as the representative voice of NT scholarship today but actually represents the views of a radical minority of the left-wing fringe of biblical scholarship.—C.R.M.

891. W. L. Craig, "Rediscovering the Historical Jesus: The Evidence for Jesus," *Faith & Mission* [Wake Forest, NC] 15 (2, '98) 16-26.

While extrabiblical sources confirm what we read in the Gospels, the real question is, How historically reliable are the NT documents? The article first treats the issue of the burden of proof and gives five reasons for accepting the historical reliability of what the Gospels say about Jesus unless they are proven to be wrong. Then it discusses the historical credibility of four specific aspects of Jesus' life (radical self-concept as the divine Son of God, miracles, trial and crucifixion, resurrection).—C.R.M.

892r. J. D. Crossan, *The Birth of Christianity* [*NTA* 42, p. 579].

R. Denova, "Jesus as social visionary," *ChristCent* 116 (1, '99) 22-26.—Crossan's Jesus is not a world-negating cynic, an apocalyptic warrior, or a nationalistic rebel. Rather, his Jesus is an ethical teacher, seeking to implement God's justice on earth. The book's strength is its construction of a Christian model of social healing that holds us responsible for the continuing existence of injustice. Its weakness lies in the author's construction of a Jesus to fit our needs, a Jesus whom he then discovers in the evidence. This is perfectly acceptable as a theological "quest" but not as a historical one. And Crossan's explanation of Judaism can only result in the inevitable conclusion that Jesus' teachings and Christianity are what God had intended for Jews and Judaism all along.—D.J.H.

893. G. Dawes, "A degree of objectivity: Christian faith & the limits of history," *Stimulus* [Masterton, New Zealand] 6 (3, '98) 32-37.

While contemporary historiography offers us a publicly defensible and extremely valuable way of understanding the past, there are limits to what a historian may claim. In particular, the historian (even one who is a believer) is unable to deal with some of the central assertions of Christian faith (e.g. the resurrection). Therefore the Jesus of the historian will inevitably be different from the figure in whom Christians put their faith. The modern discipline of history is simply unable to do justice to the figure of Jesus.—D.J.H.

894. C. FOCANT, "Les passions de Jésus," *LumVit* 53 (3, '98) 245-251.

Jesus' disagreements with his adversaries underline his commitments, and his anger shows how passionately he could be involved. Not centered on himself, Jesus turns toward the Father and the "little ones" with whom he identifies completely. Jesus' primary passions are his intense love for the Father to whom he owes inspiration for his words and actions, and his compassion toward humankind. These passions lead him to the ultimate witness of the victory of love over hate manifested in his prayer, "Father, forgive them."—D.J.H.

895. S. FREYNE, "In Search of the Real Jesus," *Furrow* 49 (10, '98) 527-538.

Modern secular society may no longer regard Jesus as "good news" but he certainly seems to be news-worthy. After setting the quest for the historical Jesus in its historical and cultural context, the article looks at some of the more important trends in contemporary portrayals of Jesus and indicates how each can be seen to reflect developments in the wider fields of both Jewish and early Christian studies: a Jewish Jesus, a Cynic Jesus, and the social-revolutionary Jesus. It concludes with methodological, hermeneutical, and theological reflections.—C.R.M.

896. S. GUERRA, "La oscura cercanía del Dios de Jesús," *RevistEspir* 57 (228, '98) 351-397.

The article first considers the closeness of the God of Jesus, and then reflects on the obscurity of the God of Jesus with particular attention to the biblical theme of the "hidden God."—D.J.H.

897. S. GUIJARRO OPORTO, "Reino y familia en conflicto: una aportación al estudio del Jesús histórico," *EstBib* 56 (4, '98) 507-541.

The object of this study is to verify which of the sayings and apothegms on breaking with the family may be attributed to Jesus, and to situate them in the context of 1st-century Mediterranean culture in order to understand adequately the significance and the resonance that they would have had for Jesus' disciples and his contemporaries. Thus it treats the sayings of Jesus in question (Mk 13:12; Q [Lk] 9:61-62; 9:57-58; 9:59-60; 14:26; Mk 1:16-18, 19-20; 10:28-30; Q 12:51-53), the father-son relationship in the 1st-century Mediterranean family, and the significance of Jesus' sayings on breaking with the family.—C.R.M.

898. D. INGOLFSLAND, "The Historical Jesus according to John Meier and N. T. Wright," *BiblSac* 155 (620, '98) 460-473.

The article presents a brief overview, comparison, and critique of the historical methodology and views of Jesus presented in the recent books by Meier and Wright. It concludes that the hypercritical model has reached the limit of its usefulness in Meier's work, while Wright provides a view of what can reasonably be known about Jesus from a strictly historical perspective.—C.R.M.

899. G. JACKSON, "Jesus as First-Century Feminist: Christian Anti-Judaism?" *Feminist Theology* [Sheffield, UK] 19 ('98) 85-98.

The biblical evidence does not support a profile of Jesus as 1st-century feminist, and the result of that kind of conclusion can indeed be wielded as Christian anti-Judaism. In particular, to presume that the story of the hemorrhaging woman in Mk 5:25-34 parr. is dependent on Leviticus 15 may be limiting the possibilities, and may set the story in a context that not only is misleading but also puts the historical Jesus and/or the Gospel writers in a set of false conditions.—D.J.H.

900. L. T. JOHNSON, "Learning Jesus," *ChristCent* 115 (33, '98) 1142-1146.

If Jesus is alive among us, what we learn about Jesus must include what we can continue to learn from him. Learning Jesus involves trust, respect, attentiveness, silence and meditation, time, patience and suffering, and creative fidelity.—D.J.H.

901. M. N. KELLER, "Jesus the Teacher," *CurrTheolMiss* 25 (6, '98) 450-460.

The article examines words used to specify "teacher" in the ancient world (διδάσκαλος, ῥαββί, ἐπιστάτης) and shows how Jesus both corresponds to and differs from the perceptions this title implies, suggests some teaching methods of Jesus, and proposes a way modern teachers can learn from him.—C.R.M.

902. D. KOSCH, "Jesusliteratur 1993-1997. Eine Umschau," *BibKirch* 53 (4, '98) 213-219.

After noting a few sensationalistic publications, the article discusses some notable Jesus books (J. Becker, G. Theissen and A. Merz, translations of works published in English, etc.), presentations for a general audience, the quest for "the real Jesus," the move from historical-critical to contextual Jesus research, and the many approaches to Jesus.—D.J.H.

903. G. LANGENHORST, "Jesus Christus im Spiegel seiner Autobiographie. Schriftsteller schreiben das Evangelium aus der Perspektive Jesu neu," *StimmZeit* 216 (12, '98) 842-852.

After introductory observations on the recent flowering of the Jesus novel, the article comments on the following titles: J.-C. Barreau, *Die Memoiren von Jesus* (1978); J. Saramago, *Das Evangelium nach Jesus Christus* (1991); and N. Mailer, *The Gospel According to the Son* (1997). It concludes that the work by Saramago is the best of the group, and that these novels prove that Jesus Christ is an exceedingly challenging figure for modern authors independent of their confessional, religious, and life convictions.—C.R.M.

904. J. LIEBENBERG, "Images of Jesus. A Report on a Seminar," *Religion & Theology* [Leiden] 5 (1, '98) 101-106.

The article reports on the papers delivered at a seminar (organized around the theme "Images of Jesus" and held at the University of South Africa in September 1997) that reflected on the diversity of Jesus images among NT scholars as well as the diverse responses to the person of Jesus in other disciplines. Participants included A. B. du Toit, A. G. van Aarde, and C. Osiek. The papers appear in a volume entitled *Images of Jesus,* edited by C. W. Du Toit (Pretoria: University of South Africa, 1997).—C.R.M.

905. G. MANGATT, "Jesus' Prayer," *Biblebhashyam* 24 (1, '98) 27-36.

The article considers Jesus' prayers during his passion (at Gethsemane and Calvary) and reflects on the deepest source of his prayer, namely, his unique filial relationship with God as implied in his invocation "Abba, Father."—D.J.H.

906. H. MOXNES, "The Historical Jesus: From Master Narrative to Cultural Context," *BibTheolBull* 28 (4, '98) 135-149.

After discussing the ongoing debate about how to write history, the article considers the master narratives used in historical Jesus studies by J. P. Meier (separate co-existence of science and faith), E. P. Sanders (Jesus in continuity with Judaism), R. A. Horsley (empowerment of the masses), J. D. Crossan (lost in context), and B. J. Malina (Mediterranean context and a pluralistic master narrative). What is at stake in the debate on the historical Jesus is the issue of "one Christian (his)story," i.e. the thesis that there is continuity in Christian history from Jesus to the church of today.—D.J.H.

907. M. PRYCE, "On modelling relationships. Jesus, men and friendship," *Way* 38 (4, '98) 307-317.

The article explores the model of Jesus' friendships as a pattern that may inspire men in their relationships with one another and with women, children, and the divine. Jesus as friend is a model of mutuality and respect in his dealings with others and in his sense of self.—D.J.H.

908. M. RAE, "*Credo ut intelligam:* Objections to the Jesus Seminar," *Stimulus* [Masterton, New Zealand] 6 (3, '98) 25-31.

In its quest for certainty the Jesus Seminar, no less than fundamentalism, is pursuing an illusory notion of what constitutes human knowledge. The framework within which the Jesus Seminar tells the story of Jesus does not bring into coherent relation all that we have to deal with concerning Jesus. The NT writers who regard Jesus' life, death, and resurrection as God's redemptive participation in human history offer a more compelling account of the evidence before us.—D.J.H.

909. K. S. ROBICHAUX, "The Quest for the Christ of Faith," *Affirmation & Critique* [Anaheim, CA] 3 (4, '98) 27-34.

The Christ of faith is the real essence of the genuine Jesus of history. The object of Christian faith is the Jesus Christ of history in the truest sense of what history actually is, i.e. the Christ preached by the apostles and rendered in the NT.—D.J.H.

910. J. SCHRÖTER, "Markus, Q und der historische Jesus. Methodische und exegetische Erwägungen zu den Anfängen der Rezeption der Verkündigung Jesu," *ZeitNTWiss* 89 (3-4, '98) 173-200.

After noting the diversity of methods and results in recent historical Jesus research and profiling its main concerns, the essay first offers methodological reflections on historiography and the historical Jesus. Next it shows why Mk and Q (over against noncanonical sources) are to be regarded as those outlines from which an inquiry into the activities and preaching of Jesus should originate. Then it sketches the chronological framework shared by Mk and Q (the period from John the Baptist until the return of the Son of Man) as a striking example of the early Christian reception of the proclamation of Jesus. It concludes that it is neither theologically legitimate nor required by the sources to abandon the quest for Jesus to the obscurity of history.—C.R.M.

911r. L. STEINBERG, *The Sexuality of Christ in Renaissance Art and in Modern Oblivion* (2nd ed.; Chicago: University of Chicago Press, 1997).

D. JASPER, "In the Beginning Was the Word?" *BibInt* 6 (3-4, '98) 426-436.—Steinberg argues that the custom in Renaissance art of portraying the genitals of the Christ child or the dead Christ has a serious theological purpose that our word-based culture and tradition have consigned to oblivion. His book has profound implications for the status of the visual image in theological reflection and the nature of the "textuality" of art as it reads and is read by the textuality of the Bible. Such images contribute to contemporary debates concerning gender and the nature of our response to images that may indicate different associations in different cultural circumstances.—D.J.H.

912. P. TREBILCO, "Jesus and the Gospels according to the Jesus Seminar," *Stimulus* [Masterton, New Zealand] 6 (3, '98) 6-22.

After describing the Jesus Seminar's procedures, the article explains various aspects of its methodology: skepticism, a noneschatological Jesus, Q, *Gospel of Thomas,* the criteria of authenticity, the view that Jesus never quotes Scripture, and lack of conflict with Pharisees. Next it raises critical questions about the Jesus Seminar's Jesus: whether he is really Jewish, why he was killed, the resurrection, and the Jesus movement. Then it looks at some more fruitful trends in Jesus research and argues for continuity between the historical Jesus and the early church's faith in him. It concludes that the Jesus Seminar's methodology is flawed and its results are highly questionable. [The same issue contains introductory essays by P. Linehan (pp. 2-3) and J. Flett (pp. 4-5) as well as a further reflection by H. Turner (pp. 23-24) on the Jesus Seminar.]—D.J.H.

913. A. VAN AARDE, "Jesus' father: The quest for the historical Joseph," *HervTeolStud* 54 (1-2, '98) 315-333.

It is clear that with respect to the role that Joseph fulfills in the NT there is an enormous distance between the historical Jesus tradition and the traditions in the Gospels and post-NT documents. The article aims to demonstrate the historical probability that Joseph, the father of Jesus, should be regarded as a legendary figure modeled after the patriarch in the OT. The search for the historical Joseph leads to the conclusion that Jesus grew up fatherless.—C.R.M.

914. G. VAN DEN HEEVER, "Jesus in the World of Religions. A Preliminary Plotting of a Route Map," *Religion & Theology* [Leiden] 5 (3, '98) 311-334.

After considering the crucible from which Christianity originated (the West and the world of the Orient), the article compares Jesus and Buddha (two enlightened holy men), Jesus and Zoroaster (saviors of the end-time), and Jesus and Krishna (incarnations of the Absolute). Encountering early Christianity and its "constructed" savior in its strangeness as an oriental religion must surely open Christians to new and often unexpected ways to "construct" Jesus.—D.J.H.

915. J. M. VIGIL, "Crer como Jesus: A Espiritualidade do Reino. Elementos fundantes de nossa espiritualidade latino-americana," *RevistEclBras* 58 (232, '98) 943-950.

Latin American spirituality can and should reflect the principal features of Jesus' own spirituality of the kingdom: the historical-eschatological structure of the religious, God as God of the kingdom, the mutual relationship between transcendence and immanence, practical realism, mercy, option for the poor, a new way of church life, political holiness, and macro-ecumenism and religious dialogue.—D.J.H.

916. P. YANCEY, "The Bible Jesus Read," *ChristToday* 43 (1, '99) 62-68.

Most assuredly we cannot understand the NT apart from the OT. Understanding our civilization and understanding the Bible may be important reasons for reading the OT, but perhaps the most important reason is that it is the Bible Jesus read. Apart from the OT we will always have an impoverished view of God.—C.R.M.

Jesus, §§ 43-1212–1213, 1259.

Passion and Death

917. ANON., "Voting Records. The Passion Narrative," *Forum* 1 (1, '98) 227-233.

The article lists the voting records from the October 1995 meeting of the Jesus Seminar on items in the following categories: sources for the passion narrative, Jesus' entry into Jerusalem, the arrest of Jesus, Jesus' "trials," details of the crucifixion, Jesus' burial, special Lukan material, special Matthean material, historical episodes, historical traditions, and core historical data. It also includes previous votes on texts related to the passion narrative.—C.R.M.

918. D. BERGÈSE, "De Gethsémané à Golgotha. Le procès de Jésus, approche historique," *RevRéf* 49 (4, '98) 9-26.

After methodological observations, the article considers the problems associated with the chronology of Jesus' passion and death. Then it discusses historical issues related to the arrest and the Jewish trial, the hearings before Herod Antipas and before Pilate, and the custom of amnesty at Passover for one condemned to death.—D.J.H.

919. H. KOESTER, "The Memory of Jesus' Death and the Worship of the Risen Lord," *HarvTheolRev* 91 (4, '98) 335-350.

The time of the end of the Roman republic's civil war and of the rise of Augustus was an age of anxiety and of realized eschatology. Prophecy and fulfillment and the experience of a new beginning initiated a formation of story and cult as the basis for a new order. The close connection of story and ritual was also fundamental in Israel. The eucharistic prayers of the *Didache,* as well as the words of institution (see 1 Cor 10:16-17; 11:23-25; Mk 14:22-25), belong to the earliest period of the formation of Christian communities. The earliest tangible presence of Jesus must have been the story of his suffering and death. It utilized the tradition and language of Israel's Scripture to narrate an eschatological event in the context of a cultic action that was rooted in a ritual practice instituted by Jesus himself. The parallels from Greece, Rome, and Israel demonstrate that one is dealing here with the establishment of a political community ("Pan-Christianity") and the formation of its religious foundation.—C.R.M.

920. L. ROY, "The Passion of Jesus: A Test Case for Providence," *NewBlackfr* 79 (934, '98) 512-523.

After characterizing Jesus' encounter with evil during his passion, the article reconstructs the meaning attached to his life and to his relationship with the Father. Then it shows that from the clash of evil and meaning represented in Jesus' passion God appears as absent-present in the midst of human suffering.—D.J.H.

921. D. D. SCHMIDT, "The Septuagintal Influence in Shaping the Passion Narratives. With Special Attention to Matthew," *Forum* 1 (1, '98) 95-118.

The article first reviews the evidence in the Gospels and Acts that shows that the story of Jesus' death was told from the earliest stages with the conviction that the outcome was foretold in Scripture. Then it reviews how the process of scriptural influence on the NT narratives is understood in current scholarship, considers explanations offered to account for the presence of LXX texts in the passion narrative, and reviews Matthew's special material in the passion narrative. It concludes that none of the Matthean additions can claim any degree of historical reminiscence or likelihood.—C.R.M.

922. A. VICENT CERNUDA, "De la hostilidad galilea a la conjura final contra Jesús," *EstBib* 56 (4, '98) 465-490.

The article considers the real reason for which Jesus was sentenced to death (whether it was his protest against the Temple as the Synoptics suggest, or the raising of Lazarus as John indicates), the language used to describe the hostility against Jesus and the plot to kill Jesus, and the unexpected presence of the Pharisees at the session of the Sanhedrin at which Jesus was condemned to death. The Pharisees of Galilee sought to neutralize Jesus, not to kill him. John's idea that the "Jews" meant to kill Jesus is foreshadowed hyperbole.—D.J.H.

923. J. S. VOS, "De plaatsvervangende zoendood van Jezus in de synoptische evangeliën. Een bijdrage aan het debat over de verzoening" [The substitutionary redeeming death of Jesus in the Synoptic Gospels. A contribution to the debate over the atonement], *GerefTheolTijd* 98 (4, '98) 147-157.

With reference to recent books by C. J. den Heyer (*Verzoening. Bijbelse notities bij een omstreden thema,* 1997) and H. Baarlink (*Het evangelie van de verzoening,* 1998), the article examines the notion of the substitutionary redeeming death of Jesus in the Synoptic Gospels. It first treats Mk in some detail with particular attention to 10:45 and 14:24, the rending of the veil of the Temple, the position of humankind, and narrative and kerygma. Then it briefly turns to pertinent passages in Mt and Lk, respectively.—C.R.M.

Passion and Death, §§ 43-1007, 1010.

The Resurrection

924. I. U. DALFERTH, "Volles Grab, leerer Glaube? Zum Streit um die Auferweckung des Gekreuzigten," *ZeitTheolKirch* 95 (3, '98) 379-409.

Instead of causally explaining the empty tomb, the interpretive function of the resurrection kerygma lies in the attempt to bridge the gap between the fact that Jesus died on the cross and the appearances of the risen Christ by referring to God's activity. The empty tomb is not essential to the core of Christian faith. In strict logic, empty tomb and resurrection do not necessarily entail one another. Jesus could have risen and the corpse could be in the tomb, or Jesus could not have risen and the tomb could be empty. That the tomb was not empty could affect faith only under the condition that the appearances of Jesus were rendered impossible—which is not so. Therefore arguments about the empty tomb are theologically pointless.—D.J.H.

925. P. DE MEY, "Historical Criticism and the Resurrection of Jesus: A New Tendency in Recent Scholarship," *LouvStud* 23 (3, '98) 246-273.

After a critical appraisal of the views of H. S. Reimarus (deistic criteriology) and G. Lüdemann (closed worldview) on the resurrection, the article focuses on the most important contributions to the "Resurrection Summit" (see S. T. Davis, D. Kendall, and G. O'Collins [eds.], *The Resurrection* [1997]) under the following headings: the limits of historical criticism, the hermeneutics of testimony, and contemporary analytic philosophy of religion and the resurrection of Jesus.—C.R.M.

926. J. DOCHHORN, “Auferstehung am dritten Tag? Eine problematische Parallele zu Hos 6,2,” *ZeitAltheb* 11 (2, ’98) 200-204.

The report about the resurrection of Adonis in Lucian’s *De Dea Syria* 6 (μετὰ δὲ τῇ ἑτέρῃ ἡμέρῃ ζώειν . . . μιν μυθολογέουσι) cannot be put forward as a parallel to “resurrection” on the third day in Hos 6:2 or to Jesus’ resurrection, since the way of reckoning time is different.—D.J.H.

927. D. J. EDWARDS, “The Post-Resurrection Appearances,” *MelTheol* 49 (1, ’98) 43-64.

This examination of the difficulties presented by the various accounts of the resurrection appearances (1) correlates the appearances across the Gospels and 1 Cor 15:3-7 to arrive at six separate appearances, (2) orders them according to the number of people involved, and (3) divides them into two groups based on whether Jesus is immediately recognizable or not. Three tables summarize the data that is discussed: Easter and retrojected appearances, correlated Easter appearances, and ordered Easter appearances.—C.R.M.

928. M. FOURNIER, “The Resurrection of Jesus,” *Canadian Catholic Review* [Edmonton] 16 (2, ’98) 6-14.

After describing the traditional understanding of Jesus’ resurrection as a historical event, the article explains and evaluates critically two controversial approaches according to which (1) Christian communities existed apart from resurrection faith, and (2) the resurrection was merely a “vision” of Peter. Then it considers whether the narrative of the empty tomb should be regarded as myth or historical event, and concludes that many influential exegetes today hold that the empty tomb is historically probable.—D.J.H.

929. G. GRESHAKE, “Auferstehung im Tod. Ein ‘parteiischer’ Rückblick auf eine theologische Diskussion,” *TheolPhil* 73 (4, ’98) 538-557.

The article first reviews discussions about resurrection in Catholic theology prior to ca. 1986. Then it describes and evaluates recent contributions to the theological debate, with some attention to the resurrection of Jesus and to NT exegetical issues.—D.J.H.

930r. G. LÜDEMANN, *Die Auferstehung Jesu* [*NTA* 38, p. 463; § 39-773r].

W. PANNENBERG, “The Resurrection of Jesus: History and Theology,” *Dialog* 38 (1, ’99) 20-25.—The English version of a review article published in 1994 in *Zeitschrift für Theologie und Kirche* [§ 39-774r]. It concludes that a historical-critical weighing of the arguments speaks against (and not in favor of) Lüdemann’s portrayal of the resurrection of Jesus—as long as one remains open concerning the question of how to understand reality and also what may be historically possible, and open to a reckoning with God’s existence and with God’s creative activity in the events of this world.—D.J.H.

931. C. MICHAUD, “Immortality and Resurrection,” *Canadian Catholic Review* [Edmonton] 16 (2, ’98) 20-24.

Because he believed in immortality, Paul was disposed to believe that God raised Jesus. Despite their many differences, the NT resurrection texts converge in affirming that the disciples saw Jesus and that God had raised him from the dead.—D.J.H.

932. G. O'Collins, "Resurrection and New Creation," *Dialog* 38 (1, '99) 15-19.

The resurrection of Jesus should evoke the question, "What can we say about the beginning of the new creation?" The article reflects on the credibility of the Easter facts, resurrection as transformation, whether the tomb was really empty, and so forth.—D.J.H.

933. R. Sheard, "Origin of Faith in the Resurrection: Some Catholic Views," *Canadian Catholic Review* [Edmonton] 16 (2, '98) 15-19.

The majority of contemporary Catholic biblical scholars and theologians hold to an objective explanation for the origin of the disciples' faith in Jesus' resurrection; that is, the disciples came to have faith in the risen Lord because of the experiences that took hold of them. Without contending that the NT appearance stories are literal, historical descriptions of events, they insist that something happened to the disciples that was best expressed in resurrection categories.—D.J.H.

934. M. Vahrenhorst, "'Se non è vero, è ben trovato'. Die Frauen und das leere Grab," *ZeitNTWiss* 89 (3-4, '98) 282-288.

Examination of sources for the admissibility/inadmissibility of women's testimony in ancient Judaism shows that the rule that their testimony was worthless had a particular *Sitz im Leben,* namely, the law courts. Thus one cannot speak of the unfitness of the testimony of the women in connection with the report of the empty tomb. Whether the tradition of the empty tomb is a fabrication or not, its truth lies beyond what can be established by means of historical criticism.—C.R.M.

Synoptics

935. J. J. Begley, "The Parables of Jesus and the Ignatian Exercises," *RevRel* 57 (5, '98) 472-483.

The purposes of Jesus' parables and of the Ignatian Exercises are similar: to effect change in the hearer, and to lead to decision or action. The place of the parables in Jesus' own experience and their role in expressing the kingdom's temporality (as advent, as reversal, and as action) are especially significant for those making the Ignatian Exercises.—D.J.H.

936. J. Carreira das Neves, "A 'Catequese' como chave hermenêutica dos Evangelhos Sinópticos," *Didaskalia* 28 (2, '98) 93-136.

The Synoptic Gospels can be classified as early Christian or apostolic catechesis. After discussing catechesis within the Bible, the article reflects on the catechesis of Mark (the cross of Jesus at the center), Luke (Jerusalem at the center), and Matthew (δικαιοσύνη at the center), respectively.—D.J.H.

937. J. Guillet, "Bulletin d'exégèse du Nouveau Testament. Évangiles Synoptiques et Actes des Apôtres," *RechSciRel* 86 (3, '98) 419-446.

This bulletin provides summaries and evaluations of twenty-one recently published books (in French, German, English, and Italian) on the Synoptic Gospels (fourteen) and Acts (seven).—D.J.H.

938. K. Huber, "'Zeichen des Jona' und 'Mehr als Jona'. Die Gestalt des Jona im Neuen Testament und ihr Beitrag zur bibeltheologischen Fragestellung," *ProtoBib* 7 (2, '98) 77-94.

The article first surveys the references to Jonah in the Synoptic Gospels (Mt 12:38-42;

16:1-4; Lk 11:16, 29-32; see Mk 8:11-13), with particular attention to the "sign of Jonah," the fates of Jonah and of the Son of Man, and Jesus as "more than Jonah." Then it discusses the figure of Jonah in the OT and in Jewish tradition, and reflects on the biblical-theological significance of Jonah.—D.J.H.

939. A. J. M. LINMANS, "Correspondence Analysis of the Synoptic Gospels," *Literary and Linguistic Computing* [Oxford] 13 (1, '98) 1-13.

The article considers what correspondence analysis could contribute to the stylometric study of the Synoptic Gospels. After preliminary remarks on the selection and interplay of variables in stylometric correspondence analysis, it critiques the methodology of D. L. Mealand's stylometric study of Luke (especially the marginal role played by "register") and explores the potential of multivariate analysis. The topics treated include discourse type (narrative framework, dialogue, aphorisms, parables) as control variable, discourse type distribution in Luke, discourse type distribution in the Synoptics, an alternate way of tracing Synoptic sources with correspondence analysis, Gospel preferences (idiolects), and multivariate analysis and linguistic analysis. It concludes that in its generalized form, correspondence analysis is a powerful instrument for visualizing the linguistic usages and preferences of both discourse types and authors.—C.R.M.

940r. A. J. MCNICOL WITH D. L. DUNGAN AND D. B. PEABODY (EDS.), *Beyond the Q Impasse—Luke's Use of Matthew* [*NTA* 41, pp. 362-363].

R. A. DERRENBACKER, "The Relationship of the Gospels Reconsidered," *TorontoJourn Theol* 14 (1, '98) 83-88.—This defense of the Two-Gospel hypothesis (i.e. the priority of Mt, its subsequent use by Luke, and Mark's eventual conflation of the two) is necessary and welcome. But there are some flaws and shortcomings: the idea that one can compare Lk to Mt without reference to Mk, some puzzling decisions and conclusions, no sustained attempt to relate Luke's specific methods on the Two-Gospel hypothesis to the compositional techniques of ancient writers, the necessity of using hypothetical sources, and failure to define clearly the "Q impasse."—D.J.H.

941. T. OLDENHAGE, "Parables of Our Time? Post-Holocaust Interpretations of the Parables of Jesus," *Semeia* 77 ('97) 227-241.

The article considers how the events of the Holocaust have affected readings of the parables of Jesus with reference to J. Jeremias's immediate postwar work *The Parables of Jesus* (1947), J. D. Crossan's *Raid on the Articulate* (1976), and *The Postmodern Bible* (1995). It concludes that the Holocaust has affected readings of Jesus' parables in ways that are not necessarily conscious to the authors or immediately visible to readers.—D.J.H.

Synoptics, §§ 43-910, 1040, 1042.

Matthew

942. R. G. BOWMAN AND R. W. SWANSON, "Samson and the Son of God or Dead Heroes and Dead Goats: Ethical Readings of Narrative Violence in Judges and Matthew," *Semeia* 77 ('97) 59-73.

Both the Samson narrative (Judg 13:1–16:31) and Matthew's narrative of Jesus are violent. The Samson story suggests that violence functions to establish authority and to regenerate the nation. Matthew's story suggests that Jesus' linguistic violence throughout the Gospel is proper retribution for the violence with which the story begins. The Samson story understood as an ethical critique of violence offers a challenge to usual notions about the violence of Jesus the Messiah. Ethically interested, intertextual readings of Judges and Matthew may of necessity find that Samson is no Tarzan and that the resurrected Jesus is no hero.—D.J.H.

943. M. H. Edin, "Learning What Righteousness Means: Hosea 6:6 and the Ethic of Mercy in Matthew's Gospel," *WordWorld* 18 (4, '98) 355-363.

Throughout Matthew's Gospel, Jesus practices and teaches a righteousness that exceeds that of the scribes and Pharisees in that it is abounding in steadfast love. Matthew's use of Hos 6:6 ("I desire mercy and not sacrifice") in conflicts between Jesus and the Pharisees (see Mt 9:13 and 12:7) defines the differences between them chiefly in terms of whose observance of the Law is characterized by the *ḥesed* that God desires from Israel and whose is not. Discussions of righteousness and mercy at other points in the Gospel confirm that for Matthew the two are nearly identified with each other.—D.J.H.

944. D. A. Hagner, "Law, Righteousness, and Discipleship in Matthew," *WordWorld* 18 (4, '98) 364-371.

The article addresses the problem of the Law, righteousness, and discipleship in Matthew's Gospel by looking at the Jewishness of Matthew's perspective, the balance between demand and gift, and the nature of discipleship. Matthew is deeply committed to the vital importance of righteousness, but only within the context of the new situation brought about by the grace of God in Christ. All is finally to be seen in relation to the gospel of the kingdom.—D.J.H.

945. D. R. A. Hare, "Current Trends in Matthean Scholarship," *WordWorld* 18 (4, '98) 405-410.

After drawing attention to recent commentaries on Mt, the article reviews publications on Mt under the following headings: grasping Mt whole, new approaches based on literary criticism, social-historical criticism, and disputed issues in Matthean studies (the "Jewishness" of Mt, attitude toward the Law, Christology).—C.R.M.

946. A. J. Hultgren, "Mission and Ministry in Matthew," *WordWorld* 18 (4, '98) 341-347.

There is a beautiful symmetry of mission (see Mt 10:1-42; 28:16-20) and ministry in Matthew's Gospel. Both an outreach to the world and a tending of the common life within the church are prominent emphases. These themes converge especially in the discourse on the sheep and the goats (25:31-46).—D.J.H.

947. A. Kowalczyk, "The Genre of the Gospel of Matthew," *Folia Orientalia* [Krakow] 34 ('98) 45-52.

Matthew did not want to write a biography of Jesus but wanted to give the new people of God a new Torah (or Hexateuch). The Gospel's genre is best understood as typological history. Its lack of interest in chronology and fragmentary presentation of Jesus' life are due to redactional assumptions. For Matthew, similarities with the Pentateuch were more important than correct chronology.—C.R.M.

948. E. KRENTZ, "Identity Formation: Matthew as Resource and Guide," *WordWorld* 18 (4, '98) 411-417.

The article considers Matthew's portrayal of Jesus, his careful writing, approach to Christian life, and contribution to the Jewish question. Anyone preaching from Matthew's Gospel must stress the identity of Jesus in seeking to shape the identity of the preacher's congregation in Matthean terms.—D.J.H.

949. H. KVALBEIN, "Hat Matthäus die Juden aufgegeben? Bemerkungen zu Ulrich Luz' Matthäus-Deutung," *TheolBeitr* 29 (6, '98) 301-314.

Taking issue with Luz's interpretation of Matthew's relationship to Judaism, the article explores three questions: Is Mt 27:25 a self-curse that identifies "the Jews" as the ones guilty of Jesus' death? Does the great commission in Mt 28:19 imply the end of the mission to Israel? and Do the accounts of Jesus' miraculous healings and the use of the title "Son of David" elucidate the conflict with Israel? It concludes that Matthew's Gospel must be understood in the context of prophetic rhetoric, and that it should not be taken to mean that Matthew had abandoned the Jews.—D.J.H.

950. F. MANZI, "La risurrezione di Gesù Cristo secondo Matteo nel contesto giudaico e anticotestamentario," *RivistBib* 46 (3, '98) 277-315.

After considering the "that" and "how" of belief in resurrection in Palestinian Judaism from the 2nd century B.C. to the 1st century A.D., the article discusses the "that" and the "how" of Jesus' belief in resurrection, the appearance narrative in Mt 28:16-20 as post-Easter evidence of post-Easter belief in resurrection, Mt 22:41-46 and 26:63-66 as post-Easter evidence of pre-Easter belief in resurrection, and the evidence of Jewish and OT models concerning life after death.—D.J.H.

951. W. L. PETERSEN, "The *Vorlage* of Shem-Tob's 'Hebrew Matthew,'" *NTStud* 44 (4, '98) 490-512. [See § 41-1565.]

Textual examples and circumstantial evidence (e.g. Isaac Velasquez's Arabic Gospel translation) indicate that the Hebrew version of Matthew's Gospel contained in Shem-Tob's *Even Bohan* is part of the Western harmonized Gospel tradition, is especially and often uniquely related to the traditions that lie behind the Middle Dutch Liège Harmony, and is translated from a medieval Latin *Vorlage*.—D.J.H.

952. M. A. POWELL, "Matthew as Pastor: The Presence of God," *WordWorld* 18 (4, '98) 348-354.

The article illustrates the vision of Matthew as a pastoral theologian by tracing the theme of God's presence under three headings: God as present in Jesus, Jesus as present in the church, and the church as present in the world.—D.J.H.

953. J. P. SCULLION, "Preaching the Gospel of Matthew," *NewTheolRev* 11 (4, '98) 66-69.

Before preaching on Matthew's Gospel, one should read through the whole Gospel and study its historical, social, and narrative contexts. The final step is to choose a commentary as a guide.—D.J.H.

954. E. M. WAINWRIGHT, "Tradition Makers/Tradition Shapers: Women of the Matthean Tradition," *WordWorld* 18 (4, '98) 380-388.

After reflecting on women's possible roles in the making or development of early Christian tradition, the article considers women in the Matthean traditions of birth and genealogy, healing, leadership, and death and resurrection. It concludes by evoking the voices of some of the women tradition makers and tradition shapers of the Matthean community.—C.R.M.

Mt, § 43-940r.

955. [Mt 1–2] M. BORG, "Light in the darkness," *ChristCent* 115 (35, '98) 1218-1221.

The NT birth stories are not historical reports but literary creations—they are not history remembered but metaphorical narratives that use ancient religious imagery to express central truths about Jesus' significance. Light shining in the darkness is a central image in the birth stories. The conflict of two lordships also runs through the birth stories and is central to the biblical tradition as a whole. The story of Jesus' virginal conception is an early Christian narratival confession of faith and affirmation of allegiance to Jesus.—C.R.M.

956. [Mt 1–2] G. MUSSIES, "The Date of Jesus' Birth in Jewish and Samaritan Sources," *JournStudJud* 29 (4, '98) 416-437.

According to Matthew, Jesus was born in 6 B.C., while Luke places Jesus' birth in A.D. 6/7. The article presents evidence from Jewish and Samaritan sources that has been overlooked with respect to this issue. The talmudic tradition connects Jesus with the Hasmonean rather than the Herodian dynasty and makes him a pupil of R. Joshua ben Perachyah, who fled from Alexander Jannaeus to Alexandria. The Matthean motif of the flight to Egypt from a Judean king may have inspired this identification of Jesus' teacher. According to Abraham ibn-Daud of Toledo (12th century), Jesus was born in 99 B.C. The sources that have "late dates," that is during the reign of Herod Antipas (the Jewish informant of Celsus; *Toledoth Jesu* V; Samaritan "Chronicles"?) or Tiberius (*Toledoth Jesu* G, R, V), would be in line with Luke's A.D. 6/7 insofar as they place the birth after Herod I and probably also after Archelaus. That in principle Archelaus had been appointed king in his father's will may explain why Luke (1:5) refers to him by that title and why Matthew (2:22) uses the verb βασιλεύει for his rule.—C.R.M.

957. [Mt 1–2] G. SCHILLE, "Das ursprüngliche Krippenspiel. Weihnachtliche Bibeltexte szenisch beleuchtet," *Die Zeichen der Zeit* [Leipzig] 51 (6, '97) 236-238.

The NT infancy narratives can be regarded as aetiologies for the Christmas celebration and as the original Christmas pageants. And so one must attend to their many hymnic, dramatic, and cultic features. While these narratives incorporate many Jewish and other motifs, what is important is what the first Christians made of them.—D.J.H.

958. [Mt 1–2] W. VOGLER, "'Weihnachten' im Lichte der neueren Forschung," *Die Zeichen der Zeit* [Leipzig] 51 (6, '97) 231-235.

The Christmas story (see Mt 1–2; Lk 1–2) belongs to the latest stratum of the NT tradition, though it is based on very early tradition of Jesus as the Son of God. The NT infancy narratives are better understood as prologues to their Gospels than as starting points for a biography of Jesus.—D.J.H.

959. [Mt 1–2] N. T. WRIGHT, "God's way of acting," *ChristCent* 115 (35, '98) 1215-1217.

The NT birth narratives are frequently used as test cases for controversies about miracles, biblical inerrancy, sexuality, and the incarnation. But if we listen carefully to what Mt 1–2 and Lk 1–2 say, then what matters is the powerful, mysterious presence of the God of Israel, the creator God, bringing Israel's story to a climax by doing a new thing, bringing the story of creation to its height by a new creation from the womb of the old. The lack of a pre-Christian Jewish tradition about the messiah's birth from a virgin and the history of the development of the tradition of Jesus' virginal conception suggest that this is not simply a case of metaphor historicized.—D.J.H.

960. [Mt 1:2-17] S. LÉGASSE, "Les généalogies de Jésus," *BullLittEccl* 99 (4, '98) 443-454.

Matthew and Luke supply genealogies of Jesus in distinct contexts (Mt 1:2-17; Lk 3:21-38) with divergent starting points (Matthew descending from Abraham; Luke ascending to Adam and even God). More important differences are that according to Luke Jesus is Davidic through Nathan instead of Solomon as in Matthew, and that apart from Shealtiel and Zerubbabel, all the names from Nathan to Heli in Luke have hardly any correspondence in Matthew. The article examines the details of each genealogy in context and concludes that it is impossible to harmonize them. By making Jesus descend from the obscure Nathan through a series of unknowns, Luke's genealogy was more credible than one that made links to the kings of Judah, in which one might see only a fabrication based on belief in Jesus as Messiah.—C.R.M.

961. S. LÉGASSE, "Joseph pouvait-il répudier Marie 'en secret'? Note sur Matthieu 1,19," *BullLittEccl* 99 (3, '98) 369-372.

For Joseph as a man faithful to the Law (δίκαιος) it would have been impossible to divorce Mary in complete secrecy. The purpose of Mt 1:19 is to show that Joseph was both rigorous in observing the Law and humane toward his spouse.—D.J.H.

962. J. NEUNER, "Immanuel, God with Us (Is 7:14, Mt 1:23)," *Vidyajyoti* 62 (8, '98) 562-566.

According to Mt 1:23 the prophecy of Isa 7:14 is fulfilled in Mary's child Jesus. He is Immanuel, God with us; he embodies God's saving presence for his people. The content of this title unfolds in Jesus' earthly life, in his mission; his passion and death reveal its full implications; and it is fulfilled in the paschal mystery. [The same issue, which honors Neuner on his 90th birthday, contains a photograph of him, four personal appreciations (by A. De Lastic, A. da Silva, P. Divarkar, and J. Übelmesser), and a list of his publications (274 items).] —D.J.H.

963. [Mt 2:1-12] A. F. AVENI, "The Star of Bethlehem," *Archaeology* [New York] 51 (6, '98) 34-38.

The star of Bethlehem in Mt 2:1-12 has been interpreted as a celestial event, a supernatural phenomenon, or a story made up by Matthew. The most convincing natural explanation is the triple conjunction (three close visual passes in a row) of Saturn and Jupiter in the constellation of Pisces in 7 B.C.—D.J.H.

964. J. NOLLAND, "The Sources for Matthew 2:1-12," *CathBibQuart* 60 (2, '98) 283-300.

The study aims to strengthen the case for considering the present form of Mt 2:1-12 as one resulting from the merging and developing of what were originally two independent accounts. It treats the source forms proposed by W. D. Davies and D. C. Allison and by R. E. Brown, U. Luz's criticism that the Magi narrative requires some form of confrontation with

Israel, the source of the narrative with the Magi, the source of the narrative with Herod, and from sources to Matthean text. It concludes that Matthew emerges as a creative innovator with conservative instincts.—C.R.M.

965. M. J. J. MENKEN, "The Textual Form of the Quotation from Isaiah 8:23-9:1 in Matthew 4:15-16," *RevBib* 105 (4, '98) 526-545.

The quotation from Isa 8:23–9:1 in Mt 4:15-16 comes from a continuous text, not from a collection of testimonies. Matthew abbreviated Isa 8:23 in view of his context, and the quotation led him to make explicit some elements of the context that were only implicit in Mk. The Greek translation of Isa 8:23–9:1 in Mt 4:15-16 was not the work of the Evangelist, but rather was taken from a revision of the Septuagint that was meant to make the Greek agree more closely with the Hebrew, to reinforce the parallelism of Isa 9:1, and to stress some elements of its content (the plight of the people, the beginning of their salvation).—D.J.H.

966. [Mt 5–7] R. DEWES, "Bergpredigt und Politik," *Die Zeichen der Zeit* [Leipzig] 51 (5, '97) 182-187.

After reviewing some objections to the political relevance of the Sermon on the Mount (Mt 5–7), the article considers its emphasis on individual and corporate responsibility, and reflects on the possible social and sociopolitical consequences.—D.J.H.

967. [Mt 5–7] M. DUMAIS, "The Sermon on the Mount: An Unattainable Way of Life?" *ChicStud* 37 (3, '98) 316-326.

(1) All the disciples, that is, all Christians, are called to model their lives on the teaching of the Sermon on the Mount, to strive to be perfect as their Father is perfect. There is no indication that some of the teaching is intended for just a few select Christians. (2) In living and promoting the Sermon on the Mount we perform a social work. We contribute to making our world a better world, or even simply a human world.—D.J.H.

968r. [Mt 5–7] M. DUMAIS, *Le Sermon sur la Montagne* [*NTA* 40, p. 338; § 42-925r].

G. ROCHAIS, "Le sermon sur la montagne," *SciEsp* 50 (2, '98) 241-245.—While one can criticize certain decisions, Dumais's choices are generally very judicious and he does not hesitate to present his own solutions when other views are not convincing. This is a remarkable book that every exegete should consult when studying a passage in the Sermon on the Mount.—D.J.H.

969. [Mt 5–7] M. JOHNER, "L'éthique de Jésus: A propos du Sermon sur la montagne," *RevRéf* 49 (4, '98) 27-43.

The article first considers the theme of Jesus and the Law in Mt 5:17-26, with particular attention to the indissoluble unity between Law and gospel. Then it discusses Jesus' teachings about non-retaliation and love of enemies in Mt 5:38-48, and their implications for Christian life. The Sermon on the Mount ought to be received by all of Jesus' disciples as a glorious promise.—D.J.H.

970. [Mt 5–7] P. WICK, "Volkspredigt contra Gemeinderegel? Matthäus 5–7 im Vergleich zu Matthäus 18," *Kirche und Israel* [Neukirchen-Vluyn] 13 (2, '98) 138-153.

The Sermon on the Mount (Mt 5–7) is directed not only to Jesus' disciples but also to the people in general, and assumes a fundamental unity between the church and the Jewish people. However, the community rule in Mt 18 is intended for internal use within the Christian circle or ἐκκλησία only.—D.J.H.

971. R. H. Smith, "'Blessed Are the Poor in (Holy) Spirit'? (Matthew 5:3)," *WordWorld* 18 (4, '98) 389-396.

Matthew's first beatitude (Mt 5:3) might be paraphrased: "Blessed are you even if you are not a person of powerful charismatic endowment." The background for this understanding may be found in passages such as 7:15-23 and 24:10-12 in which Matthew's community is portrayed as disturbed by spirit-rich Christian leaders who neglect *agape* and righteousness, so that lawlessness increases.—C.R.M.

972. R. W. Byargeon, "Echoes of Wisdom in the Lord's Prayer (Matt 6:9-13)," *Journ EvangTheolSoc* 41 (3, '98) 353-365.

Significant echoes of Prov 30:7-9 can be heard in Mt 6:9-13 with regard to the themes of daily bread ("feed me with the food that I need"), sanctifying the name ("or shall I . . . profane the name of my God?"), and avoiding temptation ("remove far from me falsehood and lying").—D.J.H.

973. [Mt 6:9-13] B. L. Marthaler, "Toward a Catechesis on the Lord's Prayer. Frequently Asked Questions," *Living Light* [Washington, DC] 35 (1, '98) 51-60.

The article asks and answers seventeen questions about the Lord's Prayer (Mt 6:9-13; Lk 11:2-4), with particular attention to its history and place in catechesis, as well as the meaning of its individual petitions.—D.J.H.

974. [Mt 6:13] M. Gielen, "'Und führe uns nicht in Versuchung'. Die 6. Vater-Unser Bitte — eine Anfechtung für das biblische Gottesbild?" *ZeitNTWiss* 89 (3-4, '98) 201-216.

In view of translations of the sixth petition of the Lord's Prayer (Mt 6:13; Lk 11:4) that characterize God's connection to temptation as passive (e.g. "Do not allow us to enter temptation") rather than the traditional active formulation, the article treats philosophical and motif-historical considerations (the word-field "temptation," requests for deliverance from evil, the temptation of Jesus in the Synoptic tradition, the Gethsemane scenes in the Synoptic tradition, 1 Cor 10:13) that lead to an adequate understanding of the text. It concludes that whether God is indirectly or directly responsible for the temptation situation is only a comparatively insignificant gradual distinction in view of the unanimous biblical witness that God generally exposes human beings to temptation and the possibility of failure. Therefore the sixth petition of the Lord's prayer focuses on a characteristic tension in the biblical image of God.—C.R.M.

975. [Mt 7:12] J. Topel, "The Tarnished Golden Rule (Luke 6:31): The Inescapable Radicalness of Christian Ethics," *TheolStud* 59 (3, '98) 475-485.

The Golden Rule (Mt 7:12/Lk 6:31) is not a maxim of retribution or even of reciprocity; rather it is a moral maxim of general altruism, expressed by mutuality between a doer and others. Logical analysis reveals the greater extension and benevolence evoked by the positive formulation of the Golden Rule ("What you want others to do to you, so do to them") in contrast with the negative formulation of the Silver Rule ("What you do not want others to do to you, do not do to others"). When these two points are attended to, it becomes clear that Jesus' formulation of the Golden Rule has no precedents in the thought world of his time. This uniqueness finds its ground in the literary context in which Jesus' rule is located in the Sermon on the Plain (Lk 6:27-36).—D.J.H.

976. M. BOCKMUEHL, "'Let the Dead Bury their Dead' (Matt. 8:22/Luke 9:60): Jesus and the Halakhah," *JournTheolStud* 49 (2, '98) 553-581.

There is no evidence to substantiate on the basis of Mt 8:22/Lk 9:60 ("let the dead bury their dead") the assumption of a major clash between Jesus' saying and a contemporary halakah that supposedly relaxed even the biblical prohibitions for high priests and Nazirites. Despite the ambiguity surrounding terms such as "the Nazorean(s)," it is clear that various early Jewish Christians manifested distinct Nazirite interests, and that Jesus appears to have uttered a Nazirite vow on the eve of his execution (see Mk 14:25 parr.). While this evidence is too weak to support a direct Nazirite setting for Mt 8:22/Lk 9:60, it does provide a plausible Jewish context in which the instruction "let the dead bury their dead" can be understood by way of analogy.—D.J.H.

977. S. AGOURIDIS, "Ἡ Ἀποστολή τῶν Δώδεκα Ἀποστόλων μέσα σέ μιά διωκόμενη Ἐκκλησία (Μτ 10,1-42) (The Mission of the Twelve Apostles within a persecuted Church [Matthew 10,1-42])," *DeltBibMel* 27 (1, '98) 5-36.

A comparative exegetical overview of Mt 10:1-42 reveals it to be a Matthean composition motivated primarily by theological but also historical reasons. The larger context (Mt 5–13) indicates that, according to the Evangelist, the disciples are prepared emissaries who will themselves encounter rejection and suffering, as Jesus did. Mt 10:1-42 echoes the function of itinerant charismatics and a church, the new Israel, persecuted by the synagogue (ca. A.D. 80-90). Jesus' struggles with human opponents and demons are seen as repeated in the experience of the church's persecution bringing about family, social, and cosmic disruption. According to vv. 40-42, for the Evangelist mission is the work not only of special emissaries but also of the entire church.—Th.S.

978. M. J. J. MENKEN, "The Quotation from Isaiah 42:1-4 in Matthew 12:18-21. Its Relation with the Matthean Context," *Bijdragen* 59 (3, '98) 251-266.

Various elements in the narrative of Mt 12:14-16 were regarded as fulfilling Isa 42:1-4 quoted in Mt 12:18-21: Jesus' true identity, including his significance for the Gentiles (Mt 12:18); Jesus' response to the Pharisees and their response to him (12:19); his healing activity (12:20ab); and his death and resurrection as the realization of justice, again in connection with his significance for the Gentiles (12:20c-21). The unusual function and size of the OT quotation in Mt 12:18-21 are due to the circumstance that in the preceding context Jesus' death on the cross comes explicitly into view for the first time in Matthew's Gospel.—D.J.H.

979. [Mt 12:38-42] T. PFRIMMER, "De l'interprétation en théologie pratique," *ÉtudThéol Rel* 73 (4, '98) 543-555.

Taking as its starting point the saying about the "sign" (σημεῖον) of Jonah in Mt 12:38-42/Lk 11:29-32, the article presents a rereading of the OT book of Jonah in the light of Deut 13:2-6, and explores its implications for understanding Jesus as "greater than Jonah."—D.J.H.

980. [Mt 13:31-32] M. L. BAILEY, "The Parable of the Mustard Seed," *BiblSac* 155 (620, '98) 449-459.

This investigation of the parable of the mustard seed (Mt 13:31-32; Mk 4:30-32; Lk 13:18-

19) considers its setting, the need or problem prompting the parable, the narrative structure and details, central truths in relation to the kingdom of God, and the intended appeal for the audience. For Jesus' disciples the parable was given as an encouragement that despite the kingdom's small beginning and the opposition to his message, they were to have part in something that eventually will reach worldwide proportions.—D.J.H.

981. [Mt 13:33] M. L. BAILEY, "The Parable of the Leavening Process," *BiblSac* 156 (621, '99) 61-71.

This investigation of the parable of the leaven (Mt 13:33; Lk 13:20-21) considers its setting, the need or problem prompting the parable, the narrative structure and details, central truths in relation to the kingdom of God, and the intended appeal for the audience. For Jesus' disciples the parable offered assurance that what seemed to be a failed movement will ultimately issue in triumph.—C.R.M.

982. L. A. GUARDIOLA-SÁENZ, "Borderless Women and Borderless Texts: A Cultural Reading of Matthew 15:21-28," *Semeia* 78 ('97) 69-81.

This "socially and culturally conditioned" (Mexican-American) interpretation of Mt 15:21-28 focuses on the Canaanite woman as the Other, the subject with a life that has been silenced and ignored by the dominant structures—a subject who has been victimized by her writer and who has been mistreated and incarcerated in the oppressive boundaries of the text or story by her readers. By asking Jesus to heal her daughter the Canaanite woman is asking for a restitution that will vindicate both her and her oppressor as Other.—D.J.H.

983. J. R. C. COUSLAND, "The Feeding of the Four Thousand *Gentiles* in Matthew? Matthew 15:29-39 as a Test Case," *NovTest* 41 (1, '99) 1-23.

The attempt to analyze the ethnic constitution of the four thousand in Mt 15:29-39 ultimately hinges on two factors: the topography of Jesus' travels, and the interpretation of the multitudes' praise of "the God of Israel" (15:31). After commenting on the Matthean redaction of 15:29-39, the study reviews the cases for a Gentile four thousand and a Jewish four thousand, respectively, with attention in each case to the key factors. It concludes that while the topographical data are ultimately insufficient to establish the locale of the feeding of the four thousand, Matthew's use of "God of Israel" was designed to make unambiguous the fact that the multitudes in this Gospel were Jewish and not Gentile.—C.R.M.

984. [Mt 16:18] K. LUKE, "The Bars of Sheol," *Biblebhashyam* 24 (2, '98) 114-128.

The Diatessaronic reading "the bars of Sheol" in Mt 16:18 reflects Tatian's understanding of Ps 107:16 as a prophecy regarding Christ's descent into the underworld and the shattering of the bars that held Adam and unredeemed humanity captive within them. In order to introduce a reference to this prophecy into Mt 16:18 Tatian changed "gates" to "bars."—D.J.H.

985. E. J. RAMSHAW, "Power and Forgiveness in Matthew 18," *WordWorld* 18 (4, '98) 397-404.

Matthew 18 intentionally raises the issue of power, precisely in association with the hard questions of how to deal with harm done within community. After considering decontextualized interpretations of 18:15-18 and 18:21-22, the article provides an overview of Mt 18 and discusses some commentators' treatments of the chapter. It concludes that Mt 18 keeps the issue of the nature of power front and center by beginning the discussion of intracommunal sin and reconciliation with the question, "Who is the greatest?"—C.R.M.

Mt 18, § 43-970.

Mt 21:1-9, § 43-1001.

986. M. MOULTON, "Jesus' Goal for Temple and Tree: A Thematic Revisit of Matt 21:12-22," *JournEvangTheolSoc* 41 (4, '98) 561-572.

The article seeks to make sense of Mt 21:12-22 as a single unit. It argues that an "eschatological-new-people" theme fails to provide a reasonable thematic unity that also explains why we find the Temple and the fig tree incidents in juxtaposition. In its place it proposes the worship and prayer expected from God's people as an alternative controlling theme and offers observations about Jesus' quest both in the Temple and beside the road for faithfulness to God among his chosen people. It concludes that the original readers/hearers would never have considered the question about how the curse of the fig tree had its effects so rapidly to be an awkward transition into the teaching about prayer in 21:21-22.—C.R.M.

987. [Mt 21:33-46] E. H. HORNE, "The Parable of the Tenants as Indictment," *Journ StudNT* 71 ('98) 111-116.

The original form of the parable of the tenants (Mt 21:33-46; Mk 12:1-12; Lk 20:9-19) was Jesus' indictment of the Temple leadership. Its prophetic irony stems from the likelihood that the wealthy landowners in the Sanhedrin, on hearing the story without the accompanying interpretive comments, would have identified with the wealthy landowner in the parable. The parable reflects the struggle between three claimants (Jesus, the Pharisees, and the Temple leadership) to speak authentically for the Moses tradition.—D.J.H.

988. G. FOSTER, "Making Sense of Matthew 25:31-46," *Scottish Bulletin of Evangelical Theology* [Edinburgh] 16 (2, '98) 128-139.

The "universalist" interpretation of Mt 25:31-46 is so popular today that it is seldom questioned. But attention to the identity of the people gathered for judgment (see 25:32), the identity of the brothers of the Son of Man (25:40, 45), the nature of the list of merciful acts (25:35-36), and the literary form of the passage seriously undermines the universalist approach, and suggests that the text should be read from a "particularist" perspective as a means of encouragement to disciples of Jesus.—D.J.H.

989. [Mt 25:31-46] R. L. THOMAS, "Jesus' View of Eternal Punishment," *MastSemJourn* 9 (2, '98) 147-167.

The description of the judgment of the sheep and the goats in Mt 25:31-46 is most basically a prophetic picture of future judgment. After an expanded paraphrastic presentation of the text, the article treats the time (and the people involved), grounds, and consequences of the pronouncements found in vv. 34 and 41. It concludes that Jesus taught that the lost would suffer eternal punishment.—C.R.M.

990. H. J. GENTHE, "Wer sind die geringsten Brüder? Zur Auslegung von Matthäus 25,40," *Die Zeichen der Zeit* [Leipzig] 51 (5, '97) 189.

The "least brothers" of Jesus in Mt 25:40 are not the poor, homeless, and hungry, but rather those Christians who proclaim the gospel to others, even in the face of opposition, where it is unknown, and without material security (see Mt 10).—D.J.H.

991. [Mt 26–27] D. SENIOR, "The Gospel of Matthew and the Passion of Jesus: Theological and Pastoral Perspectives," *WordWorld* 18 (4, '98) 372-379.

The article explores three dominant motifs that weave their way through the various scenes in Mt 26–27: the identity of Jesus transparent in the midst of suffering, a vision of the church that has room for both heroic virtue and the weak in need of reconciliation, and a theology of history that finds strength and hope in the midst of discontinuity.—D.J.H.

Mt 26–27, § 43-921.

992. [Mt 26:26-28] O. HOFIUS, "'Für euch gegeben zur Vergebung der Sünden.' Vom Sinn des Heiligen Abendmahls," *ZeitTheolKirch* 95 (3, '98) 313-337.

The question of the meaning and appropriate celebration of the Eucharist cannot be answered differently in the church from what appears in the tradition of the Lord's Supper as it is handed down in the NT. According to the NT Last Supper texts (see Mt 26:26-28; Mk 14:22-24; Lk 22:19-20; and 1 Cor 11:23b-25) the theme of the forgiveness of sins is decisive.—D.J.H.

Mt 26:27-28, § 43-1004.

Mt 26:36-46, § 43-1005.

993. L. CALAMBROGIO, "Risurrezione: Fine di un mito o inizio di una 'storia'? Mt 27,62-66 / 28,1-20," *Laós* [Catania] 5 (1, '98) 13-20.

After reviewing scholarly opinions about the Matthean resurrection narrative (Mt 27:62–28:20), the article considers its binary structure (ABA'B') and gives particular attention to the characters and their various reactions regarding the empty tomb and the proclamation of Jesus' resurrection.—D.J.H.

994. B. T. VIVIANO, "The Trinity in the Old Testament: From Daniel 7:13-14 to Matt 28:19," *TheolZeit* 54 (3, '98) 193-209.

Scattered throughout the early strata of the NT is a loose triadic pattern of Father, Son of Man, and angel(s)—a pattern clearly derived from Daniel 7. Matthew tightened the pattern into a clear triadic formula in Mt 28:19, with explicit allusions to Daniel but transforming the angel(s) reference to the Holy Spirit. The Danielic theme of the subjection of the nations was replaced by that of making disciples of all nations. That the angel(s) were transmuted into the Holy Spirit suggests that here at least the Spirit is understood as a personal being (as in 1 Kgs 22:21).—D.J.H.

Mark

995. B. B. COLIJN, "Salvation as Discipleship in the Gospel of Mark," *AshTheolJourn* 30 ('98) 11-22.

In Mark's Gospel understanding who Jesus is and why he came entails acknowledging his claim upon one's life. Mark's characteristic model of salvation is discipleship. The article focuses on the soteriological content of the Gospel by exploring Mark's depiction of Jesus' disciples as the community of salvation. It concludes that Mark's soteriology establishes that salvation is fundamentally relational.—C.R.M.

Mk, § 43-910.

996. [Mk 1:1-3] S. MOYISE, "Is Mark's Opening Quotation the Key to his Use of Scripture?" *IrBibStud* 20 (4, '98) 146-158.

The three OT texts that Mark explicitly quotes to illuminate the meaning of Jesus' death (Ps 118:22-23/Mk 12:10-11; Zech 13:7/Mk 14:27; Ps 22:1/Mk 15:34) all receive some reinterpretation by being forced to interact with traditions that the author would consider as Christian fact. The principal juxtaposition in Mk 1:1-3 does not occur in the composite quotation but occurs between Mark's opening title, "The beginning of the good news of Jesus Christ, the Son of God" and the OT words that follow. The nature of the juxtaposition is not immediately apparent and will unfold as the narrative reaches its climax. Mark's main hermeneutical task is to bring OT texts into a relationship with Christian reality.—C.R.M.

997. W. KAHL, "Ist es erlaubt, am Sabbat leben zu retten oder zu töten? (Marc. 3:4). Lebensbewahrung am Sabbat im Kontext der Schriften vom Toten Meer und der Mischna," *NovTest* 40 (4, '98) 313-335.

The article considers the question raised by Mk 3:4 and related NT texts—whether it is lawful to save life on the Sabbath—with reference to the Dead Sea scrolls (see CD xi 13-17a parr.; 4Q265 2 i 4-8) and the Mishnah (see *m. Šabb.* 2:5; 14:3; 14:4; 18:3; etc.), and argues that all these texts make provision for saving human lives on the Sabbath. The differences stem chiefly from the context in which their Sabbath teachings are presented: belonging to an exclusive community of salvation (the Qumran scrolls), experiencing the eschatological age breaking in through Jesus' ministry (the Gospels), and regulating a way of life for the whole Jewish community that would be pleasing to God (the Mishnah).—D.J.H.

Mk 4:30-32, § 43-980.

998. [Mk 5:21–6:1] M. A. SIBEKO AND B. G. HADDAD, "Reading the Bible 'with' Women in Poor and Marginalized Communities in South Africa," *Semeia* 78 ('97) 83-92.

The article reflects on a reading of Mk 5:21–6:1 by women of Amawoti (an informal settlement in KwaZulu-Natal, South Africa) as they answered three basic questions: What is the text about? Can we say that this text is about women and why? and How does this text apply to women of Amawoti? The faith of the bleeding woman becomes the source of faith for these ordinary South African women in their daily lives of cultural, economic, and ecclesiastical oppression.—D.J.H.

Mk 5:25-34, § 43-899.

999. M. I. ALVES, "Caminho de morte, destino de vida. O projecto do Filho do Homem e dos seus discípulos à luz de Mc 8,27-9,1," *Didaskalia* 28 (2, '98) 199-209.

This "critical synthesis" of J. Ornelas de Carvalho's *Caminho de morte, destino de vida* (1998) first discusses his syntactic, semantic, and pragmatic analyses of Mk 8:27–9:1. Then it raises questions about his approach to Markan geography and his interpretation of Mk 16:8.—D.J.H.

1000. J. CÁRDENAS PALLARES, "Futuro de Jesús. Futuro de sus discípulos (Mc 9:2-8,9-13)," *EfMex* 16 (48, '98) 325-345.

After reflecting on the problem of classifying the transfiguration account, the article considers Mark as a creative interpreter of tradition, the concentric structure of Mk 9:2-8 (with vv. 5-6 as the center), the OT background of various features, the meaning of the Gospel text, the Evangelist's note in 9:9-10, and the discussion about Elijah in 9:11-13.—D.J.H.

1001. [Mk 11:1-10] W. B. TATUM, "Jesus' So-Called Triumphal Entry. On Making an Ass of the Romans," *Forum* 1 (1, '98) 129-143.

After noting various scholarly assessments of the Gospel accounts of Jesus' entry into Jerusalem on an ass (Mk 11:1-10; Mt 21:1-9; Lk 19:28-38; Jn 12:12-19), the article argues that Jesus did enter Jerusalem mounted on an ass. Examination of cultural perspectives on, narrative contexts and literary sources for, and oral development of the entry-on-the-ass story indicates that Jesus' entry on an ass was neither a messianic declaration nor a symbolic act in the tradition of the prophets. The significance of the act for Jesus is suggested by the triangular intersection of Jesus' saying on Caesar (Mk 12:17 parr.), Jewish asses (beast of burden as royal animal), and Roman entrance processions.—C.R.M.

1002. J. CÁRDENAS PALLARES, "Un orden que se acaba (Mc 11, 12-25)," *EfMex* 16 (47, '98) 157-177.

Under the heading "an order that is finished," the article presents literary, historical, and theological analyses of the three pericopes in Mk 11:12-25: whether Jesus' cursing of the fig-tree was an impudent action (11:12-14), Jesus' intervention in the Temple (11:15-19), and Jesus' teaching against a sterile life (11:20-25).—D.J.H.

Mk 11:12-25, § 43-1054.

Mk 12:1-12, § 43-987.

1003. M. DICICCO, "What Can One Give in Exchange for One's Life? A Narrative-Critical Study of the Widow and Her Offering, Mark 12:41-44," *CurrTheolMiss* 25 (6, '98) 441-449.

This analysis of Mk 12:41-44 considers Mark's effective literary use of character, setting, conflict, point of view, standards of judgment, and rhetorical techniques to crystallize the multilayered meaning of his Gospel about Jesus, discipleship, and the values and demands of the kingdom of God. It argues that the story of the widow and her generosity is the hinge narrative of the entire Gospel, holding together both ends of the story world.—C.R.M.

Mk 14–15, § 43-1066.

Mk 14:22-24, § 43-992.

1004. [Mk 14:23-24] J. A. OÑATE OJEDA, "Las palabras de la consagración del cáliz y su versión litúrgica oficial latina y española," *Anales Valentinos* [Valencia] 24 (47, '98) 25-41.

After analyzing the wording of the four NT versions of Jesus' saying over the cup at the

Last Supper (Mk 14:23-24; Mt 26:27-28; Lk 22:20; 1 Cor 11:25), the article compares them to the words of consecration used in the official Latin liturgy and in the official Spanish (Castillian) version. It concludes that the current liturgical versions contain interpretations and explanations, and are not accurate translations of the NT.—D.J.H.

1005. [Mk 14:32-42] J. Murphy-O'Connor, "What Really Happened at Gethsemane?" *BibRev* 14 (2, '98) 28-39, 52.

Matthew (see 26:36-46) copied Mk 14:32-42, clarifying it and tidying it up with minor additions and omissions. Underlying Mark's account it is possible to distinguish two accounts of Jesus in Gethsemane: Source A (vv. 26b, 32b, 33b, 35, 40a, 41-42), and Source B (14:32a, 33a, 34, 36-38, 40b). Mark apparently thought that he should not omit anything in his sources, and so combined them. Luke also had access to Sources A and B, but tried to avoid repetition. According to the earliest account (Source A), Jesus became profoundly disturbed at the thought that the time for his saving death "might be tonight."—D.J.H.

1006. G. Leonardi, "Paura e angoscia di Gesù al Getsemani (Mc 14,33b)," *StudPat* 45 (2, '98) 141-155.

Taking as its starting point the verbs that describe Jesus' psychological state in Mk 14:33b (ἐκθαμβεῖσθαι καὶ ἀδημονεῖν), the article provides the Greek text and an Italian translation of Mk 14:32-42, presents a synchronic analysis (context, temporal-spatial coordinates, structure or narrative articulation, etc.), considers the reasons for the anguish of Jesus and of the Markan community, and sketches the history of the text's interpretation (with particular attention to the approach of E. Drewermann).—D.J.H.

1007. S. C. Winter, "The Arrest of Jesus. Mark 14:43-52 (par.) and John 18:2-12," *Forum* 1 (1, '98) 145-162.

The article argues for the historicity of a large portion of the narrative evidence from the canonical passion narratives about Jesus' arrest (Mk 14:43-52 parr.; Jn 18:2-12) in conjunction with a reassessment of the received interpretation of the evidence. Jesus was arrested before Passover, perhaps on the eve of Passover. Jesus did not celebrate Passover with the disciples immediately before he was arrested. Jesus surrendered himself to authorities who already sought him because of the Temple incident that took place at least six months earlier at Sukkot. Someone (likely Judas) acted as liaison with the authorities. At least one disciple (perhaps Peter) fought back when Jesus was taken. Jesus endeavored to negotiate with Temple authorities to protect his disciples. He met with Caiaphas and also Annas. He may have been arrested in a garden.—C.R.M.

1008. B. D. Chilton, "The So-Called Trial Before the Sanhedrin. Mark 14:53-72," *Forum* 1 (1, '98) 163-180.

The article describes and analyzes three different critical approaches to the so-called trial of Jesus in Mk 14:53-72 and their surprising consensus. The interpreters and their approaches are J. Magne (literary), R. E. Brown (historical), and M. Myllykoski (source). It concludes that once the Temple is clearly seen to be the historical point of contention between Jesus and the cultic authorities, the likely order of the generation of the pericope of his "trial" becomes plain. The issue was the Temple (against Magne) and not Christology (against Myllykoski), and the proceeding was no interrogation (against Brown). Historically speaking the "trial" in Mk 14:53-65 represents a liturgical model of how one should respond when one is persecuted for the name of Christ.—C.R.M.

1009. T. H. KIM, "The Anarthrous υἱὸς θεοῦ in Mark 15,39 and the Roman Imperial Cult," *Biblica* 79 (2, '98) 221-241.

The anarthrous υἱὸς θεοῦ in Mk 15:39 is a title thoroughly consistent with the background of the Roman imperial cult. The article treats the question of the anarthrous υἱὸς θεοῦ, the difficulty of ascertaining the meaning of υἱὸς θεοῦ, *divi filius* (or υἱὸς θεοῦ) in the context of the Roman imperial cult, and Mark's use of the title "Son of God." It concludes that Mark's use of the title υἱὸς θεοῦ in both 1:1 and 15:39 echoed the language of Roman emperor worship and directly challenged the most revered figure of the cult, Augustus himself.—C.R.M.

1010. [Mk 15:40-41] K. E. CORLEY, "Women and the Crucifixion and Burial of Jesus. 'He Was Buried: On the Third Day He Was Raised,'" *Forum* 1 (1, '98) 181-225.

Attention to the function of gender in ancient descriptions of dying heroes and to the roles of women in ancient burial rites contributes to the overall task of testing the historicity of the passion narratives. The study first surveys the roles of women in ancient Greek, Roman, and Jewish burial practices. Then it considers women in the context of literary portrayals of heroic and noble deaths, negative views of grief and mourning in the Hellenistic period, women in the passion narratives (the empty tomb), and women at the crucifixion and burial. Comparison of Mk 15:40-41 in the context of ancient death scenes strengthens the argument that the women here have the role of disciples. It seems reasonable to conclude that there was at least a pre-Markan oral tradition linking women followers of Jesus to his crucifixion and burial.—C.R.M.

Luke

1011r. P. U. MAYNARD-REID, *Complete Evangelism: The Luke-Acts Model?* (Scottdale, PA: Herald, 1997).

R. P. MENZIES, "Complete Evangelism: A Review Article," *JournPentTheol* 13 ('98) 133-142.—The themes that Maynard-Reid highlights accurately reflect the heart and soul of Luke-Acts. Luke does stress in a very powerful and unique way the social implications of the gospel. The book would have been strengthened by more interaction with recent Lukan scholarship, particularly those works that challenge a socioeconomic interpretation of "poor" and "rich." Moreover, Luke does not support the notion that evangelism and social action cannot be viewed as distinct entities and prioritized. Luke's emphasis on "the word" and "witness" suggests that proclamation is central to the evangelistic task.—D.J.H.

1012. H. K. NIELSEN, "Eskatologien i Lukasskrifterne. Dansk disputats om et centralt teologisk tema" [Eschatology in Luke's Writings. A Danish Thesis on a Central Theological Theme], *DanskTeolTids* 61 (45, '98) 257-267.

The article describes and evaluates A. E. Nielsen's 1997 *Habilitationsschrift* "før det fuldendes i Guds rige," which is concerned with Lukan eschatology. It observes that against H. Conzelmann's emphasis on the chronological aspect of Lukan eschatology, the study contends (with particular attention to Lk 22:14-38 and Acts 20:18-35) that Luke's eschatological statements are primarily intended to warn and encourage the community.—C.R.M.

1013. F. SIEG, "The Kingdom of God in Luke's Gospel and Acts as Compared with the Reign of God and the Lamb in the Revelation of John," *Folia Orientalia* [Krakow] 34 ('98) 53-58.

The article discusses the kingdom of God in Lk and Acts, the reign of God and the Lamb in Revelation, and compares and contrasts their presentations. Since the kingdom in Revelation is shown from God's perspective, its characteristics and signs are described in a different manner than in Luke's texts.—C.R.M.

1014. J. VERHEYDEN, "The Unity of Luke-Acts," *EphTheolLov* 74 (4, '98) 516-526.

The article briefly summarizes the content of the eleven main papers (Verheyden, J. Kremer, D. Marguerat, J. Delobel, R. L. Brawley, F. W. Horn, J. A. Fitzmyer, M. Rese, J. Taylor, W. Radl, F. Neirynck) and the four seminars on the program of the 47th session of the Colloquium Biblicum Lovaniense held at the Leuven Faculty of Theology in July, 1998. It also lists the titles of the 27 short papers presented on the same occasion. The acts of the Colloquium will be published next year in the Bibliotheca Ephemeridum Theologicarum Lovaniensium series.—C.R.M.

Lk, §§ 43-939–940r, 1072r, 1480.

Lk 1–2, §§ 43-955–959.

1015. [Lk 1:1–13:9] J. M. SERGEANT, "The Ox Unmuzzled. A New Beginning," *ExpTimes* 110 (2, '98) 46-49.

This treatment of the structure of Lk 1:1–13:9 discusses four examples of Luke's practice of simplifying Mk, Luke's great insertion (6:17–8:3), and Luke's six themes from 9:1–13:9 (the way of the cross—9:43-62; the mission of the seventy—10:1-24; the two great commandments—10:25–11:13; etc.).—C.R.M.

1016. [Lk 1:5-25] R. MEYNET, "La preghiera nel Vangelo di Luca," *CivCatt* 149 (3557, '98) 379-392.

Luke's Gospel begins and ends with texts that join the themes of prayer and filiation. The opening narrative (Lk 1:5-25) concerns the prayer of Israel and of Zechariah, and celebrates the gift of a son, John the Baptist, who is to precede Jesus. The final scene (24:50-53) features the theme of "blessing," makes the disciples into "sons" destined to generate other "sons" with their preaching, and ends with the disciples in the Temple praising God.—D.J.H.

1017. [Lk 2:7] J. WINANDY, "Du *kataluma* à la créche," *NTStud* 44 (4, '98) 618-622.

The idea that Joseph and Mary found no place in the κατάλυμα (see Lk 2:7), which was generally a place of welcome and merry-making, points forward to the rejection and sadness that accompany Jesus' passion and death.—D.J.H.

1018. [Lk 2:36-38] N. P. ESTRADA, "Praise for Promises Fulfilled: A Study on the Significance of the Anna the Prophetess Pericope," *Asian Journal of Pentecostal Studies* [Baguio City, Philippines] 2 (1, '99) 5-18.

The pericope about Anna the prophetess (Lk 2:36-38) fits the Lukan schema of promise-fulfillment-praise very well when it is recognized that the Nunc Dimittis (Lk 2:29-32) links together the pericopes about Simeon and Anna just as the Magnificat (Lk 1:46-55) links together the pericopes about Elizabeth and Mary.—D.J.H.

1019. B. MESSNER, "'In the Fifteenth Year' Reconsidered: A Study of Luke 3:1," *Stone-Campbell Journal* [Joplin, MO] 1 (2, '98) 201-211.

After reviewing the history of the discussion of Luke's reference to "the fifteenth year" of the reign of Tiberius at Lk 3:1, the study examines sources from the principates of Augustus and Tiberius (Velleius Paterculus 2.99.1; 2.121.1; 2.126.1; Augustus, *Res Gestae*). It concludes that Tiberius did not assume the *statio* of Augustus until after Augustus' death in A.D. 14, and so the word of God came to John in the desert in A.D. 29.—C.R.M.

Lk 3:21-38, § 43-960.

Lk 6:31, § 43-975.

1020. [Lk 9:51–19:48] F. ELUVATHINGAL, "Jesus' Travel Narrative According to Luke," *Biblebhashyam* 24 (1, '98) 37-52, (2, '98) 103-113.

The geographical journey or pilgrimage symbolizes a spiritual journey. The first installment considers the journey motif in the OT, in the NT, and in Lk-Acts. Then it examines the precise function of the travel narrative in Lk 9:51–19:48. The second installment focuses on the text of Lk 9:51-62. The use of συμπληρόω and ἀνάλημψις in 9:51 reveals that Jesus' journey to Jerusalem was a divine necessity beyond any human decision and that Jesus was accomplishing God's will.—C.R.M.

Lk 9:60, § 43-976.

1021. [Lk 10:25-37] R. BAUCKHAM, "The Scrupulous Priest and the Good Samaritan: Jesus' Parabolic Interpretation of the Law of Moses," *NTStud* 44 (4, '98) 475-489.

In Lk 10:25-37 Jesus is represented by Luke as offering his own distinctive interpretation of the Law of Moses in parabolic form. After suggesting that the Lukan setting dramatizes the context of legal debate to which the parable was originally addressed, the article expounds the halakic concern of the parable in three stages: the situation in which the parable places the priest, what Jesus' Jewish contemporaries might have thought of the priest's behavior, and the role of the Samaritan. It concludes that the tendency of the parable is toward a general halakic principle, so far as we know novel: that the commandment to love the neighbor is a commandment of such importance that it must always override others in cases of conflict.—C.R.M.

1022. M. GOURGUES, "The Priest, the Levite, and the Samaritan Revisited: A Critical Note on Luke 10:31-35," *JournBibLit* 117 (4, '98) 709-713.

After highlighting the difficulties with the two main explanations of the meaning of the identities of the characters in Lk 10:29-37 for the Evangelist, the article suggests that the first two characters belong to the first two categories of the social hierarchy that dominated post-exilic Judaism ("the priests, the Levites, and all the people of Israel"). According to this traditional tripartite division one would expect the narrative to bring on stage next a lay Israelite. And so it is totally unexpected to see a Samaritan come on the scene and become the model of neighborly love.—C.R.M.

1023. [Lk 10:38-42] J. N. COLLINS, "Did Luke Intend a Disservice to Women in the Martha and Mary Story?" *BibTheolBull* 28 (3, '98) 104-111.

After surveying the development of a strong feminist critique that has made a "formidable opponent" of Luke, the article examines Jesus' visit to Martha and Mary (Lk 10:38-42) and asks what the feminist critical understanding of the Greek διακον- words contributes to its reading of the story (with particular attention to the views of E. Schüssler Fiorenza, T. Seim, and W. Carter). It concludes that it is the scene that has to be interpreted and not the words. The scene is not and never was about ecclesial ministry, but rather the need to listen to the word of the Lord, a process exemplified here by Mary for all women and men to follow.—C.R.M.

1024. [Lk 10:38-42] J. DALE, "Martha and Mary — a story for men or women?" *Furrow* 49 (11, '98) 628-632.

The story of Martha and Mary (Lk 10:38-42) provokes such a vigorous response today because it reaches into the psycho-social reality of women's experience of belonging to the church and of being hurt. Men and women alike need to hear that. [The same issue (pp. 632-634) contains a response by C. Smith.]—D.J.H.

1025. [Lk 10:38-42] R. REBERA, "Polarity or Partnership? Retelling the Story of Martha and Mary from Asian Women's Perspective," *Semeia* 78 ('97) 93-107.

The use of traditional storytelling techniques together with a hermeneutics of suspicion creates a vehicle for retelling the story of Martha and Mary in Lk 10:38-42 from an Asian perspective. After outlining the method of telling, the article focuses on "retelling the text" with reference to South Asian insights derived from interpretative processes used with Asian Bible study groups not bound by the constraints of a global hermeneutic. The retelling of Lk 10:38-42 from an Asian perspective is imperative if Asian church women are to be released from androcentric interpretations that continue to polarize women, define women's ministry, and hold them captive within kyriarchal traditions.—C.R.M.

Lk 11:2-4, § 43-973.

Lk 11:4, § 43-974.

Lk 11:29-32, § 43-979.

Lk 13:18-19, § 43-980.

Lk 13:20-21, § 43-981.

Lk 15:1-2, § 43-1027.

1026. [Lk 15:11-32] K. E. BAILEY, "The Pursuing Father," *ChristToday* 42 (12, '98) 34-40.

To understand how the incarnation and the atonement are part of Lk 15:11-32, at least fourteen aspects of the text need to be rescued from their traditional interpretation and placed in their Near Eastern setting: the request, the father's gift, the hurried sale, the *qĕṣāṣâ* ceremony, expensive living, the search for employment, the self-serving plan, the point of turning, the father acting like a mother, Christology, the meaning of the banquet, the older son's anger, the father's response, and the older son's response. [The same issue contains theological and historical reflections on this parable by M. Volf (pp. 65-69), B. B. Taylor (pp. 70-72), C. A. Hall (pp. 73-76), and W. M. Zoba (pp. 76-79).] —D.J.H.

1027. [Lk 15:11-32] J. NEUNER, "'A Man Had Two Sons' (Lk 15:1f. 11-32)," *Vidyajyoti* 62 (7, '98) 506-509.

The significance of Jesus' parable in Lk 15:11-32 has almost been falsified by calling it the "Parable of the Prodigal Son." The context of the parable (15:1-2) points at two conflicting aspects of Jesus' mission: to proclaim and embody God's total mercy beyond human calculations, but to carry out this mission within a religious community with firmly established traditions and standards.—C.R.M.

1028. J. R. MICHAELS, "Almsgiving and the Kingdom Within: Tertullian on Luke 17:21," *CathBibQuart* 60 (3, '98) 475-483.

The abrupt counsel "Give alms" occurs twice on the lips of Jesus in Lk (11:41 and 12:33). Lk 11:41 is best understood as a saying equivalent to 12:33 and 18:22. In each instance there is a command to give away possessions (in 11:41: τὰ ἐνόντα) followed by a promise of reward. Tertullian affords a basis early in the history of the interpretation of Lk 17:21 for suggesting that "within you" (ἐντὸς ὑμῶν) meant "in your hands" or "within your power," in the sense that the Pharisees as "lovers of money" (16:14) had the opportunity to gain the kingdom by opening their hands in reckless generosity to the poor. The commandment implicit in 17:21 is already explicit in 11:41, which is simply a clearer and more direct way of saying, "Look, the kingdom of God is in your hands."—C.R.M.

1029. Z. MATTAM, "The Cure of the Blind Man of Jericho (Lk 18:35-43). A Kerygmatic, Patristic and Theological Study," *Biblebhashyam* 24 (1, '98) 17-26.

The Fathers of the Church understood Jesus' cure of the blind man of Jericho in Lk 18:35-43 as the symbol of the salvation that Christ accomplishes in every human being, for we all are born in inner blindness. The blind man of Jericho shows us the way to make Jesus stop in our lives and heal our blindness.—D.J.H.

Lk 19:28-38, § 43-1001.

1030. M. SPECKMAN, "The Kairos Behind the Kairos Document. A Contextual Exegesis of Luke 19:41-44," *Religion & Theology* [Leiden] 5 (2, '98) 195-221.

Had the framers of the South African *Kairos Document* (1985) attempted an exegesis of Lk 19:41-44, it would have become clear that Luke's view of the καιρός points back to the liberating moment of Jesus and forward to the consequences of missing that moment. Thus the καιρός is intended for both supporters and opponents of Jesus. Destruction results from the failure to recognize and accept a καιρός. When the καιρός is recognized, it is manifested by hopes for peace.—D.J.H.

Lk 20:9-19, § 43-987.

Lk 22:19-20, § 43-992.

Lk 22:20, § 43-1004.

Lk 22:39-46, § 43-1005.

1031. R. W. HOOVER, "Selected Special Lukan Material in the Passion Narrative. Luke 23:33-43, 47b-49," *Forum* 1 (1, '98) 119-127.

A close reader of Luke's text of the crucifixion (Lk 23:33-38) will be impressed with how considerably, if subtly, Luke has altered Mark's story. The pericope seems clearly to be a rewrite of Mark's scene for theological purposes. Similarly the account of the two criminals (23:39-43) is a colorful theological episode, not a historical recollection. In 23:47b-49 the centurion is the spokesman for Luke's point of view with regard to Jesus' death.—C.R.M.

Lk 23:47-49, § 43-1031.

1032. [Lk 24] S. MUELLER, "Easter and Evangelization: A Lukan View," *Emmanuel* 104 (3, '98) 140-144.

Luke's resurrection accounts show that Christian discipleship is incomplete apart from sharing belief in the risen Christ. In Acts Luke shows how the early community carried out Jesus' commission to evangelize (Lk 24:47-48).—C.R.M.

1033. A. BEDENBENDER, "Geschlechtertausch und Geschlechtsverlust (Lk 24,10 und Pred 7,27). Zur Funktion der Attribute 'männlich' und 'weiblich' im Lukasevangelium und im Prediger Salomo," *Texte & Kontexte* [Berlin] 20 (79, '98) 17-34.

Luke's references to "Johanna, wife of Chuza" (Lk 8:3 and 24:10) may not be based on personal knowledge or tradition, since the gender of figures in biblical texts in certain cases is derived from the narrative context. The article develops this notion of "gender exchange" in detail with reference to Johanna and John in Luke's Gospel (with particular attention to 23:55–24:10). It also provides a biblical example of a loss of gender in the case of Eccl 7:27.—C.R.M.

1034. C. GRAPPE, "Au croisement de lectures et aux origines du repas communautaire. Le récit des pèlerins d'Emmaüs: Luc 24/13-35," *ÉtudThéolRel* 73 (4, '98) 491-501.

The article sketches the main outlines of some of the diverse readings given to the account of the Emmaus pilgrims in Lk 24:13-35 (history of religions, dramatic, disjunction and communion, concentric organization, narratological). These readings show that recognition of the Living One (see Lk 24:23c) takes place on a way or course marked out by the reading of Scripture, understanding of the word, and the community experience of the breaking of the bread.—C.R.M.

Lk 24:50-53, § 43-1016.

John

1035. D. ARKADAS, "Ο λειτουργικός χαρακτήρας της εσχατολογίας στο κατά Ιωάννην ευαγγέλιο (The liturgical character of eschatology according to the Gospel of John)," *DeltBibMel* 27 (1, '98) 63-74.

Eschatology in the Fourth Gospel features two dimensions: the "historical," in that the eschaton is a present christocentric reality of salvation in the life of the church, including baptism and Eucharist; and the "metahistorical" (rather than futuristic), in that the metahistorical resurrection and judgment (rather than a series of apocalyptic, cosmic events) will consummate the eschata and history, and inaugurate the endless metahistorical reality of the kingdom. The two dimensions share a new eschatological center of life "in-between-times," a balance between the experience of the present and the hope of the future (i.e. functional eschatology that proleptically calls the world to repentance and history to transformation and renewal). The article demonstrates this thesis by examining the concepts of the second coming, resurrection and eternal life, and judgment in the Fourth Gospel.—Th.S.

1036. J. BECKER, "Das Geist- und Gemeindeverständnis des vierten Evangelisten," *Zeit NTWiss* 89 (3-4, '98) 217-234.

After reflecting on methodological problems regarding Johannine pneumatology and ecclesiology, the article proposes the shape of the Johannine narrative as a fruitful starting point. Then it discusses the individual believer and the Johannine community of Christians, the Paraclete and the community of those gifted by the Spirit, the community of believers as the family of God, and the Evangelist's understanding of community in the context of early Christianity.—D.J.H.

1037. M. G. BRETT, "Locating Readers: A Response to Frank Moloney," *Pacifica* 11 (3, '98) 303-315.

The article questions whether Moloney's reading of Nicodemus [§ 43-1041] from the perspective of autobiographical criticism within the wider context of reader theory provided by theorists such as S. Fish really succeeds in the synthesis of the worlds "behind," "within," and "in front of" the text. In spite of protestations to the contrary, it seems that Nicodemus has been constructed purely on the basis of the text of John's Gospel. Moloney's autobiographical reading of Nicodemus is not thereby vitiated; it is simply undertheorized. [In the same issue (pp. 316-323) Moloney offers a response.]—C.R.M.

1038. A. DE LA FUENTE ADÁNEZ, "Trasfondo cultural del cuarto evangelio: sobre el ocaso del dilema judaísmo/gnosticismo," *EstBíb* 56 (4, '98) 491-506.

The article explores the gnostic, Jewish, and cultural background of the Fourth Gospel. With respect to the gnostic/Jewish alternative, it indicates that research has tipped the balance to the side of Judaism, albeit a Judaism interpenetrated by elements that later appear in gnosticism. Such elements are best understood as part of the common heritage of the area in which the Fourth Gospel took shape.—C.R.M.

1039. J. W. DOUGLASS, "The Assassinations of Martin Luther King and John F. Kennedy in the Light of the Fourth Gospel," *SewaneeTheolRev* 42 (1, '98) 26-46.

In light of the Fourth Gospel, the question why King and Kennedy were killed points in two directions: Why were the prophet and the president slain by the system they tried to change? and Given their recognition of that system's threats to them, why did they live in such a way as to give up their lives?—D.J.H.

1040. J. D. DVORAK, "The Relationship Between John and the Synoptic Gospels," *Journ EvangTheolSoc* 41 (2, '98) 201-213.

The article reviews the three basic positions scholars take on the relation of John to the Synoptic Gospels: literarily dependent upon one or more of the Synoptics, literarily independent with similarities owing to use of common tradition, and literarily independent without denying the Fourth Evangelist's awareness of the Synoptic Gospels. The latter, mediating view makes the most sense theologically and historically.—C.R.M.

1041. F. J. MOLONEY, "To Teach the Text: The New Testament in a New Age," *Pacifica* 11 (2, '98) 159-180. [See § 43-1037.]

After noting problems with traditional critical treatments of the biblical text, the article highlights some newer approaches ("history, herstory, mystory"). Then it presents a reading of the Nicodemus material in the Fourth Gospel (3:1-11; 7:50-52; 19:38-42) that blends traditional and more contemporary approaches to the biblical text. It concludes that "autobiographical" readings need not abandon the achievements of 150 years of critical NT scholarship.—C.R.M.

1042. F. NEIRYNCK, "John and the Synoptics in Recent Commentaries," *EphTheolLov* 74 (4, '98) 386-397.

The article discusses the case for Johannine dependence on and use of the Synoptic Gospels made in the recent (1998) commentaries on John's Gospel by U. Wilckens and U. Schnelle. It also makes reference to M. Lang's unpublished 1997 Halle dissertation on Jn 18–20 (directed by Schnelle), and considers the treatments of Jn 20 by Wilckens and Schnelle.—D.J.H.

1043. N. F. PRETORIUS, "Redemption of the earth or from the earth? The Gospel of John and the Johannine Epistles," *Scriptura* 66 ('98) 269-278.

This essay investigates the content of Christian hope as it is portrayed in the Fourth Gospel and the Johannine epistles by focusing upon the content of the promise of salvation that is linked to the call for faith. It first looks for a key for the reading of John's concept of eternal life. Then it focuses on the cosmic and universal nature of redemption in the Johannine writings, describes the nature of the "world below" (the world that is to be saved), and investigates the concept of life as the object of Christian hope. Finally it points to the relation between a life in Christ and ethical conduct in response to the ecological crisis.—C.R.M.

1044. A. REINHARTZ, "A Nice Jewish Girl Reads the Gospel of John," *Semeia* 77 ('97) 177-193.

The article explores three ways in which a Jewish (or any) reader might approach the Fourth Gospel and its representation of Jews and Judaism. (1) In the compliant mode the reader accepts the worldview and theological perspective of the text, including the identification of the Jews as representatives par excellence of the unbelieving world. (2) A resistant reading adopts the viewpoint of the Johannine Jews and resists many of the claims of the text. (3) A sympathetic reading attempts to be in sympathy with the text without identifying with its perspective on the world, just as we might engage in sympathetic discourse with a friend whose views on a range of issues we do not share. This approach allows a Jewish reader to go beyond the dualism of the Gospel and hence to find a basis for a positive appreciation of the Johannine vision.—D.J.H.

1045. J. O. RYEN, "Kirkeforståelsen i Johannesevangeliet (The Concept of the Church in the Gospel of John)," *TidsTeolKirk* 69 (2, '98) 97-115.

In the context of debates over the existence of an ecclesiology in Jn, the article highlights the unparalleled Johannine motif of the church's "heavenly status" insofar as the relationship between the Father and the Son is reflected in the church's oneness (see Jn 17:11, 21). Believers in Jn are seen as a corporate unity (chap. 15) and a flock (chap. 10) under the Spirit's guidance (chaps. 14-16). Thus Jn has an ecclesiology based on Christology, pneumatology, and the relationship between the Father and the Son.—C.R.M.

1046. S. M. SCHNEIDERS, "'Because of the Woman's Testimony . . .': Reexamining the Issue of Authorship in the Fourth Gospel," *NTStud* 44 (4, '98) 513-535.

After spelling out reasons for reconsidering the identity of the Beloved Disciple in the Fourth Gospel (literature on the subject, feminist critical considerations, textual features and extra-textual details), the study proposes that the Beloved Disciple is a textual paradigm who concretely embodies in the text the corporate authority of the Johannine school that rests on the eyewitness testimony of one or some of its members. Of all the characters in the Gospel, the most likely candidate for the Evangelist's textual alter ego, whatever her or his actual identity and gender might have been, is the figure of the Samaritan woman in chapter 4. Such a hypothesis accounts for the blending of Jewish and Samaritan theology in the Gospel, its claim to derive its authenticity directly from Jesus' revelation rather than from the evangelizing of the twelve, and its narrative insistence on the constitutive role of women in the Johannine community.—C.R.M.

1047. K. SCHOLTISSEK, "Ironie und Rollenwechsel im Johannesevangelium," *ZeitNTWiss* 89 (3-4, '98) 235-255.

The article advances the thesis that in the Fourth Gospel the way to successful encounter with Jesus, christological "discovery" (see 1:42, 45), and "knowledge" of Jesus is a way through profound role changes and ironic reversals. It first surveys views on irony in ancient literature. Then after a brief glance at Johannine irony in recent research, it examines the employment of irony and ironic role reversal in key passages (e.g. 2:1-11; 4:25; 7:27; 9:1-41). Finally it sketches a profile of the christological and pragmatic intentions as well as the spiritual interests of the Evangelist that may be perceived in this kind of presentation.—C.R.M.

1048. K. SCHOLTISSEK, "Johannine Studies: A Survey of Recent Research with Special Regard to German Contributions," *CurrResBibStud* 6 ('98) 227-259.

The article discusses fifteen German monographs and one South African one on John's Gospel that were published between 1994 and 1998. It deals with them under the following headings: the classic paradigm of literary criticism—criticized, synchronic approaches, the farewell discourses, new interest in the Evangelist—whether he was a disciple of Jesus, redating John, the new paradigm of "relecture," the Johannine mode of vision, and John's Gospel and the Holy Scripture of Israel. It also draws five general conclusions about interpreting the Fourth Gospel today.—D.J.H.

1049. M. M. THOMPSON, "Reflections on Worship in the Gospel of John," *PrincetonSem Bull* 19 (3, '98) 259-278.

The article reexamines certain passages related to worship of God in the Fourth Gospel by setting them against a taxonomy of contemporary Jewish polemics regarding worship. After noting how OT polemic against the worship of other gods and idols is taken up in postbiblical Judaism (assimilationists, apologists, separationists, sectarians), it examines how sharp differences in worship figure into the Johannine polemic: Jesus, the Temple, and the worship of God; Jesus, Passover, and the worship of God; and the living God and the polemic regarding idolatry. It concludes that while the Fourth Gospel speaks absolutely, its absolute statements mask the extensive common ground between Jesus and "the Jews." The Gospel's theocentricity can encompass its christocentricity, but it cannot work the other way.—C.R.M.

1050. J. O. TUÑÍ, "Teología judía y cristología joánica," *RevistLatAmTeol* 15 (44, '98) 139-161.

The article first considers the Johannine community as a Jewish-Christian community, with reference to the expulsion of the Johannine Christians from the synagogue as the context in which the Gospel was written, the presentation of Jesus as the Messiah, apocalyptic and eschatology, theology, and other features (geography, chronology, framework). Then it discusses some Jewish traditions that may have influenced the Johannine christological confession, and concludes that in the Jewish context the peculiarity of the Johannine tradition is its affirmation that the mystery of God has been made fully accessible in Jesus.—D.J.H.

1051. J. G. VAN DER WATT, "Simboliek in die Evangelie van Johannes (Symbolism in the Gospel according to John)," *SkrifKerk* 19 (2, '98) 392-403.

The article first notes that terms such as "symbol," "metaphor," and "figurative speech" are confusing, since they are defined in various ways. Then it formulates a definition of symbol, applies it to the imagery of shepherding in Jn 10, and confirms the analysis of Jn 10 by treating other Johannine symbols.—D.J.H.

Jn §§ 43-1330, 1480.

1052. [Jn 1–12] M. F. WHITTERS, "Discipleship in John: Four Profiles," *WordWorld* 18 (4, '98) 422-427.

The article considers four "potential disciples" in John 1–12, and the responses that were elicited by their encounters with Jesus: Nicodemus kept seeking; the Samaritan woman became a missionary; the paralytic was never heard of again; and the man born blind provoked his own ostracism in order to associate with Jesus.—D.J.H.

1053. [Jn 1:1-18] G. A. F. KNIGHT, "The light of God in action," *ChristCent* 115 (35, '98) 1212-1214.

According to Jn 1:1-18, Christ the light is the creative saving love of God for all people. Christ's being the Logos includes being a person, for the truth is that God is the supreme person. The affirmation that the Word became flesh (see Jn 1:14) is the fulfillment of the covenant, which is the meaning of grace.—D.J.H.

1054. W. FENSKE, "Unter dem Feigenbaum sah ich dich (Joh 1,48). Die Bedeutung der Nathanaelperikope für die Gesamtrezeption des Johannesevangeliums," *TheolZeit* 54 (3, '98) 210-227.

The mention of the fig tree in Jn 1:48 indicates that, with reference to Mk 11:12-25, Nathanael serves as an exemplary figure for the open possibility that Jews could find faith in Christ. The article treats the reception of Mk 11–12 by Jn 1:43-51; Nathanael and the fig tree; Jesus, Nathanael, and Jacob; and "an Israelite without guile." Nathanael is designated "an Israelite without guile" not in opposition to his people but in order to win more Israelites.—C.R.M.

1055. S. KUTHIRAKKATTEL, "The Beginning of the Symbols: The Meaning and Function of Jn 2:1-11," *Biblebhashyam* 24 (2, '98) 79-102.

After some preliminary observations, the article spells out the meaning of Jn 2:1-11 and then explains its function in the Fourth Gospel. The principal thrust of the passage is not the transformation of water into wine but the self-disclosure of Jesus and of his mission. For self-disclosure in deed the Evangelist employs σημεῖον, which may be rendered as "symbol." Jesus' self-disclosure climaxes the faith of the disciples in him (2:11) and is fully in tune with the purpose of the Gospel (20:30-31).—C.R.M.

Jn 3:1-11, §§ 43-1037, 1041.

1056. R. H. GUNDRY AND R. W. HOWELL, "The Sense and Syntax of John 3:14-17 with Special Reference to the Use of οὕτως . . . ὥστε in John 3:16," *NovTest* 41 (1, '99) 24-39.

On the basis of occurrences of οὕτως . . . ὥστε in extrabiblical Greek literature and in the Johannine writings, the article argues that in the context of Jn 3:14-17 οὕτως means "in this way" as a matter of manner other than high degree, and that in Jn 3:16 and many other texts ὥστε introduces an addition that restates or supplements something previously referred to by οὕτως. It proposes the following rendering of Jn 3:16: ". . . for in this way God loved the world; and so God gave the only Son in order that everyone believing in him might not perish; rather, might have life eternal."—D.J.H.

1057. [Jn 4] D. N. FEWELL AND G. A. PHILLIPS, "Drawn to Excess, or Reading Beyond Betrothal," *Semeia* 77 ('97) 23-58.

Despite her reputation as an intellectual and moral lightweight, the Samaritan woman carries the heavy theological water in terms of both plot and character in the Fourth Gospel. After suggesting that reading the biblical text is an activity that exceeds the actual words on a page, the article looks for "what is more" in Genesis 24 and Jn 4. Then it considers two visual renderings of the well scene by the 19-century Bible illustrator P. G. Doré. His depictions of these texts draw attention to a textual excessiveness that cannot be fully represented or exhausted in any form.—C.R.M.

1058. J. K. KIM, "A Korean Feminist Reading of John 4:1-42," *Semeia* 78 ('97) 109-119.

The article approaches the dialogue between Jesus and the Samaritan woman in Jn 4:1-42 from a Korean feminist perspective, and shows not only how the text has traditionally been used by male power for the oppression of women in a colonialist situation but also how the Samaritan woman was constrained by the Evangelist into the role of exchange object between groups of men. This "ethical reading" removes the story from the hands of those who have used it for oppressing women and restores it to the victimized as a means and a direction for their liberation.—D.J.H.

1059. O. V. JATHANNA, "On Being Religious. A Meditation on John 7: 1-14," *AsiaJourn Theol* 11 (2, '97) 398-401.

Jn 7:1-14 brings before us various ways of being religious: self-seekingly, distortedly and emaciatedly, malevolently, and in a radically God-centered way.—D.J.H.

1060. G. COOK, "Seeing, Judging and Acting: Evangelism in Jesus' Way. A Biblical Study on chapter 9 of the Gospel of John," *International Review of Mission* [Geneva] 87 (346, '98) 388-396.

After considering the general context of Jn 9:1-41, the article applies the dynamic of seeing, judging, and acting to the seven crises in the passage: theoretical problem or challenge to action (9:1-7), indecision or integrity (9:8-13), Sabbath and Shalom (9:14-17), status or solidarity (9:18-23), tradition or witness (9:34), dehumanization or humanization (9:35-38), and the tables turned (9:38-41). It concludes that evangelism in Jesus' way begins with a recognition of our weakness and vulnerability, spiritual blindness often has ideological roots, and evangelization and the pastoral ministry are inseparable.—D.J.H.

1061. G. MARCONI, "La vista del cieco. Struttura di Gv 9,1-41," *Gregorianum* 79 (4, '98) 625-643.

Analysis of the literary "architecture" of the eight scenes in the episode of the man born blind in Jn 9:1-41 serves to highlight the importance of the verb βλέπω ("see") used in its gnoseological sense. Whereas the Pharisees' knowledge is based on religious convictions, the blind man's knowledge is based on his own experience.—D.J.H.

1062. [Jn 9:1-41] A. THURSTON, "In a New Age, Whose Story Can We Trust?" *DocLife* 48 (10, '98) 600-604.

The story of the man born blind in Jn 9:1-41 gives two entirely different interpretations of apparently the same event. What the narrator has created through these dialogues is an almost Kafkaesque world where the blind see and those who claim to see are blind, where authority shifts from the religious rulers to the beggar at the gate.—C.R.M.

1063. J. D. M. DERRETT, "'Dost Thou Teach Us?' (John 9:34c)," *DownRev* 116 (404, '98) 183-194.

The emphasis in Jn 9 lies upon the refusal of the Pharisees to be persuaded by the evidence formally deposed before them, a refusal based on subjective considerations. While the modern reader may write off the Pharisees' refusal to take the man's testimony as bias or prejudice, to someone who is familiar with Jewish notions of evidence their behavior is intriguing and convincing.—D.J.H.

Jn 10, § 43-1051.

Jn 12:12-19, § 43-1001.

1064. G. C. REGOPOULOS, "'Ο Ἰησοῦς καὶ οἱ Ἕλληνες (Ἑρμηνευτική προσέγγισις τοῦ Ἰω. 12, 20-26) (Jesus and the Greeks [Exegetical approach of John 12,20-26])," *Delt BibMel* 27 (1, '98) 81-101.

Exegetical research has offered four options as to the identity of the "Greeks" in Jn 12:20-26: Hellenistic Jews, proselytes to Judaism, actual Greeks, and hellenized idolaters. The article argues in support of the last option as a symbol of the "other sheep" scattered throughout the world (see 11:52). Out of reverence for Jesus, their deliberate entreaty is made through Philip and with the intent to talk about the "true God" (see Acts 17:27). Their entreaty signifies "the hour of the nations," presupposing the hour of Jesus' glory (passion and resurrection), after the Jews had ample opportunity to respond to Jesus but showed unbelief. [To be continued]—Th.S.

Jn 12:24, § 43-1256.

1065. [Jn 13:10] R. KIEFFER, "L'arrière-fond juif du lavement des pieds," *RevBib* 105 (4, '98) 546-555.

After discussing the arguments in favor of the long reading, the article develops (in accord with a suggestion made by J. Jeremias) the following understanding of Jn 13:10: "One who has purified himself thanks to the Passover bath does not need to wash, except for the feet which have become dusty." This accords with the Evangelist's interest in Jewish feasts and especially in Passover. To this Jewish background the Evangelist added his own symbolic understanding of the Passover bath and the foot-washing.—D.J.H.

1066. [Jn 18–19] R. T. FORTNA, "A Pre-Johannine Passion Narrative as Historical Source. Reconstructed Text and Critique," *Forum* 1 (1, '98) 71-94.

The study contends that a pre-Johannine passion source, independent of and older than Mk, can be separated from the present text of Jn 18–19 (and parts of chapters 2 and 11–12). It suggests the rough text for this source (after the removal of Johannine redactional elements), and offers comparisons with Mk and comments on historicity for the following passages: Jn 12:12-15/Mk 11:1-10; Jn 11:47-53/Mk 11:18 and 14:1-2; Jn 18:1-12/Mk 14:43-50; Jn 18:13-27/Mk 14:53-72; Jn 18:28–19:16a/Mk 15:1-20; Jn 19:16b-37/Mk 15:21-41; and Jn 19:38-42/Mk 15:42-47.—C.R.M.

Jn 18:2-12, § 43-1007.

1067. G. VAN BELLE, "The Meaning of σημεῖα in Jn 20,30-31," *EphTheolLov* 74 (4, '98) 300-325.

After reviewing recent research on the meaning of σημεῖα in Jn 20:30-31 (C. Welck, H.-C. Kammler, T. Söding, Y.-M. Blanchard), the article treats σημεῖα (20:30) and ταῦτα (20:31), the σημεῖα as signs of the resurrection, the σημεῖα "in the presence of his disciples," the σημεῖα and the book, and the σημεῖα as hermeneutical key. The fact that John in describing the purpose of his Gospel only refers to σημεῖα should not surprise us. The σημεῖα are not only the essential component of the life of Jesus but in their revelatory character, their materiality, and their reality, they also illustrate the incarnation of the Son of God (1:14) in a preeminent fashion.—C.R.M.

Jn 21:1-14, § 43-1303.

Acts of the Apostles

1068. A. EDANAD, "The Spirit and the Christian Community according to Acts of the Apostles," *Jeevadhara* 28 (164, '98) 98-108.

The community of believers described in Acts is one in which the Spirit is dynamically present, animating, inspiring, guiding, transforming, and strengthening the church. After indicating the foundational aspect of the Pentecostal outpouring of the Spirit, the article discusses the Spirit as the guiding principle of the apostles and their associates, the Spirit as gift to the believers, the decisive role of the Spirit in opening up the community to the Gentiles, the community led by the Spirit, and the community of Acts as paradigm.—C.R.M.

1069. E. LaVerdiere, “The Breaking of the Bread,” *Emmanuel* 105 (1, ’99) 39-44.

Whereas in his Gospel Luke showed that the Eucharist is integral to following Christ, in Acts he showed that it is integral to the mission of the church. After discussing a “covenant of salt,” the article considers the “breaking of the bread” in Acts and the special roles that various figures played in it. [This is the conclusion of the author’s *The Breaking of the Bread;* see *NTA* 43, p. 167.]—D.J.H.

1070. A. E. McGrath, “Apologetics to the Romans,” *BiblSac* 155 (620, ’98) 387-393.

The approach of the early Christian apologists toward Roman authorities in Acts may be summed up in the assertions that Christians were not doing anything wicked or scandalous, and that Christianity can be regarded as a “party” or “grouping” within Judaism. From the addresses in Acts we learn that apologist-evangelists must know their audiences, must identify the authorities who carry weight with the audience, and must use lines of argument that will carry weight with their audiences.—D.J.H.

1071. R. Sklba, “Paul of Tarsus: A Model for Diocesan Priesthood,” *Emmanuel* 104 (8, ’98) 453-464.

Paul as he is portrayed in Acts offers a good model for diocesan priests today. He appears as a man of character, a man of prayer, a community member, a witness to the resurrection, an agent of conversion and change, a servant of the community, and a colleague in suffering.—D.J.H.

1072r. R. Stronstad, *Spirit, Scripture and Theology: A Pentecostal Perspective* [*NTA* 43, p. 411].

P. Elbert, “Spirit, Scripture and Theology through a Lukan Lens: A Review Article,” *JournPentTheol* 13 (’98) 55-75.—Stronstad’s work, which focuses on hermeneutics, attempts to sort out Luke’s mixture of history and theology, his self-understanding of his prophetic position, and his rationale for documenting activities of the Holy Spirit within the primitive evangelical mission. The article presents a chapter-by-chapter summary of the book’s contents with evaluative comments.—C.R.M.

1073. M. Turner, “Every Believer as a Witness in Acts? - in Dialogue with John Michael Penney,” *AshTheolJourn* 30 (’98) 57-71.

Penney’s contention in *The Missionary Emphasis of Lukan Pneumatology* (1997) that the “missionary Spirit” is given at conversion-initiation and that all God’s people are called to missionary proclamation is an idealistic position that goes well beyond the evidence that Acts presents. The article presents eight theses in support of the proposition that Luke gives encouragement enough to believers to be involved in the spread of the word, but does not imply that all are expected to proclaim it, or that the essence of the gift of the Spirit is to empower such mission.—C.R.M.

Acts, §§ 43-937, 1011r–1014, 1032, 1136, 1288.

1074. [Acts 1:14] S. Blanco Pacheco, “María y el Espíritu en los Hechos de los Apóstoles,” *EphMar* 48 (2, ’98) 223-230.

Luke does not seem to have been concerned with whether Acts 1:14 implies that Mary was included or excluded among those who received the Holy Spirit on Pentecost. Luke’s real interest was the disciples and the task they were about to undertake. Thus Acts 1:14 should be read in an ecclesiological rather than a mariological perspective.—D.J.H.

1075. [Acts 2] B. BERENDS, "What Do We Celebrate at Pentecost?" *VoxRef* 63 ('98) 42-66.

The NT teachings on Pentecost must be interpreted against the tradition that links Pentecost with the events at Sinai. The article first investigates the possibility that Pentecost was instituted as a remembrance of the covenant and the giving of the Law at Sinai, with particular attention to the dates, the exodus account, and the concept of firstlings and first fruits. Then it examines the thesis that the story of the giving of the Law at Sinai was at least the literary prototype of Acts 2 by considering Jewish traditions, the signs of the Spirit's coming, and the significance of Psalm 68 and Hebrews 12.—D.J.H.

1076. M. ATKINS, "'The Inside-out Church' (or 'Lessons from our great-great-grandmother'). A Bible study on Acts 2:1-36," *EpworthRev* 25 (4, '98) 23-28.

Most profoundly the God revealed at Pentecost is a missionary God, a God who is constantly both self-sending and sending others. In Acts 2:1-36 and throughout Acts the experience of the Spirit leads Christian believers toward people rather than away from them. Inside-out churches have an outward view of holiness.—C.R.M.

Acts 2:14-36, § 43-811.

1077. [Acts 2:42-47] F. W. HORN, "Die Gütergemeinschaft der Urgemeinde," *EvangTheol* 58 (5, '98) 370-383.

After noting a tendency in recent literature to find a historical basis for Luke's portrayal of the community of goods in the Jerusalem church (see Acts 2:42-47; 4:32-37), the article describes and critiques the attempts of (1) G. Theissen and (2) R. Riesner and B. J. Capper. Then it argues that Luke's ideal picture of the sharing of possessions has no historical basis in the primitive Jerusalem community but was developed on the basis of the assistance organized and provided by Antioch to the Jerusalem community (see 11:27-30).—C.R.M.

Acts 4:32-37, § 43-1077.

1078. [Acts 6:8–7:60] K. FINSTERBUSCH, "Christologie als Blasphemie: Das Hauptthema der Stephanusperikope in lukanischer Perspektive," *BibNotiz* 92 ('98) 38-54.

The article analyzes the individual parts of the Stephen pericope (Acts 6:8-15; 7:2-53; 7:54-60) to show that from a Lukan perspective the main theme of the passage is controversy over the status of Jesus. Stephen is charged on the basis of his confession of Jesus and is stoned for his Christology, which is equated with blasphemy by his Jewish judges. Stephen's fate is occasioned by his christological view and not by some critique of the Temple or the Law.—C.R.M.

1079. J. T. SQUIRES, "The Function of Acts 8.4–12.25," *NTStud* 44 (4, '98) 608-617.

After showing that Acts 8:4–12:25 forms a major section of Acts in which the narrative moves from a focus on the Jerusalem community to a wider canvas, the article treats the increasingly prominent role of Gentiles in this section, the role played by Jerusalem and associated Jewish elements in it, and the grounding of the "turn to the Gentiles" in Jewish elements in Acts 13:1–28:31. It concludes that in Acts turning to the Gentiles does not mean creating communities of Gentiles but including Gentiles within Jewish messianic communities.—C.R.M.

1080. [Acts 9–28] F. S. SPENCER, "Paul's Odyssey in Acts: Status Struggles and Island Adventures," *BibTheolBull* 28 (4, '98) 150-159.

Climatic moments in the process of Paul's "aggregation" into his new vocation come in intense "ritual confrontations" on Mediterranean islands with antagonistic human, environmental, and supernatural forces. Only on Cyprus (13:4-12) does Paul begin to realize the full potential of his transformation and commission in Acts 9. In the voyage to Rome (27:1–28:16) Paul reemerges as a dynamic leader, and islands (Crete and Malta) also reemerge as strategic sites of salvific demonstration and status elevation.—C.R.M.

1081. [Acts 26:1-32] S.-H. YOO, "Paul devant Agrippa," *Yonsei Journal of Theology* [Seoul] 3 ('98) 57-79.

The article provides a detailed analysis of the Greek text of Luke's accounts of Paul's testimony before Agrippa II (Acts 26:1-23) and of Paul's discussion with the procurator Felix and Agrippa (26:24-32). It concludes that in assessing the historicity of these episodes we should be vigilant without being pessimistic a priori.—D.J.H.

1082. V. LEHNERT, "Absage an Israel oder offener Schluss? Apg 28,25-28 als paradoxe Intervention," *TheolBeitr* 29 (6, '98) 315-323.

After suggesting that the variety of interpretative possibilities advanced for Acts 28:25-28 is based upon the inconclusiveness of the text, the article discusses the difference between what is said and what is meant, indications that 28:25-28 is not Luke's "last word," the paradoxical function of the negative prognosis, and 28:25-28 as an indirect call to conversion. If 28:25-28 is correctly understood as a type of paradoxical intervention, then Paul's word about obduracy in Acts should be appreciated as a missionary endeavor along the lines of Rom 11:14 and 1 Cor 9:22 and not as a renunciation of Israel. Perhaps the Lukan Paul stands closer to the historical Paul than is sometimes supposed.—C.R.M.

EPISTLES—REVELATION

Epistles (General)

1083r. *The New Interpreter's Bible,* vol. 12 [*NTA* 43, p. 183].

O. C. EDWARDS, "*Review Article:* A Brief Examination of Volume Twelve of *The New Interpreter's Bible,*" *SewaneeTheolRev* 42 (1, '98) 90-95.—Those with the privilege and responsibility of preaching will greet this volume with pleasure because it deals with NT books (Hebrews through Revelation) that appear in the lectionary with a certain regularity and because it deals with them, on the whole, so well. The article comments on the contributions by F. Craddock on Hebrews, L. T. Johnson on James, D. Bartlett on 1 Peter, D. F. Watson on 2 Peter and Jude, C. C. Black on the Johannine epistles, and C. C. Rowland on Revelation.—D.J.H.

1084. N. E. BAYINSANA, "Christ as Reconciler in Pauline Theology and in Contemporary Rwanda," *Africa Journal of Evangelical Theology* [Machakos, Kenya] 15 (1, '96) 19-28.

Against the background of the genocide of hundreds of thousands of Christians in Rwanda by other Christians, the article discusses Paul's understanding of God the reconciler, reconciliation between human beings, reconciliation in contemporary Rwanda, and justice and reconciliation. It concludes that the church as church, as well as individual Christians, needs to be radically different from the church that was paralyzed because it was too closely tied to political powers to be prophetic.—C.R.M.

1085. G. BERLINGIERI, "Indicazioni biblico-teologiche sul discernimento dell'*ethos,* con particolare riferimento alla vita e al ministero di Paolo," *Vivarium* [Catanzaro] 6 (2, '98) 241-273.

The article first considers the Pauline (and NT) vocabulary of discernment under four headings: judgment, building up, spiritual knowledge, and authority. Then it discusses discernment in Paul's life: his vocation, his willingness to submit to the judgment of God or of others, the judgment of a "spiritual person," and Paul's authority and authoritativeness. Finally it deals with other criteria of discernment in Paul's ministry: the cross of Christ and his presence in the world, the proclamation and the evangelizer, and criteria of discernment in 1 Corinthians 12–14.—D.J.H.

1086. P. BONY, "Saint Paul et la catéchèse," *LumVit* 52 (3, '97) 245-258.

Although the language of catechesis proper does not appear in the Pauline epistles beyond the allusion in Gal 6:6, one does find frequent reference to teaching. The article seeks to characterize teaching as it is presented in Paul's letters more in terms of its stakes and style than its content. It treats the topic under three headings: always placing Christ Jesus at the center, passing on a "model" of life, and from "tradition" to experience (one never finishes "learning Christ"). [The same issue contains articles by C. Bissoli (pp. 315-320) on Paul in Italian catechetical programs, P. Gironi (pp. 321-328) on the use of Pauline texts in Italian catechesis, C. M. Díaz Castrillón (pp. 329-338) on Paul and the "liberation reading" of the Bible in Latin America and the Caribbean, and C. van der Plancke (pp. 339-346) on discovering Paul and his companions with young people.] —C.R.M.

1087. A. D. CLARKE, "'Be Imitators of Me': Paul's Model of Leadership," *TynBull* 49 (2, '98) 329-360.

This investigation of the Pauline motif of imitation considers passages where Paul explicitly or indirectly commended or demanded imitation, as well as cases in which Paul viewed the imitation of certain individuals to be ill-advised, and instances where he urged his readers (whether as churches or as individuals) to provide in themselves examples for others in turn to emulate. Paul used the motif of imitation not as a power tool in order to bolster authority or to define his social group but rather as an exhortation that believers ultimately model themselves on Christ. Paul's model of leadership was Christ the Servant of Phil 2:6-11.—D.J.H.

1088. É. CUVILLIER, "Paul, un homme au carrefour des cultures. Continuités et ruptures de la pédagogie paulinienne," *LumVit* 52 (3, '97) 285-296.

This consideration of the pastoral dimension of Paul's activity observes that the breadth of

Paul's theology may be traced to his attention to the concrete questions of his growing communities. With attention both to Paul's Jewish heritage and to his status as a citizen of the Roman empire, the article highlights how the double movement of association and opposition appears constitutive of Paul's theological course and thus of its pedagogy.—C.R.M.

1089. J. D. G. Dunn, "Paul: Apostate or Apostle of Israel?" *ZeitNTWiss* 89 (3-4, '98) 256-271.

As part of "the new perspective on Paul" the correlation of apostleship and apostasy needs to be rethought. The essay treats Paul's own assessment of his conversion, his principal line of argument in Galatians, the description of the relations of the new Jesus movement and its parent Judaism in Romans, the argument of Romans 9–11, and whether Paul's claim to be apostle to the Gentiles precisely as apostle for Israel was self-deceptive and unrealistic. It concludes that it was the tension between "Jew" as an ethnic label and "Jew" as a religious label that undermined Paul's efforts as apostle of Israel.—C.R.M.

1090r. J. D. G. Dunn, *The Theology of Paul the Apostle* [*NTA* 42, p. 396].

J. Proctor, "A Truly Masterly Work," *ExpTimes* 110 (1, '98) 14.—Dunn has done justice to Paul in a book that is both massively learned and genuinely accessible to anyone with a serious interest in Paul's theological thought. It might have been good, however, to read a single section on Paul's missionary vision for the nations, gathering material that is present but somewhat dispersed.—D.J.H.

1091. K. Erlemann, "Alt und neu bei Paulus und im Hebräerbrief. Frühchristliche Standortbestimmung im Vergleich," *TheolZeit* 54 (4, '98) 345-367.

With particular attention to the process of Christianity's separation from Judaism, the article compares the approaches found in Paul's letters and in Hebrews to the relation between the "old" and the "new." Both Paul and the author of Hebrews appeal to the OT to legitimate the "new," emphasize the surpassing excellence of the "new," and use Middle Platonic thought categories to deal with the problem of the "invisible." They differ in their understandings of faith, the Spirit, the value of the Mosaic Torah, and the relation between Gentile Christians and Jewish Christians. The chronological, spatial, and theological links between Hebrews and Paul (and other NT writers) may have been closer than is generally admitted today.—D.J.H.

1092. J. G. Gager, "Paul's Contradictions. Can They Be Resolved?" *BibRev* 14 (6, '98) 32-39.

On the surface Paul's letters appear to offer directly opposing anti- and pro-Israel views. The most common solution to the apparent tensions between these views is to subordinate the pro-Israel passages (e.g. Rom 3:1; 7:12; 11:26) to the anti-Israel passages (e.g. Gal 3:10; Rom 3:20; 9:31). Yet the pro-Israel passages in Paul's letters flatly contradict the traditional view of Paul as the author of Christian anti-Judaism. The only historically defensible reading of Paul's anti-Israel statements is that they apply only to the status of the Law for Gentiles within the Jesus movement.—C.R.M.

1093. O. Genest, "Faut-il que Paul se taise dans la discussion sur la situation des femmes en christianisme?" *LumVit* 52 (3, '97) 297-314.

This treatment of what can be said on the topic of the Pauline corpus and women first suggests a chronological order for the redaction of the most pertinent texts: about A.D. 57 (1 Cor

11:3-16; 14:34-35; Gal 3:28), between 61 and 63 (Col 3:18), between 65 and 90 (Eph 5:22-24), and between 60 and 105 (Tit 2:5; 1 Tim 2:11-15). Then it considers what these texts actually say about women, discusses what responses can be made to the texts, and advances three propositions with regard to the status of women in the church.—C.R.M.

1094. F. GONSALVES, "Paul and Ignatius: Servants of the Spirit," *Vidyajyoti* 62 (7, '98) 449-460.

The article highlights the role of the Spirit in some spheres of the lives and legacies of Paul and Ignatius of Loyola: militant penitents, discerning pilgrims, creative pastors, and loving servants. The stories of Paul and Ignatius transport one through an intriguing labyrinth of fidelity and freedom, struggle and service, valor and victory.—C.R.M.

1095. F. HAHN, "Rechtfertigung und Christusmystik bei Paulus. Ein Beitrag zum Gespräch mit Eugen Biser," *StimmZeit* 216 (11, '98) 777-781.

The article examines critically Biser's thesis that Christ-mysticism was the heart of Paul's theology and justification was merely a tradition-conditioned element.—D.J.H.

1096. J. J. KANAGARAJ, "Ecological Concern in Paul's Theology," *EvangQuart* 70 (4, '98) 291-309.

The article explores Paul's ecological perspectives in passages other than Rom 8:19-23 and Col 1:15-20 (e.g. Rom 1:20; Acts 14:15; 17:24). It suggests that Paul's christological understanding of creation, redemption, and consummation enriches ecology. Paul believed that ecology prompts a response for sharing economic resources ecumenically to meet the need and not the greed of the people (2 Cor 8:14-15; 9:8).—C.R.M.

1097. K. D. LITWAK, "Echoes of Scripture? A Critical Survey of Recent Works on Paul's Use of the Old Testament," *CurrResBibStud* 6 ('98) 260-288.

This essay surveys recent work on Paul's general approach to and hermeneutics of the Scriptures of Israel, and suggests further directions for research. It treats three main areas: intertextuality (with particular attention to R. B. Hays's *Echoes of Scripture in the Letters of Paul* [1989] and responses to it), Paul's hermeneutics, and Paul's citation techniques along with text-form issues. It asks four primary questions: (1) What technique, if any, did Paul use in exegeting Scripture? (2) How did Paul understand the Scriptures overall? (3) When is Paul referring to Scripture? and (4) If echoes are present, when is an echo an echo? The issues that emerge concern whether or not Paul's understanding of Scripture was ecclesiological or christological; whether Paul's use of Scripture should focus on clear citations, intertextual echoes, and traditions or include two or more of these; and whether and how Paul modified texts he cited and his general hermeneutical approach.—C.R.M.

1098. P. MEAGHER, "Spirit as the Centre of Christian Life in Paul," *Jeevadhara* 28 (164, '98) 109-139.

In Paul's theological vision, the Holy Spirit is at the center of Christian life. Starting with the Christ-event and the consequent justification experienced by believers in Christ, the article shows how the pneumatic dimension of Christian life is crystallized as empowering Spirit, the foundational gift of the Father. This Spirit is the source of hope, dwelling in the deepest core of all believers and continually transforming them to the image of God's Son. The Spirit forms and leads the community of believers.—D.J.H.

1099. P. MOURLON BEERNAERT, "Sur le chemin de Damas. De l'exégèse à la catéchèse," *LumVit* 52 (3, '97) 259-273.

The event on the Damascus road was a turning point in the life of Paul that had important implications for the entire church. After correcting some false ideas about Paul's "conversion," the article offers a five-stage exegetical review of the evidence concerning it: an ancient legend told about Paul, the evidence of Paul's letters (e.g. Galatians 1; 1 Cor 15:8), the three accounts in Acts (chapters 9; 22; and 26), the image of the Pastorals (1 Tim 1:12-13, 15), and what the prudent historian can affirm.—C.R.M.

1100. M. MÜLLER, "Der sogenannte 'schriftstellerische Plural' – neu betrachtet. Zur Frage der Mitarbeiter als Mitverfasser der Paulusbriefe," *BibZeit* 42 (2, '98) 181-201.

The use of "we" language in Paul's letters cannot be explained adequately by an appeal to the Hellenistic convention of the "authorial plural." Rather, Paul used "we" when speaking about his apostolic ministry and his missionary work. When he stepped outside his group of apostolic coworkers and spoke for himself, he used the "I" style. This thesis is developed first with reference to 1 Thessalonians and Romans, and then at length with reference to 2 Corinthians 1–7 and 10–13.—D.J.H.

1101. J. MURPHY-O'CONNOR, "Pauline Commentaries," *RevBib* 105 (4, '98) 627-632.

Descriptions and evaluations of five recently published commentaries by L. T. Johnson (1997) and M. Quesnel (1998) on Romans; J. Kremer (1997) on 1 Corinthians; P. Barnett (1997) on 2 Corinthians; and H. Hübner on Philemon, Colossians, and Ephesians (1997).—D.J.H.

1102. J. E. ROSSCUP, "Paul's Concept of Eternal Punishment," *MastSemJourn* 9 (2, '98) 169-189.

A review of the most pertinent passages in Paul on eternal punishment shows that Paul's view of the destiny of the unsaved is consistent with that of Jesus and John in Revelation: The punishment is felt (Rom 2:8-9); it entails a state of "ruin," though not deletion from existence (Rom 9:22; Phil 3:19); and it is eternal (2 Thess 1:8-9).—C.R.M.

1103. T. C. SMITH, "Influences That Shaped the Theology of Paul," *PerspRelStud* 25 (2, '98) 151-162.

Before he became a believer in Christ, Paul was steeped in Palestinian (especially Pharisaic and apocalyptic) and Hellenistic Judaism. Although he used some Stoic ideas and terms, Paul's mysticism had no connection with Hellenistic mysticism because it was Christ, not Paul, who initiated the union.—D.J.H.

1104. S. SUMMERS, "'Out of my Mind for God': A Social-Scientific Approach to Pauline Pneumatology," *JournPentTheol* 13 ('98) 77-106.

Since Paul's writings on the Spirit develop from an experientially rooted paradigm, the most effective means of understanding his writings on charismatic gifts is to utilize an experientially rooted analysis to illuminate the text. After an overview of charismatic phenomena in Paul's writings, the article summarizes the current understanding of Pauline pneumatology, uses the insights of sociology and cultural anthropology to analyze contemporary manifestations (especially glossolalia and related phenomena) that are similar to those addressed by Paul, and applies the model to selected Pauline texts. Charismatic gifts were part of the experience of Paul and the churches to which he wrote. He could claim to be "out of his mind for God" as part of his normative Christian experience.—D.J.H.

1105. P. R. THORSELL, "The Spirit in the Present Age: Preliminary Fulfillment of the Predicted New Covenant According to Paul," *JournEvangTheolSoc* 41 (3, '98) 397-413.

According to Paul, the OT predictions of the new covenant, rather than being fulfilled either in the future or in the present, are actually fulfilled in both. The present operation of the new covenant, as seen in 2 Corinthians 3, is demonstrated in the working of the Holy Spirit. But this operation is only partial and preliminary. At least one element—moral renewal—is operative in the interadvent era. Partial fulfillment of the new covenant, instead of arguing against future complete fulfillment, actually demands it.—D.J.H.

1106. L. THURÉN, "Was Paul sincere? Questioning the apostle's ethos," *Scriptura* 65 ('98) 95-108.

After introducing the question of Paul's general trustworthiness and reviewing Paul's own acknowledgments that he is not always frank with his readers (e.g. 1 Cor 9:19-23; 10:33), the article considers how modern rhetorical criticism frames the issue, H. D. Betz's assessment of Paul's rhetoric, Paul's habit of going to extremes, whether Paul's use of rhetoric was sincere, and a new way of reading Paul. It concludes that Paul's use of rhetoric, when it succeeded, did not jeopardize his ethos in the eyes of most of the original addressees. Paul can be trusted if we fully recognize the gap between our questions and the rhetorical situation of the text.—C.R.M.

Paul, §§ 43-801, 886, 1071, 1080, 1249, 1356, 1408, 1422, 1477.

Romans, 1–2 Corinthians

1107. E. R. KALIN, "Rereading Romans: Ethnic Issues (or, 'How can I find a gracious community?')," *CurrTheolMiss* 25 (6, '98) 461-472.

Paul wrote to the Romans to ground and strengthen their unity, which was threatened especially across ethnic lines. His letter concerns the unity of Jews and Greeks in sin (see Rom 3:9) and in God's justifying grace (see 3:28-30). What was in doubt was whether the Roman Christians, graced by God, would be gracious to one another, especially whether those in power and control would welcome and treasure those who seemed to them to be on the margin.—D.J.H.

1108. R. E. LONGACRE AND W. B. WALLIS, "Soteriology and Eschatology in Romans," *JournEvangTheolSoc* 41 (3, '98) 367-382.

After identifying Rom 15:14-16 as the key to the hortatory discourse of Romans, the article first focuses on the developmental high points (peaks) of Romans (3:21-31; 8; 12:9-21) and thereby treats the three main sections of the soteriological strand of the epistle (1:18–5:21; 6–8; 12:1–15:12). Then it analyzes the second, eschatological strand in Romans 9–11. It concludes that the three peaks in the main strand of the book correspond to justification, sanctification, and implementing the law of love. The eschatological strand of the discourse is similar to a subplot or foil against which the main structure develops.—C.R.M.

1109r. D. J. MOO, *The Epistle to the Romans* [*NTA* 41, pp. 376-377].

T. R. SCHREINER, "Reading Romans Theologically: A Review Article," *JournEvangTheol Soc* 41 (4, '98) 641-650.—After general comments on Moo's approach, especially his theological reading of Romans, the article touches on some of the major issues that he explores in comparison with other commentaries: the Law, the righteousness of God and the "center" of Romans, Romans 7, and Romans 9–11. It concludes that Moo's work is an exegetical and theological gold mine that is sure to be a standard commentary to be consulted for years to come.—C.R.M.

1110. [Rom 1:17] W. D. ZORN, "The Messianic Use of Habakkuk 2:4a in Romans," *Stone-Campbell Journal* [Joplin, MO] 1 (2, '98) 213-230.

The "messianic" interpretation of Hab 2:4 helps us to see that Paul in Rom 1:17 is contrasting human righteousness with God's righteousness and covenantal fidelity. A detailed look at Rom 1:17 and 3:21-26 shows the necessity of a subjective genitive interpretation for πίστις Χριστοῦ. Since Jesus is the only righteous one in a world of sinners where none are righteous (see Rom 3:10), he is able to make believers righteous by virtue of his obedient faith (see Rom 5:18-19).—D.J.H.

1111. A. MULI, "The Modern Quest for an African Theology Revised in the Light of Romans 1:18-25. Part 1: Exegesis of the Text," *Africa Journal of Evangelical Theology* [Machakos, Kenya] 16 (1, '97) 31-50; "Part II: Implications for African Theology," 16 (2, '97) 137-147.

A proper understanding of the biblical (especially Pauline) teaching about the moral condition of fallen humankind is a fundamental presupposition for the formation of a Christian theology relevant to the African situation. After considering the context of Rom 1:18-25, the first installment presents an exegesis under three main headings: Fallen humankind is under God's wrath (1:18); the revealed truth about God is available to all fallen humankind (1:19-20); and fallen humankind has turned to idolatry (1:21-25). The second installment draws twelve theological consequences, and concludes that fallen humankind is in urgent need of the saving grace of Jesus Christ.—D.J.H.

1112. D. L. BALCH, "Romans 1:24-27, Science, and Homosexuality," *CurrTheolMiss* 25 (6, '98) 433-440.

The article reports on current ecclesiastical debates on homosexuality, scholars' observations on ancient and modern psychology, and D. Fredrickson's exegesis of Rom 1:24-27 that concludes that Paul points to the problem of "passion" in these verses without introducing the modern dichotomy of homo/heterosexual. It concludes that Paul assumed the biology of his own century when he argued that certain acts were "natural" or "unnatural" (Rom 1:26-27; 1 Cor 11:14) and that "soft" males (μαλακοί) would not inherit the kingdom of God (1 Cor 6:9).—C.R.M.

1113. J. M. G. BARCLAY, "Paul and Philo on Circumcision: Romans 2.25-9 in Social and Cultural Context," *NTStud* 44 (4, '98) 536-556.

In treating circumcision (see *Spec. Leg.* 1.1-11; *Migr. Abr.* 89-93) Philo limited his allegorizing tendencies in view of the conservative instincts of the Jewish community. In Rom 2:25-29 Paul was far more radical in relation to Jewish opinion; Rom 2:29 indicates his willingness to dispense with human praise in such matters. Paul's intellectual framework was far less acculturated than that of Philo. *Pace* D. Boyarin, none of the contrasts in Rom 2:28-29 reflects hellenizing influence. Paul's hermeneutical revolution matched no contemporary form of Judaism.—D.J.H.

1114. G. W. Burnett, “Individual and Collective Aspects of Pauline Soteriology in Romans 3,” *IrBibStud* 20 (4, ’98) 159-188.

Examination of Paul’s talk about faith in Romans 3 shows that it has an a priori individual application. Although some scholars have highlighted the social function of faith for Israel and the Pauline communities, such approaches do not do full justice to Paul’s understanding of how faith operates. While Paul is concerned with the relationship between Jews and Gentiles within the church and does think in covenantal ways, the logic of his argument in the early chapters of Romans indicates the importance of personal soteriology to him.—D.J.H.

1115. S. Brodeur, “La dimensione escatologica della morale cristiana in Romani 8,” *Studia Moralia* [Rome] 36 (2, ’98) 393-419.

This exploration of Paul’s understanding of the eschatological dimension of Christian morality as developed in Romans 8 first discusses the content of Paul’s eschatology and its significance for his Christology, pneumatology, and ethics. Then it examines the context, function, and structure of Romans 8 by means of a rhetorical-literary analysis, and explains (with the help of J. P. Sampley’s approach) Rom 8:1-17 as describing the Romans’ present reality in Christ in light of their past life in sin (now-no longer) and 8:18-27 as dealing with their future reality at the parousia in light of their present status as God’s children (already-not yet). Finally it considers Paul’s pneumatology, and shows that the Holy Spirit constitutes the divine source and guide of the Christian moral life.—D.J.H.

1116. T. J. Burke, “Adoption and the Spirit in Romans 8,” *EvangQuart* 70 (4, ’98) 311-324.

For Paul, the gift of the Spirit (Romans 8) has eclipsed the old era of the Law (Romans 7). This is in keeping with the eschatological promises of the OT and other Jewish literature. Adoption was also regarded by OT and rabbinic writers as an eschatological blessing. Paul, because of his Jewish background, would have been well aware of these promises, and by using the expression πνεῦμα υἱοθεσίας (Rom 8:15, 23; see also Rom 9:4; Gal 4:5; Eph 1:5) showed that the eschatological gifts of the Spirit and adoption are inextricably linked. But for Paul the end times had already arrived, and the Spirit brings the moral demand for God’s children to live circumspectly between the “now” and the “not yet.”—D.J.H.

1117. [Rom 12:1-2] L. L. Keefer, “The Purpose of Holiness: The Triumph of God’s Will,” *AshTheolJourn* 30 (’98) 1-10.

Holiness, when viewed under the microscope of Rom 12:1-2, is to think as God thinks and to serve as Christ serves. After locating this text in the overall development of Paul’s letter to the Romans, the article looks for hortatory applications in the rest of Romans 12.—D.J.H.

1118. R. A. J. Gagnon, “The Meaning of ὑμῶν τὸ ἀγαθόν in Romans 14:16,” *JournBibLit* 117 (4, ’98) 675-689.

Despite the widespread disagreement over the meaning of “your good (thing)” in Rom 14:16, the “charism” interpretation of this phrase as “the faith of you, the ‘strong,’ to eat all things” should be regarded as secure. The direction of the series of exhortations in 14:13b-23 against the “strong” and the close parallel in 1 Cor 10:30 (confirming that the target of the “blaspheming” is the freedom of the “strong” in matters of diet) affirm this interpretation. The arguments adduced against this view and in favor of some broader “Christian” option (salvation, the kingdom of God, Gentile inclusion, the gospel, or Christian love and peace) are not sufficient to overturn it.—D.J.H.

1119. T. Dunne, "Towards an explanation of a crux interpretum: Romans 15,19," *DeltBib Mel* 27 (1, '98) 75-80.

The principal problem in Rom 15:19 is that it suggests that Paul had preached in areas that he mentions nowhere else. The solution comes in recognizing that in Rom 15:19 Paul used language in a highly symbolic way that reflected his conception of his apostolic mission and the Holy Spirit's role within it.—D.J.H.

1120. G. K. Barr, "Romans 16 and the Tent Makers," *IrBibStud* 20 (3, '98) 98-113.

The article suggests that Aquila and Priscilla were involved in the importation of *cilicium* to Rome and the manufacture of tents for the Roman army. When Claudius expelled Jews from Rome in A.D. 49 they and their Christian friends moved to Corinth where they must have made up a considerable portion of the Christian congregation when Paul was there. After the death of Claudius in A.D. 54 the way was clear for their return to Rome. Thus Romans 16, in which Paul sends greetings to the many former members of the Corinthian congregation, may be seen as an original part of the letter.—C.R.M.

1–2 Cor, § 43-1486.

1121. [1 Cor] B. J. Oropeza, "Situational Immorality. Paul's 'Vice Lists' at Corinth," *Exp Times* 110 (1, '98) 9-10.

Paul includes more "vice lists" in 1 Corinthians than in any of his other letters (3:3-4; 5:9-11; 6:9-10; 10:6-10; 13:4-7) because they were relevant to the situation. The Corinthians were committing most of the vices in these lists.—C.R.M.

1122. [1 Cor 1:30] P. Wells, "Que s'est-il passé à la croix?" *RevRéf* 49 (4, '98) 45-58.

The article first places 1 Cor 1:30 in its context, calls attention to its teaching that the salvation of the cross has its origin in God, and reflects on its affirmations about Christ as God's wisdom, righteousness, sanctification, and redemption. Then it offers hermeneutical observations on the notions of sacrifice and penal substitution, and concludes with reflections on how these ideas might best be communicated today.—D.J.H.

1123. W. D. Spencer, "La signification du mot 'puissance' dans l'enseignement de Paul (1 Co 4,9-20)," *Hokhma* 69 ('98) 27-40.

The French version of an article originally published in *Journal of the Evangelical Theological Society* [§ 34-279]. It highlights Paul's display of his life of suffering as an imitation of Christ in his power (see 1 Cor 4:19).—C.R.M.

1124. V. G. Shillington, "Atonement Texture in 1 Corinthians 5.5," *JournStudNT* 71 ('98) 29-50.

The proper textual context for 1 Cor 5:5 is the biblical-Jewish tradition of atonement (see Leviticus 16), in which a sin-bearing sacrifice is "handed over" to a desert-dwelling figure, Azazel, to cleanse Israel of its sin. This setting best explains the "dynamistic ceremony" represented in the text: "to hand over such a [person] to Satan for the destruction of the flesh, in order that the spirit might be saved in the day of the Lord." The central purpose of the scapegoat ritual—to rid the community of its evil contamination—came to expression spontaneously in Paul's retexturing, given the situation of communal sin described in 1 Corinthians 5.—D.J.H.

1125. G. Baldanza, "L'uso della metafora sponsale in 1Cor 6,12-20. Riflessi sull'ecclesiologia," *RivistBib* 46 (3, '98) 317-340.

This study aims to show that Gen 2:24 is one of the keys for an adequate understanding of 1 Cor 6:12-20. After considering the latter pericope in the context of the Christology of the cross and attending to the structure of the passage and Paul's arguments, it examines the way in which the marriage metaphor of Gen 2:24 is applied to the union of the Christian with the Lord. Then it highlights the theological significance of 1 Cor 6:20 ("bought with a price") by noting its connection with 1:30 ("redemption"). Finally it notes that Gen 2:24 is also used in Eph 5:25-32 and suggests that the latter passage develops the marriage symbolism of 1 Cor 6:12-20.—C.R.M.

1126. B. S. Rosner, "Temple Prostitution in 1 Corinthians 6:12-20," *NovTest* 40 (4, '98) 336-351.

This paper examines the question of the historical setting of 1 Cor 6:12-20 and argues that neither sexual immorality in general, nor the incestuous man of chapter 5, nor sacred prostitution, nor secular prostitution do justice to the internal and external evidence. A better label for what gave rise to Paul's instructions may well be temple prostitution. This interpretation is historically credible, exegetically congruent, giving due heed to the theocentric thrust of the passage and to the links with 1 Corinthians 10, and can best be seen when Paul's instructions are viewed against a biblical and Jewish background in which πορνεία and idolatry are closely associated.—C.R.M.

1127. J.-S. Cha, "The Ascetic Virgins in I Corinthians 7:25-38," *AsiaJournTheol* 12 (1, '98) 89-117.

The article first reviews and critiques the various attempts to understand τις and παρθένος in 1 Cor 7:36 (father and virgin daughter, engaged couple, spiritual marriage). Then after providing a literary analysis of 7:25-38, it classifies the various groups that Paul deals with in the passage according to their marital status and investigates the cultic significance of virgins from a history of religions perspective. It concludes that 7:25-38 must be reinterpreted in terms of how the παρθένοι are related to the cultic virgins in a wider Greco-Roman religious context.—C.R.M.

1128. A. A. Das, "1 Corinthians 11:17-34 Revisited," *ConcTheolQuart* 62 (3, '98) 187-208.

The article explores the relation between the horizontal aspect of 1 Cor 11:17-34 (relationships among believers) and its vertical aspect (their relationship to the Lord and his sacramental body). After considering the situation in the Corinthian celebration of the Lord's Supper, it discusses the "body" in 11:29 (church or sacrament), the relation of 11:23-32 to 11:17-22 and 33-34, and the somber note of "judgment" in 11:34. It concludes that Paul took both the horizontal and the vertical problems at Corinth very seriously.—D.J.H.

1 Cor 11:23b-25, § 43-992.

1 Cor 11:25, § 43-1004.

1129. W. O. Walker, "Is First Corinthians 13 a Non-Pauline Interpolation?" *CathBibQuart* 60 (3, '98) 484-499.

After preliminary considerations focused on E. L. Titus's suggestion that 1 Corinthians 13 might be a non-Pauline interpolation [§ 4-463], the article contends that the passage forms an independent and self-contained unit, that it was not originally located between chapters 12 and 14, that it was not composed by Paul, and that it was inserted into 1 Corinthians by someone other than Paul. Titus thought the interpolation was made by someone seeking to correct Paul's exaltation of prophecy. Another possibility is that the passage was inserted by someone who assumed for whatever reason that it was Pauline in origin.—C.R.M.

1 Cor 13:12, § 43-1286.

1130. R. R. Schulz, "Another Look at the Text of 1 Corinthians 14:33-35," *Luth TheolJourn* 32 (3, '98) 128-131.

The article raises twelve points with respect to D. W. Bryce's argument [§ 42-392] against P. F. Lockwood's identification [§ 41-376] of 1 Cor 14:33-35 as an interpolation. It concludes that on the basis of external and internal evidence, the view that the verses are an interpolation is most persuasive.—C.R.M.

1131. J. Załęski, "Czy kobiety powinny milczeć w kościele? (1 Kor 14,34-35) (Sollen Frauen in der Kirche schweigen? [1 Kor 14,34-35])," *CollTheol* 67 (4, '97) 5-20.

After placing 1 Cor 14:34-35 in the context of 14:33b-36, the article raises the question whether 14:34-35 was written by Paul or was an interpolation, presents a detailed exegesis of the passage, and reflects on the theological issue posed by its place in the canon and on the nature of the assembly (for prayer or public).—D.J.H.

1 Cor 15:37-38, § 43-1256.

1132. [1 Cor 15:45] R. B. Gaffin, "'Life-Giving Spirit': Probing the Center of Paul's Pneumatology," *JournEvangTheolSoc* 41 (4, '98) 573-589.

Without denying the presence of other determining factors, the article argues that Christology and eschatology especially shape the matrix of Paul's pneumatology. It offers a detailed discussion of 1 Cor 15:45, with attention to its context, the reference of the noun πνεῦμα (the person of the Holy Spirit), and the issue of when "the last Adam became life-giving Spirit." It contends that 1 Cor 15:45 is central to Paul's Christology and pneumatology and his most pivotal pronouncement on the relationship between the exalted Christ and the Spirit. It also shows how Paul's statements in other texts (notably 2 Cor 3:17 and Rom 8:9-10) cohere with his teaching in 1 Cor 15:45, and concludes with remarks on the relation of Paul's theology to the life of the church today.—C.R.M.

2 Cor 3, § 43-1105.

1133. D. F. Kelly, "La vie derrière le message. 2 Corinthiens 4:7-18," *RevRéf* 49 (201, '98) 1-10.

In 2 Cor 4:7-18 there are three contrasts that are fruitful for the exercise of Christian ministry: earthen vessel versus heavenly treasure, death versus life, and present sufferings versus eternal glory.—D.J.H.

1134. J. Lambrecht, "Paul's Boasting about the Corinthians. A Study of 2 Cor. 8:24-9:5," *NovTest* 40 (4, '98) 352-368.

This study reinforces S. K. Stowers's argument [§ 35-1267] that 2 Corinthians 8 and 9 are not fragments of two letters with a more careful investigation of 8:24–9:5 and a more sustained consideration of the line of thought in the whole of the two chapters. After surveying support for the view that chapters 8 and 9 are separate letters, it highlights seven points in favor of a logical connection between 9:1-5 and 8:24. Then it examines the context of chapters 8 and 9 (alleged contradiction, repetitions, and shifts in language; the line of thought). It concludes that chapter 8 had its prearranged structure (example, appeal, recommendation), but that the lengthy addition in chapter 9 has probably been occasioned by the unexpected mention of boasting in 8:24.—C.R.M.

Galatians–Philemon

1135. [Gal 2:1-10] J.-S. SUH, "Paul's Stance toward the Jerusalem Apostles," *Yonsei Journal of Theology* [Seoul] 3 ('98) 51-56.

In his account of the "Jerusalem conference" in Gal 2:1-10 Paul sought to establish himself as having the same rank as that of the Jerusalem apostles, to attach himself to them and to detach himself from them, and to criticize them.—D.J.H.

1136. [Gal 2:1-21] A. M. SCHWEMER, "Paulus in Antiochien," *BibZeit* 42 (2, '98) 161-180.

After identifying the Antioch incident that Paul describes in Gal 2:1-21 with the visit briefly mentioned by Luke in Acts 18:22, this investigation seeks to illuminate the historical and theological context of Paul's decisive recognition that salvation is through Christ and not the Law. It first sketches a picture of Hellenistic-Roman Antioch and its Jewish population. Next it considers the beginning of the Christian community in Antioch (A.D. 36/37) and the collaboration of Barnabas and Paul there (A.D. 40/41) and their mission in Syria and Cilicia. Finally it describes the controversy over circumcision and table fellowship in connection with the Antioch incident. It concludes that one may not trace back everything that stands in Paul's letters to the theology of the Christian community at Antioch, and that the first twenty years at Antioch belong to the Jewish Christians.—C.R.M.

1137. [Gal 2:15-21] C. J. K. KORANG, "Paul's Christocentric Soteriology: A Study of Paul's Theological Propositio," *Hekima Review* [Nairobi] 19 ('98) 58-68.

In his theological *propositio* in Gal 2:15-21 Paul asserts that since the Law serves as an identity marker and only provides knowledge of sin, it makes us sinners if we remain within it. The center of Paul's christological soteriology is that justification comes through the faith of Jesus Christ.—D.J.H.

1138. N. MORALES, "¿A Cristo por la Ley? Estudio exegético de Gálatas 3:19-24," *Kairós* [Guatemala City] 21 ('97) 29-50.

In Gal 3:19-20 Paul demonstrates that the Law functioned temporarily as a regulator and indirect motivator of transgressions, and also that it is inferior to the promise. In Gal 3:21-24 he explains that the purpose of the Law is not to provide eternal life or its benefits but rather to shut up all humankind under sin, and as a strict and provisional pedagogue to guide us to faith in Christ. The Law and the promise do not conflict; rather, they complement each other. The Law fulfills its temporal function when individuals come to Christ by faith.—D.J.H.

1139. D. M. SCHOLER, "Galatians 3:28 and the Ministry of Women in the Church," *Covenant Quarterly* [Chicago] 56 (3, '98) 2-18.

After noting four typologies of biblical argumentation that support the full participation of women in the ministry of the church, the article focuses on the place of Gal 3:28 in the ongoing debate about the participation of women in ministry. After surveying 19th- and 20th-century examples of the use of Gal 3:28 as a basis and argument for the full participation of woman in ministry, it summarizes the late 20th-century Evangelical traditionalists' views of this passage in five points. Then it presents four compelling reasons for understanding Gal 3:28 to be the fundamental Pauline theological basis for the inclusion of women and men as equal and mutual partners in all of the ministries of the church.—C.R.M.

1140. M. BACHMANN, "Die andere Frau. Synchrone und diachrone Beobachtungen zu Gal 4,21-5,1," *Judaica* [Basel] 54 (3, '98) 144-164.

Taking as its starting point the contrasting portrayals of two women in a medieval medallion at Freiburg, the article explores the opposition between Sarah and Hagar ("the other woman") in Gal 4:21–5:1 with reference to the text's ring composition (4:25b-26a at the center), its place in Paul's argument in Galatians, and its use of Jewish symbols.—D.J.H.

1141. [Eph] E. C. MALONEY, "God's Power in Christ Jesus," *BibToday* 36 (6, '98) 349-353.

The author of Ephesians lays out a grandiose doctrine of the church in which access to God' power in Christ Jesus assures protection from all evil while a profound unity with Christ guarantees an exalted participation in God's eternal plan of salvation. After developing the themes of recapitulation and God's plan in Christ Jesus, the article reflects on Christ as the New Adam (Eph 2:11-18), the capstone (2:19-22), indwelling love (3:14-21), the head of the church (4:11-16), and the church's spouse (5:23-32).—D.J.H.

1142. E. MOUTON, "The Transformative Potential of Ephesians in a Situation of Transition," *Semeia* 78 ('97) 121-143.

The transformative power of Ephesians as ancient canonized text lies in its ability to disclose an alternative moral world, albeit embedded within a patriarchal value system. The structure of Ephesians demonstrates an ongoing movement between orientation, disorientation, and reorientation. By means of the anthropological concept of liminality, the dynamics of the creative yet risky space between remembrance and hope presents a potential context for moral (trans)formation, with special reference to the South African situation of transition and its implications for women.—C.R.M.

1143. P. PERKINS, "Ephesians: An Introduction," *BibToday* 36 (6, '98) 341-347.

This introduction to Ephesians treats its composition, rhetorical construction ("the voice of tradition"), understanding of salvation ("exalted Christ and cosmic powers"), focus on the body of Christ gathered in worship, and challenges for today. [In the same issue D. Durken (pp. 354-359) provides information and illustrations on Ephesus.]—C.R.M.

1144. C. REYNIER, "L'apport irremplaçable de l'épître aux Éphésiens en matière de catéchèse," *LumVit* 52 (3, '97) 275-284.

If in Ephesians Christ is situated in the plan of God with an unequalled fullness, which surpasses Colossians 1:15-20, he is also situated in relation to believers who confess their faith in him. From this fact one may perceive the double emphasis of Ephesians: no Christ without church, and no church without Christ.—C.R.M.

1145. [Eph 4:1-6] R. JEWETT, "The Bond of Peace and *Places in the Heart:* Reflections on 'The Dialogue on Theological Diversity,'" *QuartRev* 18 (4, '98-'99) 357-367.

The article explores links between Eph 4:1-6, the film "Places in the Heart," and a recent

United Methodist document on theological diversity under three headings: bondage together as a basis of unity, bearing up one another in the love feast, and the final source of our unity.—D.J.H.

1146. L. J. KREITZER, "'Crude Language' and 'Shameful Things Done in Secret' (Ephesians 5.4, 12): Allusions to the Cult of Demeter/Cybele in Hierapolis?" *JournStudNT* 71 ('98) 51-77.

Building on the suggestion that Eph 4:9-10 is a veiled reference to the Plutonium in Hierapolis, the article proposes that 5:4, 12 are allusions to the cult of the mother goddess Demeter/Cybele as practiced in that city. It treats "crude language" and "shameful secrets" and the setting of 5:4, 12; crude language and obscene gestures in the Demeter cult; and conjectures about the significance of 5:4, 12. It concludes that the religion of the Hellenistic mystery cults provides an acceptable background against which both Ephesians and Colossians can reasonably be interpreted.—C.R.M.

Eph 5:12, § 43-1146.

1147. [Eph 5:21–6:9] C. OSIEK, "The Ephesian Household Code," *BibToday* 36 (6, '98) 360-364.

The view from behind the NT household codes shows that there are some progressive moves taken by NT authors. Personal dignity has been granted to subordinate members where it was not given before. At the same time, subordination of some to others remains, and in Eph 5:21–6:9 it even becomes the basis for a vision of the church.—D.J.H.

1148. [Eph 6:10-20] R. A. WILD, "'Put on the Armor of God,'" *BibToday* 36 (6, '98) 365-370.

The article first discusses the rhetorical structure and meaning of Eph 6:10-17 (a "ring composition" in which v. 12 is flanked by vv. 11 and 13, which in turn are flanked by vv. 10 and 14-17). Then it addresses the question of the identity of the "principalities and powers" in v. 12. Finally it treats the general exhortation to prayer in v. 18, and the picture of the prisoner Paul as a model for Christian reflection and behavior in vv. 19-20.—C.R.M.

1149. P. A. HOLLOWAY, "The Apocryphal *Epistle to the Laodiceans* and the Partitioning of Philippians," *HarvTheolRev* 91 (3, '98) 321-325.

There are two significant problems with P. Sellew's argument [§ 39-975] that *Epistle to the Laodiceans* used a version of Philippians not unlike "Letter B" (Phil 1:1–3:1; 4:4-6, 20-23). First, there is good reason to believe that *Laodiceans* contains a reference to "Letter C" (*Laodiceans* 13/Phil 3:1-2). Second, Sellew's analysis does not take into account the kinds of redactional considerations that might have led the compiler of *Laodiceans* to include some and exclude other material from Philippians. [Sellew offers a response (pp. 327-329) in the same issue.]—C.R.M.

1150. P. GRELOT, "'Ev μορφῇ Θεοῦ ὑπάρχων. Étude sur *Ph* 2, 6-11," *RevThom* 98 (4, '98) 631-638.

In order to clarify the meaning of the expression ἐν μορφῇ θεοῦ ὑπάρχων in Phil 2:6-11, the article examines its employment by Justin, Irenaeus, and Origen. It is only with Origen and his association of the phrase with Jn 1:14 and 8:42 that it comes to designate the divine condition of Jesus before his manifestation "in the form of a servant" during his mortal life.—C.R.M.

1151. M. I. Wegener, "Philippians 2:6-11—Paul's (Revised) Hymn to Jesus," *CurrTheol Miss* 25 (6, '98) 507-517.

After assessing previous poetic reconstructions of Phil 2:6-11, the article offers an alternative reconstruction of the hymn, and considers its place in Paul's rhetoric that promotes friendship. While the pre-Pauline hymn has much in common with those interpretations that find a gnostic redeemer myth behind it, in Paul's adaptation the preexistence motif largely disappears under the weight of Christ's truly human characteristics.—D.J.H.

1152. Y. Khiok-Khng, "A Political Reading of Paul's Eschatology in I and II Thessalonians," *AsiaJournTheol* 12 (1, '98) 77-88.

The article reflects on Paul's eschatology in 1 and 2 Thessalonians with reference to its political setting and benefactor theology, political and religious explosiveness (especially the terms "epiphany" and "parousia"), and prophetic realism. In his critique of the contemporary *pax romana,* Paul warns of the unexpected and imminent parousia of Christ for the purpose of gathering believers (see 1 Thess 5:3). The Pauline apocalyptic ethos is to sustain the constant critique of the social and political injustices on behalf of the powerless.—D.J.H.

1153. J. W. Simpson, "Shaped by the Stories: Narrative in 1 Thessalonians," *Asbury Theological Journal* [Wilmore, KY] 53 (2, '98) 15-25.

In 1 Thessalonians the kerygmatic narrative about the actions of God and Jesus for salvation is accompanied by and intertwined with the story of the interactions between the Thessalonian Christians and the Christian missionaries who are named as the letter's authors. After considering the two stories, the article discusses the boundaries created by the narrative, the storyteller's rhetorical standpoint, and the purpose of the letter.—D.J.H.

1154. R. F. Collins, "The Function of Paraenesis in 1 Thess 4,1-12; 5,12-22," *Eph TheolLov* 74 (4, '98) 398-414.

Although paraenesis does not admit of a formal definition, the language of 1 Thess 4:1-12 and 5:12-22 is hortatory and can be appropriately described as paraenetic. While the language is general, these passages relate to the real situation of the Thessalonian Christians. The exhortation to avoid πορνεία in 4:3-6 instances the call to holiness (4:3, 7). The exhortation to mutual concern for one another in 5:12-15 concretizes sibling love. Paul's paraenesis is addressed to a group of (fictive) siblings and capitalizes on their sibling relationship. Specifically and from a theological vantage point, the paraenesis of 1 Thess 4:1-12 and 5:12-22 functions as a means of socialization of the Thessalonian believers as a group of God's holy people.—D.J.H.

1 Thess 5:12-22, § 43-1154.

2 Thess 2:1-17, § 43-822.

1155. W. W. Combs, "Is *Apostasia* in 2 Thessalonians 2:3 a Reference to the Rapture?" *Detroit Baptist Seminary Journal* [Detroit, MI] 3 ('98) 63-87.

The case for understanding ἀποστασία in 2 Thess 2:3 as a reference to the rapture on the basis of earlier versions, lexicography, and context has not been proven. The term most likely refers to a religious apostasy, and therefore its occurrence in 2 Thess 2:3 should not be used as evidence for the pretribulational rapture.—D.J.H.

1156. J. DUFF, "P46 and the Pastorals: A Misleading Consensus?" *NTStud* 44 (4, '98) 578-590.

The standard opinion that P^{46} provides evidence for a collection of Pauline letters from which the Pastoral epistles were missing fits the physical evidence of the manuscript very poorly (50% more letters per page in the final section of the codex than in the middle section, missing pages at the end). A plausible hypothesis is that P^{46} did contain the Pastorals (or possibly, that the intention was that it should include them, but it was left incomplete). These alternative, viable hypotheses suggest that the scribe who produced P^{46} assumed that the Pastorals were a constituent part of the Pauline corpus.—C.R.M.

1157. P. R. HINLICKY, "Theology of a Martyr: Proclaiming Christ from the Pastoral Epistles Today," *Pro Ecclesia* [Northfield, MN] 7 (3, '98) 350-357.

After noting some background reading, this reflection on preaching Christ from the Pastorals deals with the situation after Paul's death, the theology of the martyrs, Christology and community, exclusive monotheism, and speaking with authority against greed.—D.J.H.

1158. R. G. GRUENLER, "The Mission-Lifestyle Setting of 1 Tim 2:8-15," *JournEvang TheolSoc* 41 (2, '98) 215-238.

Paul's use of the creation/fall/promise theme in 1 Tim 2:13-15 is based on Genesis 1–3 and belongs to the immediate sense unit of 1 Tim 2:8-15, which in turn lies within the larger context of the Pastorals as a mission genre. After initial observations on 1 Tim 2:13-15 and Genesis 3, the study establishes the larger context, and then argues that the key to interpreting 1 Tim 2:8-15 lies in Paul's concern for mission lifestyle. The passage is addressed to those whose lifestyle is out of order in the hope that they will choose to be faithful in their mission responsibilities as did Eve after the fall when she reunited with her husband and began the faithful bloodline that led to the Messiah and his offspring.—C.R.M.

1159. [1 Tim 3:1-7] P. WELLS, "Comment 'garder l'Église apostolique'?" *RevRéf* 49 (201, '98) 11-18.

If the apostolic teaching is to be preserved, it must be confided to competent persons. The ministry of the bishop according to 1 Tim 3:1-7 is under the authority of Christ and requires an authentic experience of the grace of Christ. The adjective "irreproachable" summarizes all the personal qualities required for the office.—D.J.H.

1160. [1 Tim 5:3-16] E. BUTZER, "Die Witwen der Pastoralbriefe," *Texte & Kontexte* [Berlin] 20 (79, '98) 35-52.

This examination of "the widows" in the Pastoral epistles according to 1 Tim 5:3-16 first delineates the concept of the church in the Pastorals with reference to their central topos, the "house of God" (see 1 Tim 3:15). Then it treats the widows and the house, teachings and the teaching, the learning of women among the houses, and widows and real widows. The house as a closed social system was broken up by widows and women in their attitude of learning (and teaching). They did not remain in the house but rather sought to contend with others over doctrine.—C.R.M.

1161. [1 Tim 5:3-16] P. VON GEMÜNDEN, "Les veuves dans le christianisme primitif: Étude de cas pour une herméneutique de soupçon," *BullCentProtEtud* 50 (4-5, '98) 15-28.

After reflecting on the hermeneutic of suspicion as a way of reading NT texts, the article focuses on various questions raised by 1 Tim 5:3-16: whether there was a ministry of widows, widowhood and asceticism, widowhood and remarriage (adaptation to external conditions), the presence of a polemic internal to the church, and the persistence of the conflict. It concludes with observations on an engaged reading of this text.—D.J.H.

1162. [Tit 3:4-7] T. SÖDING, "Gottes Menschenfreundlichkeit. Eine exegetische Meditation von Titus 3," *GeistLeb* 71 (6, '98) 410-422.

After reflecting on the attractiveness and ambiguity of the concept of "humanity," the article focuses on the theme of φιλανθρωπία in Tit 3:4-7 and discusses φιλανθρωπία as a royal virtue, the philanthropy of Wisdom, Jesus as God's philanthropy in person, and God's philanthropy. It concludes with reflections on the human face of God.—D.J.H.

1163. D. M. RUSSELL, "The Strategy of a First-Century Appeals Letter: A Discourse Reading of Paul's Epistle to Philemon," *JournTransTextling* 11 ('98) 1-25.

This study of Philemon aims to illustrate the typical moves or plot of a hortatory discourse type and hence its strategy. After treating the author, setting, and occasion of the epistle, it considers the discourse type of Philemon. Next it presents an English translation followed by comments: vv. 1-6 (authority/credibility claim), vv. 7-13 (problem/situation), vv. 14-17 (command), and vv. 18-22 (motivated appeal). Then it discusses the macro- and microsegmentation of the letter, offers an analysis of its paragraphs, and identifies its macrostructure and thematic peak. It concludes that the central command of v. 17 argues that Paul's primary concern was to effect a reconciliation between Philemon and Onesimus.—C.R.M.

Hebrews

1164. R. KANGAS, "The Heavenly Christ in the Epistle to the Hebrews," *Affirmation & Critique* [Anaheim, CA] 3 (4, '98) 5-16.

After discussing Christ as the Son of God and the Son of Man in Hebrews, the article considers aspects of the all-inclusiveness of Christ and then focuses on the heavenly Christ (his place, position, condition, status, and ministry). The heavenly Christ of Hebrews is a priest according to the order of Melchizedek, a kingly and divine high priest.—D.J.H.

Hebrews, § 43-1091.

Catholic Epistles

1165. P. KASIŁOWSKI, "How to be Wealthy? The Letter of James and the Problem of Wealth," *Folia Orientalia* [Krakow] 34 ('98) 35-44.

The article considers problems that arise from the analysis of texts in James that contain the word πλούσιος: the paradoxical appeal to the rich in 1:9-11 (and humiliation/exaltation in the Synoptics and Paul), wealth in its socio-religious categories (2:1-13), the problem of the misuse of wealth and social injustice (5:1-6), and other questions related to "wealth" in James (1:26-27; 2:15-16; 4:13-17).—C.R.M.

1166. D. Rhoads, “The Letter of James: Friend of God,” *CurrTheolMiss* 25 (6, ’98) 473-486.

The beliefs and values propounded in the letter of James reveal a coherent conceptual and ethical worldview. This coherence is explored under the following headings: the two ways—friend of God or friend of the world, the human condition—“friends of the world,” vision for life—“friends of God,” empty religion, and transformation—the implanted word of truth.—D.J.H.

1167. D. J. Verseput, “Wisdom, 4Q185, and the Epistle of James,” *JournBibLit* 117 (4, ’98) 691-707.

Both James and 4Q185 are didactic in nature, make use of wisdom terminology, and display many similarities (most strikingly in Jas 1:9-18 and 4Q185 1-2 i 9–ii 11). But despite these surprising parallels, James’ usage of the common material is consistent with the generic choice of a “covenantal diaspora letter” indicated in Jas 1:1. Read in this manner, the wisdom elements in James play a merely peripheral role in a “letter” that presents itself as consolation and instruction to the diaspora communities of the elect.—D.J.H.

Jas 1:22-24, § 43-1286.

1168. W. Engel, “Christus Victor. Eine Untersuchung zu Gattung und Struktur des vorliterarischen Christushymnus 1Petr 3,18-22,” *ProtoBib* 7 (2, ’98) 137-147.

After preliminary remarks on the detection of preliterary forms in the NT, the article considers the *Gattung* of 1 Pet 3:18-22 (“Christ-hymn”) and presents a reconstruction of the Greek wording of the hymn underlying the text. Similar to the cases in Phil 2:6-11 and 1 Tim 3:16, the origin of the hymn in 1 Pet 3:18-22 is to be sought in the context of the worship of a Hellenistic Gentile Christian community.—C.R.M.

1169. [2 Pet 2:7-8] J. Makujina, “The ‘Trouble’ with Lot in 2 Peter: Locating Peter’s Source for Lot’s Torment,” *WestTheolJourn* 60 (2, ’98) 255-269.

Peter’s record of Lot’s mental oppression and torment over the wickedness of the Sodomites in 2 Pet 2:7-8 may have had its ultimate source in a textual variant in the Septuagint. The article considers Lot in biblical and extra-biblical tradition, the exegesis of 2:7-8, the torment of Lot (the Greek text of Gen 19:16), the text-critical issue, and the rationale behind translating *htmhmh* with ἐταράχθησαν in Gen 19:16. Peter likely seized upon a textual variant in the Septuagint in order to extol the virtues of an OT figure who thrived in the interpretative traditions of early Judaism.—C.R.M.

1170. W. Wiese, “Em defesa da esperança: uma análise exegética de 2 Pedro 3:1-13. 1ª parte,” *VoxScript* 8 (1, ’98) 21-32.

After considering the context of 2 Pet 3:1-13 in the letter as a whole, the first installment presents an exegesis of the passage according to the following outline: the position of the heretics and their thesis (3:1-4), and the refutation of the thesis and its implications (3:5-13).—D.J.H.

1–3 Jn, § 43-1043.

1171. E. ARENS K., "La palabra de la vida: la carta primera de Juan escuchada en Latinoamérica," *Paginas* 152 ('98) 87-101.

With its rejection of a false conception of Christianity, 1 John is especially relevant for Latin America today. This theme is developed in four sections: "the one whom we have heard, seen, looked at, and touched" (1:1); "the word of life" (1:1); the truth and the lie (1:6-10; etc.); and fidelity to God.—D.J.H.

1172. J. BEUTLER, "Der erste Johannesbrief als Zeugnis der johanneischen Schule," *BibKirch* 53 (4, '98) 170-175.

This overview of 1 John as a witness for the Johannine school considers the literary form of the text, its structure, the opponents, the goal of the epistle, and the author and his circle. In addition to an epistolary introduction and conclusion (1:1-4; 5:14-21), the letter consists of three series of structurally similar criteria for fellowship with God and life (1:5–2:27; 2:28–4:6; 4:7–5:13). [The same issue includes F.-J. Ortkemper's (pp. 197-199) exposition of 1 Jn 3:18-20, C. Umoh's (pp. 200-204) reading of 1 John in the African context, E. Arens's (pp. 205-208) reading from the Latin American context, and H.-U. Weidemann's (pp. 209-212) brief reviews of nine recent German commentaries on 1 John.]—C.R.M.

1173. T. GRIFFITH, "A Non-Polemical Reading of 1 John: Sin, Christology and the Limits of Johannine Christianity," *TynBull* 49 (2, '98) 253-276.

In 1 John both the ethical debate about sin (see 1:6–2:11; 3:4-17; 4:20; 5:16-18) and the confessional statements about Jesus (see 2:22; 4:2-3, 15; 5:1, 5, 6) can be explained without reference to what the group that left the Johannine community (see 2:19) positively believed. The issues at stake focused on the messiahship of Jesus and the need to reinforce the limits of the Johannine community not only by right confession but also by right conduct. Failure to keep either part of the double commandment to believe in Jesus and to love one another (see 3:23) amounted to apostasy and placed one outside the boundaries of Johannine Christianity. Confirmation of this approach can be found in the Fourth Gospel.—D.J.H.

1174. [1 Jn] H.-J. KLAUCK, "Die Liebe ist konkret – oder Die Grenzen des Liebesgebots," *BibKirch* 53 (4, '98) 176-182.

After noting Augustine's challenge to make love concrete, the article discusses the statistical prominence of the word "love" in 1 John, and considers what the letter says about the love of God, love for sisters and brothers, love and immanence, making love concrete, and so forth. Then it raises questions about the limits of love in 1 John.—D.J.H.

1175. F. PORSCH, "'. . . dass sie alle nicht zu uns gehorten' (1 Joh 2,19). Der Umgang mit Dissidenten im 1 Joh," *BibKirch* 53 (4, '98) 190-194.

After highlighting the "if-then-statements" of 1 John as a linguistic indication of an actual controversy between two rival groups in the community addressed by the epistle, the article treats the criteria of community demarcation employed by the author (christological, ethical, possession of the Spirit). Then after observing that the dissidents are not directly addressed, it notes how their Christian identity is denied as they are characterized as "children of the devil" (3:8, 10) and "from the world" (4:5). For the author the struggle was a matter of life and death (5:11-13).—C.R.M.

1176. M. THEOBALD, "Der Streit um Jesus als Testfall des Glaubens. Christologie im ersten Johannesbrief," *BibKirch* 53 (4, '98) 183-189.

After calling attention to texts in 1 John that indicate christological controversy (1 Jn 2:22-

23; 4:2-3; 4:15; 5:1; 5:5), the article describes 1 John as a "cover letter" to the Fourth Gospel, examines the struggle over the interpretation of the community's book (John's Gospel), defines "Jesus the personified love of God" as the basic christological axiom, and considers the relation between the different faith statements and the one truth. It concludes with reflections on the abiding significance of 1 John and its relevance for inner-church conflict today.—D.J.H.

1177. J. C. THOMAS, "The Literary Structure of 1 John," *NovTest* 40 (4, '98) 369-381.

After reviewing the bipartite outlines of 1 John proposed by R. E. Brown and S. S. Smalley, the article argues that the epistle has a rather clear literary structure that is concentric in form: A—1:1-4; B—1:5–2:2; C—2:3-17; D—2:18-27; E—2:28–3:10; F—3:11-18; E'—3:19-24; D'—4:1-6; C'—4:7–5:5; B'—5:6-12; A'—5:13-21. Then it comments on several of the prominent features of this structure, starting at the center (3:11-18) and working outward. Finally it suggests how this proposal may aid in the interpretation of 1 John.—C.R.M.

1178. E. R. WENDLAND, "'Dear Children' Versus the 'Antichrists': The Rhetoric of Reassurance in First John," *JournTransTextling* 11 ('98) 40-84.

After noting the concern for reassurance in 1 John and the main characteristics of its rhetorical style, the article treats four distinct but integrated aspects of Johannine rhetoric that form the basis for the author's strategy of reassurance: recursion, contrast, focus, and mitigation. Next it considers the pragmatic dimension of discourse in terms of the various principal kinds of speech acts that the letter performs. Finally it considers the implications of Johannine rhetoric for biblical studies and contemporary communication (form-content, function).—C.R.M.

1 Jn, § 43-759.

1 Jn 2:19, § 43-1175.

1179. P. MÜLLER, "Der Judasbrief," *TheolRund* 63 (3, '98) 267-289.

After listing books and articles on the letter of Jude published since 1985 [see § 31-305], the article discusses research on text criticism; style and *Gattung;* lines of argumentation and theological profile; tradition history; the quest for the opponents; author, time, and place; and the letter's place in the history of theology.—D.J.H.

Revelation

1180. G. A. BANAZAC AND L. REYES CEJA, "La esperanza en el desierto mesiánico: Los padres de la Iglesia Lationoamericana y el libro del Apocalipsis," *EfMex* 16 (47, '98) 199-207.

The 16th-century "Fathers" of the Latin American church—Vasco de Quiroga, Bartolomé de la Casas, and Jerónimo de Mendieta—discerned parallels between the context of the Christians of Revelation and that of the oppressed people in their own age. They viewed Revelation as a source of hope, affirmed God's power in the face of the powerlessness of the oppressed, and gave special attention to the book of Exodus. Thus they prefigured the concerns of liberation theology.—D.J.H.

1181. T. P. CRAIGEN, “Eternal Punishment in John’s Revelation,” *MastSemJourn* 9 (2, ’98) 191-201.

With particular attention to Revelation 14 and 20, this article contends that John’s inspired words on the irreversible nature of the final state rule out (1) any idea of pagan legend or myth or metaphorical/symbolical language as somehow having crept into the record, thus making restatement essential; and (2) any attempt to determine punishment as temporary and/or remedial. Rather, they bring to the forefront the reality that this life’s belief or unbelief has afterlife consequences.—D.J.H.

1182. D. A. DESILVA, “Honor Discourse and the Rhetorical Strategy of the Apocalypse of John,” *JournStudNT* 71 (’98) 79-110.

Through visionary rhetoric, John deals with eternal as opposed to temporary honor and safety. The seven oracles to the churches invite believers to seek the greater honor that Jesus has prepared for the faithful. The visions consistently move the hearers to identify with (and thus seek to embody the behaviors of) those who are honored before God’s court, and to avoid those courses of action that, while they will lessen the tension between themselves and society, will ultimately lead to open and lasting disgrace before God and the holy angels. At stake quite explicitly in Revelation is the honor of God and of Christ, and its strong message is that the believer’s honor is secure only insofar as that believer honors God and God’s Messiah, even when the cost is high and results in temporary disgrace in the world’s eyes.—D.J.H.

1183. J. M. FORD, “The Christological Function of the Hymns in the Apocalypse of John,” *AndUnivSemStud* 36 (2, ’98) 207-229.

The hymns in Revelation (see 4:8b, 11; 5:9-10, 12, 13b; 7:10, 12, 15-17; 11:15, 17-18; 12:10-12; 14:3-5; 15:3b-4; 16:5-7; 18:2-3, 4-8, 10, 14, 16, 19-23; 19:1-8) carry the “story line” of the book. Through them the work gradually moves into a crescendo and reaches a climax which becomes the proclamation of the establishment of the kingdom of God and the enthronement of the Lamb. One can trace a developing Christology in the hymns if one considers them in the light of various eschatological figures anticipated by different Jewish groups in the Second-Temple period: a Davidic messiah, a priestly messiah, one like a Son of Humanity, a prophet like Moses, Elijah *redivivus,* Melchizedek, a Teacher of Righteousness, and the Servant of the Lord. The title “the One Who Comes” could comprehend the “messianic” figures, and the Lamb fulfills the role of most of these personages.—D.J.H.

1184. M. GILBERTSON, “Lifelines: The Book of Revelation,” *Anvil* 15 (3, ’98) 215-220.

Recent debates about Revelation break down into two main areas: the nature of the text (genre, sources or literary unity), and the purpose of the text (response to or provocation of a crisis, reality or escape). Areas that deserve further investigation include John’s use of the OT, Qumran and Greco-Roman parallels, literary analysis, theology, and place in church life today.—D.J.H.

1185. O. HOFIUS, “Ἀρνίον — Widder oder Lamm? Erwägungen zur Bedeutung des Wortes in der Johannesapokalypse,” *ZeitNTWiss* 89 (3-4, ’98) 272-281.

There is no philological evidence that ἀρνίον can refer to a “ram” (*pace* W. Bauer). To read “ram” into the ἀρνίον passages in Revelation obscures the symbolism of the Passover lamb and the idea of Jesus’ death as an atoning sacrifice.—D.J.H.

1186. C. R. KOESTER, “Revelation and the Millennial Hope,” *Dialog* 37 (4, ’98) 250-256.

The interplay between the futuristic and the timeless elements of the book of Revelation has engaged interpreters from antiquity to the present. Shifting the focus of attention from eschatology to theology helps Revelation to speak with surprising immediacy. Instead of first asking what the book says about God’s timeline, we do well to ask what it says about God.—D.J.H.

1187. P. POUCOUTA, “Inventer la terre: l’Apocalypse aujourd’hui,” *LumVit* 53 (4, ’98) 403-414.

In Revelation John is between heaven and earth. He describes the inhabitants of heaven and of earth, as well as the heavenly and the earthly Jerusalem. Contemplating the Jerusalem from above allows one to find better the Jerusalem on earth.—D.J.H.

1188. B. ROSSING, “Standing at the Door of a New Millennium: Economy, Eschatology, and Hope,” *Dialog* 37 (4, ’98) 263-268.

The millennial vision of Revelation 20 and of the entire book provides a liberating resource for a thoughtful critique of empire and injustice. Radical hope for the future in the face of Roman imperial eschatology was the genius of Revelation’s millennial vision two thousand years ago. Such a hope can embolden our proclamation today, as we await the next millennium.—D.J.H.

1189. R. H. SMITH, “A Funny Thing Happened to the Millennium on the Way to the Year 2000,” *Dialog* 37 (4, ’98) 257-262.

After reporting on various attitudes toward the new millennium, the article considers problems encountered in interpreting the millennium described in Rev 20:2-3, especially the chronology and the import (vindication of all God’s purposes or one limited to the martyrs). In referring to the millennium, John used a feature of apocalyptic to encourage faithfulness in time of pressure.—D.J.H.

1190. R. H. SMITH, “‘Worthy is the Lamb’ and Other Songs of Revelation,” *CurrTheolMiss* 25 (6, ’98) 500-506.

The hymns and other cultic materials in Revelation owe their presence to the seer’s polemical position over against Rome. John was possessed by a burning desire to show Christians that hymns and doxologies and obeisance are to be made only to God and to the Lamb, and never to the emperor or his agents.—D.J.H.

1191. S. VOORWINDE, “Worship - The Key to The Book of Revelation?” *VoxRef* 63 (’98) 3-35.

After tracing the development of Caesar worship from the early days of the Roman empire into the postapostolic period, the article considers the extent to which this practice had spread to the seven cities of Asia Minor whose seven churches are specifically addressed in the book of Revelation. Then it discusses the worship of God in Revelation, with particular attention to its doxological scenes (1:4-8; 4:1–5:14; 7:9-17; 11:15-19; 14:1-5; 15:1-8; 19:1-10; 21:1–22:21). Christian worship as seen in Revelation praises God and the Lamb, while exposing alternative worldviews as false.—D.J.H.

1192. R. F. YOUNGBLOOD, “Fallen Star. The Evolution of Lucifer,” *BibRev* 14 (6, ’98) 22-31, 47.

The “Lucifer” of Isa 14:12-15 was the king of Babylon. Since Babylon’s king embodied satanic power, "Lucifer" may well be understood as prefiguring the "beast" (see Rev 13:1-3) and the Babylon of the last days.—D.J.H.

Rev, §§ 43-1013, 1387.

1193. E. LAVERDIERE, "Discovering the Book of Revelation—V-VIII. The Inaugural Vision (1:9-3:22), Introducing an Apocalyptic Book," *Emmanuel* 104 (2, '98) 102-110; (3, '98) 147-154; (4, '98) 226-232; (6, '98) 339-347, 357.

The fifth installment [see § 42-1877] begins the exposition of the inaugural vision in Rev 1:9-20, while the sixth installment concludes it and treats the introductions to the letters to the seven churches. The seventh and eighth installments deal with the messages as well as the final exhortations and promises in the letters in Rev 2:1–3:22.—D.J.H.

1194. M. R. J. BREDIN, "The Synagogue of Satan Accusation in Revelation 2:9," *BibTheol Bull* 28 (4, '98) 160-164.

The "synagogue of Satan" accusation in Rev 2:9 reflects an internal dispute between two related Judean groups: the synagogue and the church. The dispute was connected with how Judeans should relate to Rome during the reign of Domitian. The dispute resulted in one group denying the other group (and vice versa) the honored title of "Judean" and in the church being considered politically suspect before the Roman administration.—D.J.H.

1195. E. NORELLI, "Une prophétesse contestée: Jézabel (Ap 2,20-23)," *BullCentProtEtud* 50 (4-5, '98) 29-40.

After considering Rev 2:20-23 in the context of the seven visionary messages in Revelation, the article discusses the literary form and the importance of Christian prophecy at the end of the 1st century A.D. Then it deals with the conflict about eating and not eating foods sacrificed to idols, the extent of the conflict, the relation between prophecy and sorcery, the theological character of the conflict, and the abiding significance of this text.—D.J.H.

1196. E. LAVERDIERE, "Discovering the Book of Revelation—IX. The Heavenly Vision (4:1–22:11), the Introductory Vision (4:1–5:14)," *Emmanuel* 104 (9, '98) 535-543, 546-547.

After an overview of the heavenly vision in Rev 4:1–22:11, this installment [see § 43-1193] gives a survey of the introductory vision in 4:1–5:14 and begins the exposition with the introduction (4:1-2a) and the liturgy of the Lord God (4:2b-11): the setting and the participants (4:2b-8a), and the liturgy and its worship (4:8b-11).—D.J.H.

1197. C. H. GIBLIN, "From and before the Throne: Revelation 4:5-6a Integrating the Imagery of Revelation 4–16," *CathBibQuart* 60 (3, '98) 500-513.

The article first establishes the central place of Rev 4:5-6a in the concentric pattern constituted by 4:2b-11. Then it considers the sequence of events in the interpretation scene, which begins in 4:2b and ends in 8:1-6(3) with mention of God's throne. Finally it shows how certain elements in 4:5-6a (the seven spirits before the throne; the lightnings, thunders, and voices emanating from the throne; and the glass sea) are made clear in Revelation 4–16 through the series of visions that follow the first, minimal context. Rev 4:5-6a serves to orient and ultimately to unify the scope of God's saving power in the perspective of a "vertical eschatology," namely, of heavenly deliverance through the period of the great tribulation. An outline of the entire book of Revelation appears on p. 513.—D.J.H.

1198. J. LAMBRECHT, "The Opening of the Seals (Rev 6,1–8,6)," *Biblica* 79 (2, '98) 198-220.

After describing G. Biguzzi's approach to Rev 6:1–8:6 in *I settenari nella struttura dell'Apocalisse* (1996), the article presents an analysis of his positions, and offers five conclusions and a critical reflection. The seals in Revelation 6 are more than verbal prophecy; as the actual beginning of punishment they announce still greater catastrophes. The two scenes in chapter 7 do not belong to the sixth seal; they interrupt the narrative and are "intercalations." The data described in 8:2-6 most probably occur during the silence mentioned in 8:1b. The seventh seal (8:1) "encompasses" the subsequent seven trumpets.—D.J.H.

1199. [Rev 17–18] B. ROSSING, "River of Life in God's New Jerusalem: An Ecological Vision for Earth's Future," *CurrTheolMiss* 25 (6, '98) 487-499.

This ecological reading of Revelation focuses on its final two contrasting visions of Babylon (chaps. 17–18) and the New Jerusalem (chaps 21–22). The Babylon vision offers a prophetic critique of environmental injustice, including global deforestation and ecological imperialism. The New Jerusalem vision offers the promise of a totally renewed urban world, where God takes up residence on earth in our midst. Revelation's visions of God's future home on earth can empower us to work to renew our cities and our world today.—D.J.H.

1200. K. E. MILLER, "The Nuptial Eschatology of Revelation 19–22," *CathBibQuart* 60 (2, '98) 301-318.

This study contends that Rev 19:5–22:9 portrays the reign of God as the nuptial union of Jesus and the church in which the church is united with Jesus, who is associated with God's reign. God's reign first takes the form of battle, and the church, therefore, is bride first by being united with Jesus in victorious battle. This battle, a stage in the battle against ultimate evil, is a present anticipatory realization of eschatological marriage. The church's bridal quality in battle and in the eternal reign is especially associated with Spirit-inspired prayer.—C.R.M.

1201. D. J. MACLEOD, "Heaven's Hallelujah Chrous: An Introduction to the Seven 'Last Things' (Rev. 19:1-10)," *BiblSac* 156 (621, '99) 72-84.

Serving as an introduction to the seven "last things" described in Rev 19:11–22:5, the Hallelujah chorus in 19:1-10 praises God for his righteous judgment of Babylon (19:1-5), praises God for the marriage of the Lamb (19:6-8), and gives an assurance of the certainty of these things (19:9-10).—D.J.H.

Rev 21–22, § 43-1199.

BIBLICAL THEOLOGY

1202. G. BARTH, "Biblische Theologie. Versuch einer vorläufigen Bilanz," *EvangTheol* 58 (5, '98) 384-399.

The article first discusses the approaches to a "biblical theology" encompassing both Testaments represented by H. Gese; H.-J. Kraus, H. G. Reventlow, U. Mauser, and H. Seebass;

A. H. J. Gunneweg; and H. Hübner, respectively. Next it considers the works of B. S. Childs, H. Klein, and Gisela Kittel. Then after sketching the problems and dangers inherent in this undertaking, it concludes that the attempt to develop a comprehensive biblical theology from the two Testaments appears to be on the wrong track.—D.J.H.

1203. M. BOCKMUEHL, "Humpty Dumpty and New Testament Theology," *Theology* 101 (803, '98) 330-338.

The idea of a "whole NT" or "whole Bible" theology is still widely thought to have shattered. But it might be time to consider that the NT text itself begs to be read both theologically and systematically, both as a canonical whole and in its constituent parts. NT theology may proceed with attention to the quest for the central kerygma of the NT, the "unity and diversity" question, and the place of Scripture in Christian faith.—C.R.M.

Christology

1204. ANON., "Divine Filiation. Jesus' and Ours," *Living Light* [Washington, DC] 35 (1, '98) 23-29.

In the OT Israel is recognized as God's son and firstborn, because God has selected that people among all nations as his own property. The NT acknowledges Jesus as the single child of God by nature. Not natural birth, but God's grace in baptism, renders persons children of God through Jesus Christ. While the spirit of adoption is genuinely bestowed on believers, they must suffer with Christ in order to share his glory.—D.J.H.

1205. R. BAUCKHAM, "The Future of Jesus Christ," *Scottish Bulletin of Evangelical Theology* [Edinburgh] 16 (2, '98) 97-110.

This essay on the relation between Christology and the parousia treats the strange absence of the parousia from Christology; the future of narrative Christology; the "now" of the exalted Christ and the future "then" of the coming Christ; Jesus' human identity in universal relatedness; Jesus' divine identity in universal lordship; and Jesus Christ the same yesterday, today, and forever. It concludes that the parousia does not solve for us the agonizing problem of world history. We can only tell Jesus' story as the story that will turn out to be the world's story.—C.R.M.

1206. B. G. BOSCHI, "Il Messianismo nella Bibbia," *SacDoc* 43 (6, '98) 59-76.

Rather than assuming an original royal-messianic ideology in ancient Israel, it is better to approach the topic of messianism with an eye toward characteristics manifested within broader traditions and historical contexts. In this framework the article discusses royal messianism, prophetic messianism, priestly messianism, sapiential and apocalyptic messianism, and Hebrew messianism and Christian messianism, respectively.—D.J.H.

1207. M. DENEKEN, "L'affirmation de Dieu en Jésus Christ. Voie négative et Christologie: du Nouveau Testament à Chalcédoine," *RevSciRel* 72 (4, '98) 485-501.

This investigation of the apophatic approach in early Christian theology first considers how Jesus spoke of God and how the NT writers (especially John and Paul) understood the revelation of God in Jesus Christ. While Jesus spoke of God as *Abba,* he did not exhaust the mystery of God. His proclamation of God's reign (especially in the parables) both reveals and hides God. Then the article considers how the question of God's transcendence and communication to humanity was treated in the trinitarian dogmatic statements at Chalcedon and other councils.—D.J.H.

1208. K. Ferdinando, "The Dragon Hurled Down. The Victory of Christ Over the Dominion of Darkness," *Africa Journal of Evangelical Theology* [Machakos, Kenya] 16 (2, '97) 113-136.

The article considers four distinct "moments" of Christ's triumphant warfare against Satan according to the NT: plundering the strong man—Christ's deliverance of the possessed; the decisive victory—the cross, Satan, and the powers; Christ's present reign—eschatological tension and supernatural evil; and Satan's final judgment.—D.J.H.

1209. J. Galot, "Il figlio dell'uomo," *CivCatt* 149 (3555-56, '98) 227-238.

After considering the Son of Man in *1 Enoch* 37–71, the article compares and contrasts this figure and the Jesus of the Gospels, with particular attention to the relationship between apocalyptic vision and Jesus' human life. Then it discusses the coming and preexistence of Jesus as the Son of Man, the humanity of Jesus the Son of Man, and his human filiation (Son of Adam, Son of the Woman).—D.J.H.

1210. F. Guibal, "Jésus: le sens universel d'un existant singulier?" *RevSciPhilThéol* 82 (3, '98) 393-414.

The essay inquires whether it is still possible in our postmodern world to find in the actions and words, and in the life and death of Jesus of Nazareth a constitutive reference for today. It discusses the limits of dogmatic christological language, the recovery through critical research of the socio-historical setting of the rabbi of Nazareth, and the continuing, existential meaning of the prophetic witness of Jesus for our time.—C.R.M.

1211. E. Hahn, "'Il vous fera accéder à la vérité tout entière.' Sur la relation entre la christologie et la pneumatologie," *Hokhma* 69 ('98) 1-13.

This treatment of the relation between Christology and pneumatology considers how the Spirit is recognized (illumination, Scripture, belief in Christ), the Spirit as a person of the Trinity, and the work of the Spirit. Christology represents the presupposition of pneumatology, while the latter constitutes the decisive epilogue of Christology.—C.R.M.

1212. J. Parappally, "Sebastian Kappen's Vision of a Contextual Christology," *Jeevadhara* 28 (165, '98) 236-252.

Kappen's basic conviction is that Jesus and the commitment to his message can bring about a total liberation in the Indian context, provided Indians are ready to discover the historical Jesus freed from the trappings of cult, dogma, institutionalism, and cosmic and gnostic religiosities, and take up the challenge of moving from the security of orthodoxy to orthopraxy. Although Kappen focuses on the function of Jesus as the prophet of the new humanity, there still emerges a picture of Jesus which for his disciples separates him from all the prophets and religious reformers.—D.J.H.

1213. W. Pfüller, "Überlegungen zum Stellenwert der historischen Frage nach Jesus für die Christologie," *TheolZeit* 54 (4, '98) 325-344.

This essay considers the extent to which historical investigation of Jesus influences theological theory about Jesus. It first reflects on three christologically relevant results from two centuries of historical Jesus research. Next it treats the problem of the relation of the classical

Christology of Chalcedon to the historical Jesus. Then it takes up the issue of the value of the historical Jesus for a relative (non-absolute), comparative Christology.—C.R.M.

1214. T. B. SLATER, "'Comparisons and the Son of Man,'" *Biblebhashyam* 24 (2, '98) 67-78.

Jewish and Christian writers between ca. 150 B.C. and A.D. 150 employed comparisons (e.g. "one like a . . .") to denote heavenly beings in human likeness, often without any apparent dependence on the book of Daniel. These comparisons could refer to angels, the Messiah, or Satan. They are found in apocalypses, letters, apologies, and an essay (Hebrews).—D.J.H.

1215. D. T. WILLIAMS, "The femininity of the Son," *Scriptura* 65 ('98) 81-93.

Although the incarnate Christ is obviously male, it is possible to picture the preincarnate Christ as "daughter" or, perhaps even better, as "wife" or "consort." The understanding of the pre-incarnate Christ as female is theologically attractive (because it overcomes the subordination implicit in Logos Christology) and is consistent with many biblical allusions and especially the identification of Jesus with Wisdom/Sophia.—D.J.H.

Christology, § 43-1290.

Church and Ministry

1216. M. L. AOANAN, "Biblico-Theological Bases of Christian Unity," *AsiaJournTheol* 11 (2, '97) 308-323.

Luke's emphasis on equality and concern for others, John's stress on commitment to the truth, and Paul's idea of becoming part of the body of Christ are different formulas in the realization of Christian unity. The biblical images of the church as the people of God, the body of Christ, and the community of the Holy Spirit all promote the importance of Christian unity.—D.J.H.

1217r. *Ekklesiologie des Neuen Testaments. Für Karl Kertelge,* ed. R. Kampling and T. Söding [*NTA* 41, p. 384].

C. MARUCCI, "Un contributo all'ecclesiologia neotestamentaria. La miscellanea in onore di Karl Kertelge," *CivCatt* 149 (3555-56, '98) 271-282.—The twenty-two articles in the *Festschrift* honoring Kertelge treat various aspects of biblical ecclesiology. This article describes the contents of the essays that deal with matters pertaining to the church in the OT, the Synoptic Gospels, John's Gospel, the Pauline corpus, and other NT writings.—D.J.H.

1218r. K. GILES, *What on Earth Is the Church?* [*NTA* 40, p. 543].

D. PETERSON, "The 'Locus' of the Church — Heaven or Earth?" *Churchman* 112 (3, '98) 199-213.—Although the central thesis needs to be challenged, this book makes a useful contribution to the debate about the nature and function of the church according to the NT. Giles ends up with an entity that is a renewed version of Israel, with an essentially earthly locus, albeit different from historic Israel in its focus, character, and structures. Moreover, he has played down or denied the heavenly locus of the church as it emerges from key passages in the NT.—D.J.H.

1219. W. KIRCHSCHLÄGER, "Plurality and creativity in church structure," *Theology Digest* [St. Louis, MO] 45 (3, '98) 249-253.

The article first offers five theses on NT church structure (e.g. The discipleship movement around Jesus of Nazareth, as well as the early church, presented itself as a structured community; and, The NT churches mediated different structural forms). Then on the basis of these theses it considers future possible and meaningful forms of church structure and ministry with respect to plurality, inculturation, creativity, and vision.—C.R.M.

1220. N. MITCHELL, "The Economics of Eucharist (Part II)," *Worship* 72 (5, '98) 452-463. [See § 43-451.]

Almost from the beginning, the church has struggled with members who wish to use their wealth as a means of holding the whole community hostage to their personal projects, whims, views, and interests. In the Pastorals the conflict between "wealthy converts" and "ministers" could be resolved by merging the two. The Eucharist, however, is meant to challenge our social-ecclesial condition, not our cultic-ritual skills; it is about substantial access to whatever is needed for a full and satisfying life together.—D.J.H.

1221. P. MOURLON BEERNAERT, "Vocabulaire et attitudes de la 'diaconie.' Étude des cent emplois du Nouveau Testament," *LumVit* 53 (2, '98) 187-200.

An inventory of the one-hundred occurrences of διακονία and related terms in the NT sheds light on the diverse forms of service and on the attitude of service (with reference to its origin, goal, and manner).—D.J.H.

1222. X. PIKAZA IBARRONDO, "Carisma de Jesús, institución cristiana. Evangelio y ministerio eclesial," *Revista Española de Teología* [Madrid] 58 (3, '98) 345-402, (4, '98) 437-482.

The initial installment in this study of the relation between Jesus' charismatic authority and Christian ministries according to the NT first considers Jesus' messianic authority in proclaiming God's kingdom, healing the sick and possessed, teaching wisdom, forming the new Israel, dying on the cross, and rising from the dead. Then it discusses the paschal and communal authority of the church with regard to the apostles and prophets in Galilee as messengers of the kingdom, and to developments in church ministry as the gospel spread from Jerusalem to Antioch according to Acts 1–15. The second installment first treats the relation between Jesus' charisma and church ministry in the Gospels of Mark (the gospel and church service), Matthew (the church of "brothers"), and John (the community of the beloved disciple—the values and risks of a charismatic church). Then it deals with the uses of priestly imagery in Hebrews (a priest according to the order of Melchizedek), 1 Peter (Christ as "bishop" and the elders of the church), and Revelation ("priests and kings"—apostles, prophets, elders).—D.J.H.

1223. D. SÄNGER, "Heiden — Juden — Christen. Erwägungen zu einem Aspekt frühchristlicher Missionsgeschichte," *ZeitNTWiss* 89 (3-4, '98) 145-172.

Paul was not the first or the only one to promote a Gentile Christian mission. He generally worked in areas where there was a Jewish synagogue. However, there is ample evidence that Gentiles could gain familiarity with Judaism and its Holy Scriptures on their own initiative and without belonging to the circle of σεβόμενοι/φοβούμενοι associated by Luke with the synagogue. The literature of Hellenistic Diaspora Judaism played a much greater mediating role than has usually been recognized. Especially significant were those Jewish writings that celebrated the internal convergence of Jewish and pagan ethics, and that propagated the Jewish image of God as the fulfillment of the monotheistic tendencies in Greek philosophy.—D.J.H.

1224. J. SENAVOE, "Ministry of Women in the Church: An Understanding of Some Prohibitions," *Africa Journal of Evangelical Theology* [Machakos, Kenya] 17 (2, '98) 127-140.

The article considers key OT and NT texts and themes pertaining to women and to their possible roles in the church's ministry. It concludes that Jesus accepts women, teaches them, empowers them, and sends them out as his witnesses.—D.J.H.

1225. H. VALIQUETTE, "'Handed over to the Gentiles': The Centrality of Persecution for Missiology," *Missiology* [Scottdale, PA] 26 (4, '98) 431-443.

Persecution and rejection are necessary steps in the process of the coming of God's kingdom. Only after Jesus' good news is rejected by his own people can it be taken to outsiders. The gospel, like Jesus, is literally "handed over to the Gentiles" in rejection and persecution. The outsiders who receive the gospel are not the rulers but the marginalized. This process can be discerned in Luke-Acts, Matthew's Gospel, and Paul's writings. The process of God's kingdom includes an essential step of passion, of not being in control, of obedience. That step is consistently ignored in missiology.—D.J.H.

1226. F. VOUGA, "L'attrait du christianisme primitif dans le monde antique," *RevThéolPhil* 130 (3, '98) 257-268. [See § 42-1897.]

The intellectual elites of the Roman world generally regarded the early Christians as irrational in their convictions and behavior. Paul, however, especially in 1 Cor 1:18–3:4, criticized a certain kind of rationalism and showed that faith and irrationality ought not to be confused. What made early Christianity attractive in antiquity was its emphasis on the individual and on the new form of social reality in which each person is recognized as an individual subject.—D.J.H.

1227. K. WENGST, "Christliche Identitätsbildung im Gegenüber und im Gegensatz zum Judentum zwischen 70–135 d.Zt.," *Kirche und Israel* [Neukirchen-Vluyn] 13 (2, '98) 99-105.

After sketching the process of separation between Christians and Judaism after A.D. 70, the article traces the formation of Gentile-Christian identity in antithesis to Judaism, and reflects on a church made up only of Gentiles vis-à-vis the NT concept of the church as constituted by Jews and Gentiles.—D.J.H.

Various Themes

1228. L. ALVAREZ VERDES, "Ética bíblica y hermenéutica," *Studia Moralia* [Rome] 35 (2, '97) 313-343.

The hermeneutical key allows access to the Bible that is capable of integrating the horizons of the text and of the interpreter, thus helping to overcome both pure objectivism and exaggerated subjectivism. As a concrete approach to a correct actualization of the ethical message of the Bible, the article proposes a creative analogy based on the analysis and deconstruction of symbolic horizons operative in the biblical text in function of those which are operative in the existential situation of the interpreter.—D.J.H.

1229. M. ANANDAPPA, "Sacrifice in the Eucharist—Its Emergence and Meaning. Parts One and Two," *Emmanuel* 105 (1, '99) 26-38.

The first part traces the practices and meanings of the Eucharist at distinct moments in early Christian history: the circle of Peter, the circle of James, the Corinthian community, the communities of the Synoptics, the Johannine community, and the book of Revelation. The second part considers the nature of sacrifice, with reference to the sprinkling of blood, the burning of the animal, and the eating of the flesh.—D.J.H.

1230. D. L. BAKER, "The Jubilee and the Millennium. Holy years in the Bible and their relevance today," *Themelios* 24 (1, '98) 44-69.

This look at the significance of the holy years that acted as landmarks to divide periods of history in the Bible first treats the sabbatical year (terminology, agrarian context, urban context, observance), the jubilee year (terminology, legislation, observance), and the year of the Lord's favor (Isaiah 61, Isaiah 58, Lk 4, other allusions). Then it offers theological reflections on the three major themes that emerge in the study of holy years in the Bible: rest, freedom, and restoration.—C.R.M.

1231. H. BOJORGE, "Goʾel: El Dios Pariente en la cultura bíblica," *Stromata* 54 (1-2, '98) 33-83.

After methodological observations pertaining to the biblical concept of God as *goʾel* ("helper, redeemer"), the article considers the *goʾel* and his obligations within the ancient Israelite family, the OT conception of God as the *goʾel* of Israel, the nature of God's parenthood and the bonds that exist among those belonging to God's family, and the biblical vision and the Greek vision of God's parenthood and the implications for human beings.—D.J.H.

1232. M. BRENEMAN, "Cosmovisión bíblica frente al paganismo moderno (Segunda de dos partes)," *Kairós* [Guatemala City] 21 ('97) 7-28. [See § 42-1903.]

The worldview of ancient paganism shares a pantheistic influence with rationalistic humanism, postmodernism, and the "New Age" movement. As a result their concepts of creation-nature and human nature differ significantly from the biblical view. In light of these differences Christians are called to be responsible stewards of nature, know God through Jesus Christ, play an active role in creation, and proclaim the word of God.—D.J.H.

1233. W. BRUEGGEMANN, "Suffering Produces Hope," *BibTheolBull* 28 (3, '98) 95-103.

The Jewish and Christian communities are twinned in loss and in memory. The amazing thing about these communities of faith is that memory produces hope in the same way that amnesia produces despair. There is a readiness to draw the hopes of God toward us and beyond us. People who hope act in the conviction that God's future is reliably present tense and therefore act upon it before it is fully in hand.—D.J.H.

1234. C. BRÜNING, "'Leg mich wie ein Siegel auf dein Herz!' (Hld 8,6). Über die theologische Bedeutung von Siegel und Kreuzzeichen," *ErbAuf* 74 (5, '98) 405-423.

Taking as its starting point Cant 8:6 ("set me as a seal upon your heart"), the article describes a scarab seal from the 11th or 10th century B.C., discusses the use and significance of seals in the ancient Near East and in the OT, and reflects on the theological significance of the sign of the cross in the NT and early Christianity in light of the concept of sealing.—D.J.H.

1235. C. Burns, "Biblical Righteousness and Justice," *Liturgical Ministry* [Collegeville, MN] 7 (4, '98) 153-161.

This treatment of the biblical understanding of justice identifies its unifying principle as the "fulfillment of the demands of a relationship" and traces this principle through the OT and the NT, respectively. Righteousness is not conformity to a moral norm, but is more concerned with a covenant relationship with God. Righteousness concerns the quality of relationships with God and others rather than an ethical ideal or a list of moral shortcomings.—C.R.M.

1236. J. B. Carpenter, "Toward a Biblical Political Science: American and Asian Lessons for Africa," *Africa Journal of Evangelical Theology* [Machakos, Kenya] 15 (1, '96) 29-39.

The article considers whether the Bible provides any instructions for the development of a political science for Africa and the world. It surveys direct biblical declarations about the state, derives political conclusions from some of the theological revelations of Scripture, and on that dual basis looks seriously at the real world. It concludes that democracy is needed because of depraved human nature, but some democratic "rights" may need to be curtailed temporarily in order to promote economic development.—C.R.M.

1237. D. A. Carson, "On Distorting the Love of God," *BiblSac* 156 (621, '99) 3-12.

After explaining why the doctrine of the love of God presents difficulties, the article considers five ways in which the Bible speaks of the love of God: the love between the Father and the Son, God's providential love over creation, God's salvific stance toward his fallen world, God's love toward his elect, and God's love toward his people in a provisional or conditional way. Christian faithfulness calls for our growing in the grasp of what it means to confess that God is love.—D.J.H.

1238. J. M. Castillo, "Jesús, el pueblo y la teología (II)," *RevistLatAmTeol* 15 (45, '98) 279-324.

After discussing the "elitist classism" of Plato and the Stoic emphasis on the privileges of the "wise," this installment [see § 43-887] reflects on Paul as the first Christian theologian with his focus on theological statements (rather than on the problems and situations of God's people) and his tendencies toward the subjectification and the intellectualization of Christian theology. Then it traces the sublimation of Hellenism in Christianity with reference not only to the gnostics and Plotinus but also to patristic authors. It concludes that theology must follow Jesus' example by attending to the life of the people, especially the poor and marginal.—D.J.H.

1239. G. Cavalcoli, "L'Anticristo di Nietzsche e l'Anticristo della Bibbia," *SacDoc* 43 (6, '98) 77-134.

After discussing F. Nietzsche's influence today and the fundamental orientation of his thought, the article compares how the Antichrist is portrayed in the NT (Pauline writings, Johannine letters, Revelation) and in Christian theology with the Antichrist of Nietzsche.—D.J.H.

1240. F. CHAMBERLAIN, "Reflexiones sobre el Jubileo," *Paginas* [Lima] 23 (153, '98) 38-49.

With reference to key OT (Lev 25:9-17; Deut 15:1-11) and NT (Lk 4:16-30) texts, the article first reflects on the biblical concept of the jubilee year as a celebration of God's mercy and as a stimulus to show mercy in the social life of God's people. Then it considers what the biblical notion of jubilee might contribute to constructing a democratic society today with regard to human dignity and equality, human community, and concern for the socially marginal.—D.J.H.

1241. A. CHIA, "A Biblical Theology on Power Manifestation: A Singaporean Quest," *Asian Journal of Pentecostal Studies* [Baguio City, Philippines] 2 (1, '99) 19-33.

In the OT God's power is demonstrated through his signs and wonders. Power manifestation formed a large part of Jesus' ministry and of early church life. But power manifestation does not necessarily evoke a response of allegiance to God in the people. Today power evangelism can turn people's attention to God.—D.J.H.

1242. D. K. CLARK, "Beyond Gender: The Father-Image of God," *Living Light* [Washington, DC] 35 (1, '98) 16-22.

While the predominant OT imagery for God is masculine, depicting the Creator as "totally other" than his creatures, there are certain feminine images (especially in describing God's mercy) that cannot be ignored. In the NT God is Father primarily because he is the Father of our Lord Jesus Christ and the one who breathes forth the Holy Spirit.—D.J.H.

1243. E. M. CONRADIE, "Extrapolating the biblical trajectories on 'Hope for the earth,'" *Scriptura* 66 ('98) 173-187.

After reflecting on the hermeneutical tension between biblical scholarship and Christian doctrine and ethics, the article considers the role of heuristic keys in theological interpretation and the role of trajectories. Then it discusses biblical trajectories on hope for the earth: confusion and conflation, three human predicaments (limitedness, finitude, self-enclosure), eschatology and the three human predicaments, and hope for the earth.—D.J.H.

1244. G. D. COVA, "In margine al volume di E. Zenger sulla Bibbia ebraica e i cristiani," *CristStor* 19 (2, '98) 367-370.

The Italian version (1997) of Zenger's *Das Erste Testament. Die jüdische Bibel und die Christen* (1991) provides an occasion to formulate a series of theses encompassing biblical exegesis and systematic theology that enable us to evaluate the state of Christian-Jewish dialogue and the process of revision regarding this matter in the churches and in theology. This process often appears quite confused or merely pragmatic, and reveals a lack of solid foundations in both the revision and what preceded it.—D.J.H.

1245. K. G. DAVIS, "Petitionary Prayer in Scripture," *BibToday* 36 (6, '98) 377-381.

In Scripture petitionary prayer is essential because it expresses our covenanted relationship with Christ and each other, a singular relationship in which the Christian petitioner, though beholden, is confident. This theme is developed under three headings: the covenant before Christ, the new covenant in Christ, and Pauline prayer.—D.J.H.

1246. J. R. DONAHUE, "A Search in the Heart of God," *Church* 14 (4, '98) 5-8.

The article first considers God in the OT: God's name, God with us and for us, God who creates also redeems, God's law as delight, and God in the Psalms. Then it looks at God in the NT: one God, the God whom Jesus proclaims, and the God who can be known. Finally it reflects on two problems: language about God, and God as of and for all peoples.—D.J.H.

1247. K. FERDINANDO, "The Great Dragon. The Nature and Limits of Satan's Power," *Africa Journal of Evangelical Theology* [Machakos, Kenya] 16 (1, '97) 17-30.

The perspectives of human sin and divine sovereignty explain the relative unimportance of demonology in the NT. The fact and extent of Satan's domination of the present age as well as the reality, severity, and variety of his maleficent activities are not to be denied. What is important, however, are the human sins on which Satan's power is founded, and the sovereign creator against whom those sins are committed and within whose sovereign jurisdiction Satan operates.—D.J.H.

1248. G. GALEOTTI, "Satan's Identity Reconsidered," *Faith & Mission* [Wake Forest, NC] 15 (2, '98) 72-86.

After raising questions about the traditional understanding of Satan, the article gives a historical summary of how Satan's identity has developed, considers some key OT passages, examines A. B. Davidson's contribution to identifying Satan, and proposes that God created Satan as good but also with a capacity to choose. The Bible is clear in showing Satan's limitations and in declaring his defeats.—D.J.H.

1249. P. J. GRÄBE, "The new covenant: Perspectives from the Lord's supper traditions and from the Pauline letters," *Scriptura* 65 ('98) 153-167.

After showing that the concept of a "new covenant" is a thoroughly OT category (see Jer 31:31-34) and noting its place in the Dead Sea scrolls, the article focuses on the new covenant in the NT texts about the institution of the Lord's Supper: differences and agreements among the various traditions (Mt 26:26-29; Mk 14:22-25; Lk 22:15-20; 1 Cor 11:23-26), OT motifs, and the ecclesiological dimension of the new covenant in the context of the Lord's Supper. Then it examines the covenant of the Spirit in 2 Corinthians 3, and the two covenants in Gal 4:21-31, respectively.—C.R.M.

1250. R. HAJDUK, "Mit Jesus auf dem Weg in die Praxis der Gottesherrschaft. Evangelium, kommunikatives Handeln und Moralverkündigung," *Studia Moralia* [Rome] 36 (1, '98) 159-201.

The theory of communication (*kommunikatives Handeln*) rooted in the philosophy of J. Habermas can help us discover anew the essence of Jesus' words and actions transmitted in the Gospels. Jesus' proclamation of God's coming kingdom had an ethical component, and the parable of the "lost son" (see Lk 15:11-32) brings to the forefront the characteristic aspects of his preaching. By examining how Jesus addressed people and called them to conversion to a new way of life, we can draw out useful implications for contemporary preaching on moral questions.—D.J.H.

1251r. R. B. HAYS, *The Moral Vision of the New Testament* [*NTA* 41, p. 386; § 42-513r–515r].

R. A. BURRIDGE, "A New Testament Ethics for South Africa?" *JournTheolSAfric* 102 ('98) 71-73.—This magisterial survey of the task of NT ethics will be central to future debate. It is undergirded with a gentle but nonetheless passionate commitment for the ethics of the NT to be used in the life of the church today. One would like to have seen more about Jesus and more use of historical criticism. Also, it is arguable whether Hays always follows his own guidelines. And the five issues that he has chosen for application reflect his American situation rather than that of the NT or South Africa today.—D.J.H.

1252r. IBID.

P. LEMASTERS, "Holding Moral Life Accountable to the New Testament. A Review Essay," *PerspRelStud* 24 (4, '97) 469-481.—This volume is virtually unique in its lucid connections between biblical studies and a wide variety of practical moral issues. The article summarizes the content of the book and expresses reservations concerning Hays's account of the relation between Scripture and tradition in Christian ethics. It concludes that Hays has provided scholars of Christian ethics with a provocative and substantial example of how to use Scripture to illuminate the moral life.—C.R.M.

1253. A. J. HULTGREN, "Eschatology at the End of an Era," *Dialog* 38 (1, '99) 5-9.

After explaining the terms "eschatology" and "millennialism," the article considers some recent attempts (by the Jesus Seminar and M. Borg) to oust eschatology from the importance that it has had in 20th-century theology, and gives six reasons why eschatological thinking still holds promise for Christian faith: its hortatory function, relation to accountability, challenge to moral presumptuousness, etc.—D.J.H.

1254. L. O. HYNSON, "Sexuality and Christian Character," *EvangJourn* 16 (2, '98) 76-88.

The story of Uriah, Bathsheba, and David (see 2 Samuel 11–12) mirrors the sin of adultery which moral law condemns. Jesus extends the law to a higher range of ethical value and declares that adultery is lodged in the will to have another person's being even if it means breaking the bond of marriage (see Mt 5:28, 32). While divorce is contrary to God's intention in creation, it may be lawful by God's accommodation to human failure based on hardness of heart, the result of sinfulness.—D.J.H.

1255. M. KRAFTSON-HOGUE, "Toward a Christian Ecological Ethic: The Lesson of Old Testament Israel's Dialogic Relations with Land, History, and God," *ChristSchRev* 28 (2, '98) 270-282.

After reflecting on W. Brueggemann's *The Land* (1977) which situates the OT account of Israel's land experiences as a conceptual frame for thinking of human-nonhuman relations, the article applies M. Bakhtin's theory of dialogical consciousness to that context, and discusses the implications for a Christian ecological ethic. The lesson of Israel's dialogic exchange with God, history, and the land teaches that a Christian ecological ethic must be one of listening, trusting, and remembering. In Christ there is hope (see Rom 8:18-22).—D.J.H.

1256. J. KREMER, "'Wenn das Weizenkorn nicht in die Erde fällt und stirbt, bleibt es allein.' Gedanken zum christlichen Verständnis von Tod und ewigem Leben," *GeistLeb* 71 (6, '98) 406-410.

Taking as its starting point the image of the grain of wheat falling into the ground (see Jn 12:24; 1 Cor 15:37-38), the article reflects on aspects of the Christian understanding of death according to the NT: Christ's victory over death, immortality as God's gift, the unity of body and soul, and so forth.—D.J.H.

1257. P. LOCKWOOD, "Biblical Perspectives on Education for the Gifted and Talented," *LuthTheolJourn* 32 (3, '98) 117-122.

Personal abilities and talents are best understood in the trinitarian framework of the gifts of creation, redemption, and each person's talents. Gifted individuals must acknowledge God as the source of the gifts and must use them in the service of others and for the glory of God.—D.J.H.

1258. R. H. LOWERY, "At the Wall: The Bible and Political Speech in America," *Encounter* 59 (4, '98) 439-461.

The four biblical models of "church" and "state"—that they are identical, complementary, irreconcilable, or indifferent toward one another (much of the NT)—all share the assumptions that governments are monarchical and founded on "established" religion. The biblical creation and wisdom traditions are especially well suited to our democratic-pluralistic setting today.—D.J.H.

1259. G. MARCHESI, "Lo Spirito Santo e Gesù il Cristo," *CivCatt* 149 (3557, '98) 351-364.

With reference to various NT writings, the article reflects on the action of the Holy Spirit in the historical mission of Jesus according to the following outline: the Holy Spirit as "the unknown God," Jesus and the Holy Spirit, Jesus of Nazareth as the one "consecrated of the Spirit," the messianic consecration of Jesus at the baptism, and Jesus' messianic self-consciousness.—D.J.H.

1260. M. MARTIN-GRUNENWALD, "La promesse et le face à face avec Dieu," *LumVie* 47 (239, '98) 33-51.

This examination of the theme of paradise in the NT considers the luminous radicality of the promise (see Lk 23:39-43), the demands of the kingdom (Lk 10:8-11; 17:21-22; 13:23-30), eternal life (John's Gospel), and the excess of the promise and the question of exclusion. The kingdom of God and eternal life according to the Gospels generally (cf. Lk 23:43) are both present and future realities.—D.J.H.

1261. R. L. MAYHUE, "Hell: Never, Forever, or Just for Awhile?" *MastSemJourn* 9 (2, '98) 129-145.

A review of the biblical, historical, philosophical, lexical, contextual, and theological issues regarding the nature of hell leads to the conclusion that hell involves a conscious, personal torment forever. Hell is not "just for awhile" before annihilation after the final judgment (conditional immortality), nor is its final retribution "never" (universalism). A selected bibliography is provided on pp. 141-145.–D.J.H.

1262. P. M. MEAGHER, "The Enigma of God," *Vidyajyoti* 62 (8, '98) 596-605.

The article explores the interplay between God's anger and negative judgment on the one hand, and God's compassion and forgiveness on the other hand, in various OT texts (Gen 6:5-7 and 6:11-13 in comparison with 8:20-22 and 9:8-17; Exodus 32–34; Hosea 1–3 and 11:1-9) and NT texts (Mt 18:23-35 and 25:31-46 in comparison with Lk 15:11-32 and Rom 8:31-32, 38).—D.J.H.

1263. G. T. MONTAGUE, "The Fatherhood of God: Traditional Belief and Contemporary Question," *Living Light* [Washington, DC] 35 (1, '98) 6-15.

In the OT the metaphor "father" applied to God is a way of conveying God's intimate covenant relationship with Israel. This title has a firm anchor in the earliest Christian tradition from Jesus to Paul and beyond. Thus Scripture, tradition, and common sense point to a relational title for God, and suggest retaining, particularly as a title of address in public worship, the metaphor "father."—D.J.H.

1264. J. A. MORENO CARRILLO, "Dios Padre," *Mayéutica* 24 (57, '98) 9-105.

After considering the semantic field of the term "father" and the background of the concept of the paternity of God, the article discusses God as father in various parts of the OT. Next it deals with the fatherhood of God in NT texts: sayings of Jesus in the Synoptic Gospels (Mark, Q, Luke, Matthew), John's Gospel, and the Pauline corpus. Then it treats the theme of God as father in Christian history from the patristic period to Pope John Paul II, and explores the idea of God as a "maternal father." It concludes that Jesus revealed God as father and that Jesus is the revelation of the Father.—D.J.H.

1265. P. MOURLON BEERNAERT, "La Bible dans les étoiles . . . ," *LumVit* 53 (4, '98) 387-402.

After a survey of astronomy and astrology in antiquity, the article considers references to the stars in the various parts of the OT and in the NT. The Bible speaks about the God of the covenant who is the creator of the stars, not about Chaldean astrology or heavenly bodies. As the Latin motto says, *Astra inclinant, non necessitant.*—D.J.H.

1266. C. C. PANG, "The Shared Destiny of Nature and Humanity: A Biblical Perspective," *Trinity Theological Journal* [Singapore] 7 ('98) 53-75.

In biblical thinking humans and their environment always interact; and since God is involved in the interaction, the relations become tripartite. Reflection on pertinent texts in the OT and NT (especially Romans 8) indicates that a biblically based sacramental theology is essential for understanding the sacredness of creation.—D.J.H.

1267. J. PATHRAPANKAL, "Little Traditions in the Bible and Their Significance for the Biblical Religion," *Journal of Dharma* [Bangalore] 23 (1, '98) 39-56.

The theme of "little" or "lowly" persons as objects of God's favor runs through the OT (Abraham, Joseph, Moses, etc.) and the NT (John the Baptist as a voice in the wilderness; Mary as the lowly servant of God; shepherds, fishermen, tax collectors, and sinners; the low and despised among the early Christians; the citizens of the new heaven and new earth in Revelation).—D.J.H.

1268. R. A. PETERSON, "Does the Bible Teach Annihilationism?" *BiblSac* 156 (621, '99) 13-27.

The article reviews the biblical and theological arguments used to support "annihilationism," the view that ultimately the resurrected wicked will be obliterated and no longer exist. It concludes that the traditional view of hell fits the scriptural vision better than annihilationism does. God's being "all in all" means that God reigns over the just and the unjust.—D.J.H.

1269. W. C. PLACHER, "Christ Takes Our Place. Rethinking Atonement," *Interpretation* 53 (1, '99) 5-20.

After a brief review of standard contemporary objections to traditional views of the atonement, the article first examines the fresh insights of R. Girard (the myth of the scapegoat) and J. Levenson (the sacrifice of the beloved son) into these matters and observes that both writers seem to reduce the cross to good news for basically good people. Then it attempts to restate what it might mean for Christ to take our place as sinners (radical redemption). It proposes that since Christ occupies the place of sin, the good news is that there is no place for sinners to go where they will be apart from God. [In the same issue N. J. Duff (pp. 21-33) treats the atonement from a feminist perspective; C. E. Brown (pp. 34-43) discusses the atonement in postmodern society; and J. F. Kay (pp. 44-56) considers preaching the word of the cross today.]—C.R.M.

1270. P. ROBERT, "L'Esprit de la Promesse et ses manières d'agir. La conscience progressive de l'Esprit dans la Bible," *Cahiers de l'Oratoire Saint-Joseph* [Montreal] 5 ('98) 7-24.

This survey of the progressive development of the knowledge of the Holy Spirit among the Jewish people and the early Christians first considers the Spirit of the promise in the OT with regard to creation, the "divine breath," God's Spirit at work in Israel's history, the Spirit speaking through the prophets, the messiah, the messianic era, and the person of the Spirit. Then it deals with the coming of the Spirit in the NT: Jesus and the Spirit, the gift of the Spirit, and the good use of the charisms.—D.J.H.

1271. J. G. ROTEN, "L'état actuel de la question sur la virginité de Marie," *EphMar* 48 (2, '98) 163-219.

This survey of recent research on the virginity of Mary encompasses ca. 250 books and articles published between 1985 and 1997. After a section on *lex orandi* and *lex credendi,* it deals with philosophical, theological, exegetical, christological, ecumenical, feminist, cultural, and kerygmatic aspects of the topic.—D.J.H.

1272. J. SAMAHA, "Holy Year 2000: Biblical origins of Jubilee," *HomPastRev* 99 (4, '99) 47-51.

The roots of the biblical jubilee (see Lev 25:10-13) were imbedded in ancient Israel's agricultural economy and in the kinship or family relationship structure of that society. The value of the ancient jubilee is one that peoples of every age and culture can appreciate: the family and economic viability.—D.J.H.

1273. E. SCHOCKENHOFF, "See Gennesaret und Totes Meer. Zur Lebenslogik des Evangeliums," *Renovatio* 54 (3, '98) 91-95.

The Sea of Gennesaret and the Dead Sea are familiar sites to pilgrims to the Holy Land. They also provide contrasting images that express important aspects of our personal lives and the life of the Christian church today.—D.J.H.

1274. B. SCHWANK, "'Alles Fleisch ist wie Gras,'" *ErbAuf* 74 (5, '98) 424-426.

After discussing Greek and Hebrew words for "flesh" (σάρξ and *basar*), the article reflects on pertinent biblical texts (especially Isa 40:6 and 1 Pet 1:23-25), and concludes with a meditation on the incarnation of the Word (see Jn 1:14). [A photograph of a marble statue of the torso of a kneeling boy (ca. 300 B.C.) appears between pp. 418 and 419 of the same issue.]—D.J.H.

1275. B. VAN MEENEN, "Un esprit inaugural: don de l'esprit et commencement de la vie chrétienne selon quelques textes du Nouveau Testament," *Questions Liturgiques* [Leuven] 79 (3-4, '98) 202-213.

After reflecting on the spiritual experiences of contemporary catechumens or recently baptized people, the article examines some NT texts (Acts 8:12-16; 10:44-48; 19:1-7; Mk 1:8 parr.; 1 Cor 1:14-17) on Christian initiation and the gift of the Spirit, and reflects on the ambiguities that they raise about the sacrament of confirmation.—C.R.M.

1276. H. VON LIPS, "Der Gedanke des Vorbilds im Neuen Testament," *EvangTheol* 58 (4, '98) 295-309.

After general observations on the concept of "model" or "example" in the NT, the article discusses three kinds of models to which early Christians looked: figures within the early church such as Paul, examples from the OT people of God, and Christ and God. Then it reflects on possibilities and problems posed by these models for religious education today.—D.J.H.

1277. B. WIELENGA, "Called to be Free. Biblical Approaches to Slavery," *Dialogue* [Sri Lanka] 23 ('96) 32-52.

After commenting on the Christian record and the Bible on slavery, the article treats the exodus from Egypt as a paradigmatic critique of slavery, the process of liberation in the OT, approaches to the question of work, release from debts and return to equality, the jubilee call of Jesus, Paul's call to solidarity, the relation of the *ekklesia* to the household, and resisting slavery today. While texts that seem to sanction slavery in the Bible can give rise to feelings of disturbance and embarrassment, the Bible can also be a source of sober realism in facing the enslaving power of capital.—C.R.M.

1278. A. WODKA, "L'oblatività neotestamentaria e il discorso etico-morale," *Studia Moralia* [Rome] 36 (1, '98) 203-238.

The Greek philosophers discovered the moral goodness of "giving" and self-giving, and the Roman Stoics regarded "giving" as the superlative way of possessing and the highest way of existing. The OT shows how "giving" is vital for God's chosen people and how it constitutes a redeeming "meeting point" between the human and the divine. Early Christians developed the "story of giving" by their proclamation of God's greatest gift—his Son coming in human flesh and assuming a new condition of "being given," which constitutes a permanent new condition and logic for human growth and happiness.—D.J.H.

1279. M. WOJCIECHOWSKI, "The Unity of Biblical Ethics," *Folia Orientalia* [Krakow] 34 ('98) 59-64.

Differences between the ethical systems of the OT and the NT are quite often overstressed. The article explores common features shared by both OT and NT in connection with biblical anthropology, the source of ethics, general features of ethics, and particular commandments. Finally it reflects on unity and differences.—C.R.M.

THE WORLD OF THE NEW TESTAMENT

1280. A. F. AVENI, "Dialogue with the Firmament," *Archaeology* [New York] 51 (6, '98) 39-42.

Faith in foretelling the future by inspecting events in a cosmic domain that paralleled terrestrial affairs penetrated Hellenistic astronomy from the East after the age of Alexander. As Christian believers were weaned from pagan polytheism, the planets became intermediators that announced the intent of God but were never allowed to act contrary to his will.—D.J.H.

1281. D. BOYARIN, "Martyrdom and the Making of Christianity and Judaism," *JournEarly ChristStud* 6 (4, '98) 577-627.

With regard to martyrdom we need to think in more complex ways than W. H. C. Frend and G. Bowersock have done about the ways in which Christianity and Judaism interacted during the crucial 2nd, 3rd, and 4th centuries, and to develop a more nuanced understanding of the nature of martyrdom. Martyrology is an overdetermined, multisourced discourse that underwent significant development within late antique Judaism and Christianity. Many of the new elements can be shown to have been shared by both religious groups, and the direction of "influence" is not only one-way. A model of close contact and dialogue between the two emerging "religions" seems to explain best the historical development.—D.J.H.

1282. T. BRAUN, "The Jews in the Late Roman Empire," *Scripta Classica Israelica* [Jerusalem] 17 ('98) 142-171.

During the 20th century scholars have come to recognize that Judaism after A.D. 135 won standing in pagan society and found ways of sharing in its culture, attracted sympathizers, and achieved credit with the Roman authorities on which it could draw even after Christianity became established in A.D. 312. After surveying the evidence for the presence of Jews in late antiquity in various places (Ephesus, Antioch, Dura-Europos, Rome, etc.), the article considers some reasons why earlier scholars regarded Judaism as unsociable and out of touch with the Greco-Roman world. Then it attempts to put into perspective the hostility between Christians and Jews under the Christian emperors.—D.J.H.

1283. M. KLINGHARDT, "Prayer Formularies for Public Recitation. Their Use and Function in Ancient Religion," *Numen* 46 (1, '99) 1-52.

The study explores by means of a *religionsgeschichtlich* and form-critical methodology the phenomenon of fixed prayer formularies for public recitation in ancient religion. The most relevant references from Hellenistic and Roman antiquity are presented under the following headings: prompters and prayer formularies (Greco-Roman references, Jewish and Christian references), magic character and efficacy of prayers (false prayers and improper recitation, intensity of homophonic prayer, sociological aspects), and authority and worthiness (the age of prayers, prayer revelation, "composed . . . by the aid of divine inspiration," worthiness and exclusion, the necessity of secrecy). It concludes that the inherent categories and basic assumptions on how prayer works and on how prayer formularies must be dealt with are similar in Greco-Roman religion, Judaism, and early Christianity.—C.R.M.

1284. A. LÓPEZ, "Las relaciones entre el imperio romano y el cristianismo entre los siglos I al III," *Cuadernos de Teología* [Buenos Aires] 17 ('98) 225-240.

The article reviews the relation between Christianity and the Roman empire from the 1st to the 3rd century according to Christian and non-Christian sources. It first treats imperial policy toward Christians up to A.D. 64, and from the Neronian persecution to that of Decius (A.D. 250). Next it deals with the interpretation of the persecutions (the people, the government—legal aspects and the actual causes of the persecutions). Finally it covers the situation in the 3rd century: transformations in the empire and society, transformations in the church, and the general persecutions.—C.R.M.

1285r. L. G. PERDUE ET AL., *Families in Ancient Israel* [*NTA* 42, p. 197].
C. OSIEK AND D. L. BALCH, *Families in the New Testament World* [*NTA* 42, p. 197].

S. R. GARRETT, "All on the family," *ChristCent* 115 (35, '98) 1223, 1225, 1227, 1229.—The authors of these two volumes are chiefly interested in demonstrating how social, cultural, and economic factors shaped the lives of actual ancient families, and in turn how the realities of life in ancient families contributed to the various theological perspectives that come to expression in the Bible. By showing how far distant we are from the biblical authors and their first readers, the studies also limit the applicability of the biblical texts to the modern setting.—D.J.H.

1286. J. J. PILCH, "Mirrors and Glass," *BibToday* 36 (6, '98) 382-386.

The article discusses mirrors in the Bible, ancient glass, Roman glass, crystal (or ice) in the OT, and crystal and the sea of glass in Revelation (see Rev 4:6; 15:2). Since mirrors in Paul's day were made of highly polished metal (silver, gold, copper, or bronze), it would be preferable to use the phrase "metal mirror" in translations of 1 Cor 13:12. The concept of a metal mirror also aids in understanding the observation of Jas 1:22-24.—C.R.M.

1287. J. J. PILCH, "Swamps," *BibToday* 37 (1, '99) 46-51.

Border areas such as swamps, marshes, and the like were familiar to people who lived in the Holy Land. Historical events such as the flight through the Sea of Reeds and the crossing of the Jordan brought such areas to mind, as did the ritual practice of baptism in both the Judaic and the Messianist traditions.—D.J.H.

1288. D. ROKÉAH, "Christian Greek and Latin Authors on Jews and Judaism," *Henoch* 20 (1, '98) 57-82.

After a brief review of Christian historiography, the article compares Christian, Jewish, and pagan historical accounts on the following topics: the death of Agrippa I (Josephus, *Ant.* 19:343-350; Acts 12:20-23); rebels and "prophets"—Theudas, "the Egyptian," and John the Baptist (the Gospels, Acts, Josephus); the expulsion of the Jews from Rome in the days of Claudius (Suetonius, Cassius Dio, Orosius, Acts 18:1-2); Titus and the burning of the Temple; the victims of Domitian's persecution; the rebellions of the Jews in the time of Trajan; the Severan emperors and the Jews; and the benediction of the *mînîm* and talmudic chronology. It concludes that Christian sources have value for Jewish history even though their authors were guided by tendentious prejudices.—C.R.M.

1289. M. RUBIN, "The Language of Creation or the Primordial Language: A Case of Cultural Polemics in Antiquity," *JournJewStud* 49 (2, '98) 306-333.

The study investigates traditions disseminated in the Near East in late antiquity concerning the primordial language with attention to the identity of the participants, their declared positions, and their different claims. It treats Jewish, Christian, and Muslim traditions, respectively. It concludes that the question of the primordial language reflects the views of the participants concerning their cultural, ethnic, and at times national identities, and their outlook concerning relations between different cultural entities. It can be used to enhance and support the formation of separate and defined identities, claiming them to be special or superior, or to proclaim a universalistic and pluralistic approach, placing all nations and languages on an equal footing with a view to harmonious and noncompetitive relations.—C.R.M.

1290. A. TUCKER, "Sins of our Fathers: A Short History of Religious Child Sacrifice," *ZeitRelGeist* 51 (1, '99) 30-47.

The article traces the development of religious sacrificial paedocide from the perspectives of the sacrificing parents and the sacrificed children. Particular attention is given to the cases of Agamemnon and Iphigenia, Abraham and Isaac, and Jesus. The structure of paedocides in each case is tripartite: the institutional formation of parental paedocide; the form of legitimization; and the reaction of the children, the search for meaning out of the abyss of the absurd. Genesis 22 does not mention any effect of the sacrifice on Isaac. Jesus manages to unite the conflicting desires that tear Iphigenia apart. Jesus loves his Father, sacrifices himself for that love, and survives in a better form. His victorious overcoming of sacrifice is mythical.—D.J.H.

World of the NT, § 43-848.

Archaeology

1291r. L. Boffo, *Iscrizioni greche e latine per lo studio della Bibbia,* Biblioteca di storia e storiografia dei tempi biblici 9 (Brescia: Paideia, 1994).

G. H. R. Horsley, "Epigraphy as an *ancilla* to the study of the Greek Bible. A propos of a recent anthology of inscriptions," *Biblica* 79 (2, '98) 258-267.—Boffo's anthology is really a revised and expanded version of E. Gabba's 1958 anthology with the same title. In addition to thirty-four texts treated by Gabba, she includes eleven new texts (seven Greek, four Latin) that were published between 1958 and 1987. Boffo's book is not daunting for an epigraphic neophyte to use, and this volume should be a useful and generally reliable *vade mecum* for those working in biblical studies who are not familiar with inscriptions.—D.J.H.

1292. G. Bohak, "A Note on the Chnoubis Gem from Tel Dor," *IsrExplJourn* 47 (3-4, '97) 255-256.

A magical gem from Tel Dor [see §§ 40-494; 43-1305] has on its obverse the well known image of Chnoubis: a serpent with a lion's head, shown in profile, with rays radiating from the head. The emblem on the reverse may be identified as the Chnoubis sign (three parallel crooked lines with a crossbar running through them) encircled by a Greek inscription, Χνοῦμις (Chnoumis and the more common variant, Chnoubis, appear on numerous gems). This specific design is explicitly mentioned several times in rabbinic literature (see *m. ʿAbod. Zar.* 3:3; *t. ʿAbod. Zar.* 5:2), and the dragon figure is often mentioned in non-Jewish sources.—C.R.M.

1293. W. D. E. Coulson and I. Leventi, "A Roman Head in the American School of Classical Studies at Athens," *Hesperia* [Princeton, NJ] 67 (2, '98) 223-229, plates 34-36.

The neckless male head depicted on a fragmentary relief plaque in the American School of Classical Studies at Athens (inventory no. ASS 13) can be dated to the third quarter of the 2nd century A.D. and related to the cult and festivals of Dionysus.—D.J.H.

1294. P. F. Craffert, "Biblical Archaeology as an Academic Discipline in Search of its Academic Identity," *Religion & Theology* [Leiden] 5 (3, '98) 335-364.

Biblical archaeology should be defined as a subspecies of general archaeology rather than as a subsidiary of biblical studies. This proposal finds support in three features of general archaeology: the impetus of new archaeology, the nature of archaeological scholarship, and its interdisciplinary features.—D.J.H.

1295. J. J. Dobbins et al., "Excavations in the Sanctuary of Apollo at Pompeii, 1997," *AmJournArch* 102 (4, '98) 739-756.

Three test trenches were excavated in and near the Sanctuary of Apollo at Pompeii in 1997 to address chronological, architectural, and urbanistic issues pertaining to the evolution of the sanctuary and its relation to the forum and neighboring houses. The results point to an Augustan date (ca. 10 B.C.) for a major expansion that achieved the sanctuary's current form, including most of the precinct wall and the tufa colonnade. The report was prepared by Dobbins, L. F. Ball, J. G. Cooper, S. L. Gavel, and S. Hay.—D.J.H.

1296. B. EGO, J. KAMLAH, AND A. LANGE, "Dokumentation neuer Texte," *ZeitAltheb* 11 (2, '98) 225-232.

This installment [see § 43-511] reports on newly published texts from the Iron Age, the Babylonian-Persian period, and the Hellenistic-Roman period (including texts from Qumran and Masada).—D.J.H.

1297. I. F. FIKHMAN, "Liste des Rééditions et Traductions des Textes Publiés dans le *Corpus Papyrorum Judaicarum,* Vols. I-III," *Scripta Classica Israelica* [Jerusalem] 17 ('98) 183-205.

The papyri included in *Corpus Papyrorum Judaicarum,* vols. 1–3 (1957-64), either mention Jews or provide information about Jewish life in Greek, Roman, and Byzantine Egypt. The article provides a list of reeditions and translations of these texts (by volume and inventory number), along with an appendix on the Jewish inscriptions of Egypt. Full bibliographical information and a list of reviews are also included.—D.J.H.

1298. S. FINE AND L. V. RUTGERS, "Mnwrh 'ḥdšh' mtwrkyh — ʾwr ḥds ʿl yhdwt ʾsyh hqṭnh btqwph hrwmyt-hbyzʾnṭyt (A 'New' Menorah from Turkey — New Light on Jews in Asia Minor During the Roman-Byzantine Period)," *Qadmoniot* 31 (2, '98) 123-125.

The "new" inscribed (in Greek) representation of a menorah from Iznik (ancient Nicea) in Turkey [see § 41-557] illustrates how Jews participated in the common Mediterranean Jewish iconography while borrowing from local artistic traditions.—D.J.H.

1299. R. FRANKEL AND R. VENTURA, "The Mişpe Yamim Bronzes," *BullAmSchOrRes* 311 ('98) 39-55.

The four bronze artifacts described in this article (situla, Apis bull, recumbent ram, prancing lion cub) were found at Mişpe Yamim in Upper Galilee. It is probable that they were originally associated as votive gifts with a temple built on the site during the Persian period. The fact that the Apis bull was clearly smashed, as was a green slate figurine of Osiris, Horus, and Isis found near the altar during the excavation, suggests that these objects were desecrated by Hasmonean capturers of the site.—C.R.M.

1300. R. HACHLILI, "Iconographic Elements of Nilotic Scenes on Byzantine Mosaic Pavements in Israel," *PalExplQuart* 130 (2, '98) 106-120.

The Nilotic scenes discussed in this article appear on 5th/6th-century mosaic pavements found in Israel—in a Jewish house, in churches, and in pagan structures, as well as on two earlier pagan pavements. These Nilotic scenes consist of all or some of the following elements: the personification of the Nile, the Nilometer, a building with towers or a walled city (with or without the inscription of its Greek name), a crocodile or an animal combat of a buffalo (or cow) attacked by a crocodile, a sailing boat with men and wine-jars, water plants, fishes, and birds. It seems likely that the themes and motifs in these Nilotic mosaic pavements were taken from pattern books from which the artists or the clients could choose either the full Nilotic scheme or isolated motifs, without relating any symbolic meaning to them.—D.J.H.

1301. R. HACHLILI, "A Jericho Ossuary and a Jerusalem Workshop," *IsrExplJourn* 47 (3-4, '97) 238-247.

An ossuary found in a Jericho tomb bears a close resemblance to a group of Jerusalem ossuaries. The most common design of this group of ossuaries consists of two frames enclosing a tripartite decoration, which has a central motif (e.g. a tomb facade or a tomb entrance and gate) flanked by two six-petalled rosettes. The similar or identical ornamentation and the elements portrayed on all these ossuaries suggest that they were produced in the same workshop, possibly in the Jerusalem area, which was renowned for the skill of its stonemasons in the Second Temple period.—C.R.M.

1302. Y. HIRSCHFELD, "Mʿyyn hpwrywt brmt-hndyb (The Fountain of Fertility at Ramat HaNadiv)," *Qadmoniot* 31 (2, '98) 109-116.

After providing historical background and general information about excavations in Ramat HaNadiv near Caesarea, the article focuses on the "fountain of fertility" there with reference to the water system in general, the hoard of coins (whether it was a "wishing well"), and the water conduit.—D.J.H.

1303. R. A. JENSEN, "Dining in Heaven. The Earliest Christian Visions of Paradise," *BibRev* 14 (5, '98) 32-39, 48-49.

In the banquet paintings of the Callistus catacomb (early 3rd century A.D.) seven (sometimes five) figures recline in Roman fashion around a semicircular table laden with two platters, each of which bears a large fish. After reviewing various interpretations of these paintings connected with liturgical meals and biblical stories, the article explores their roots in earlier and contemporary Greek and Roman funerary iconography. Then it suggests that the Christian banquet paintings portray a combination of the post-resurrection meal described in Jn 21:1-14, a meal in paradise granted to the baptized, and an actual funerary banquet held in honor of the deceased.—C.R.M.

1304. J. KONIK AND M. KISIELEWICZ, "Computer Analsyis of the South Esplanade in Khirbet Qumran," *QumChron* 8 (1-2, '98) 97-104.

On the basis of a computer analysis of Qumran photographs the article suggests that the south esplanade at Qumran was not void but may have included further installations connected with the Qumran water system.—D.J.H.

1305. R. KOTANSKY, "The Chnoubis Gem from Tel Dor," *IsrExplJourn* 47 (3-4, '97) 257-260.

The significance of the green jasper amulet of the Greco-Egyptian or "gnostic" variety found at Tel Dor [see § 43-1292] lies not so much in its type (a Chnoubis amulet of a relatively common genus) but in the controlled archaeological context in which it was found. Dated to the 2nd century A.D. by the authors of the preliminary excavation report [§ 40-494], the inscription on the reverse is not "unintelligible pseudo-Phoenician" as they suppose, but the name in Greek letters (XNOYMIC) of the very Egyptian deity with which they correctly associate the gem.—C.R.M.

1306. T. KRANNICH, "Arbeitshilfen zur Archäologie im Internet," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 2 (2, '98) 299-303.

This guide to resources for archaeology on the Internet provides an annotated list of addresses (URLs) for periodicals (14 items), organizations and institutions (4 items), universities and other archaeological sites (9 items), and libraries (13 items, including sites not limited to archaeology).—C.R.M.

1307. R. D. LEONARD, "A View of the Current State of Research on Jewish Coins," *Qum Chron* 8 (1-2, '98) 129-131.

The article by J. Ciecieląg in Z. J. Kapera (ed.), *Mogilany 1995* [*NTA* 42, p. 615], while admirably summarizing the coins reported to have been found at Khirbet Qumran, ʿAin Feshka, and ʿAin el-Ghuweir, is somewhat dated and does not present the current state of research on either the Dead Sea finds or Jewish coins in general.—D.J.H.

1308. N. LIPHSCHITZ, "Timber Analysis of Household Objects in Israel: A Comparative Study," *IsrExplJourn* 48 (1-2, '98) 77-90.

Special emphasis is given in this paper to the rich assemblage of wooden household tools and objects from the land of Israel dated to the Hellenistic, Roman, and Byzantine periods. Data derived from analyses carried out recently on the wooden objects from Moʾa, ʿEn Raḥel, ʿEn Gedi, and Oboda, combined with the data available from the Cave of the Horror, Masada, Nessana, and ʿEn Gedi offer a unique opportunity to compare timber sources and to examine the development of local wood manufacturing via possible import of artifacts from overseas during these periods in Israel.—D.J.H.

1309. J. MAGNESS, "The Archaeology of Qumran: A Review," *QumChron* 8 (1-2, '98) 49-62.

This review of the excavation and interpretation of the site of Qumran first treats R. de Vaux's chronology (Iron Age, Period Ia, Period Ib, Period II, Period III). Then it discusses various interpretations of the site of Qumran (sectarian settlement, villa, fortress, entrepôt), the thirty-year gap between Periods Ib and II (e.g. 31 to 4 or 1 B.C.), and Period Ia at Qumran. It concludes that de Vaux's Period Ia never existed and that the sectarian settlement at Qumran was established as late as the mid-1st century B.C.—C.R.M.

1310. J. MAGNESS, "Two Notes on the Archaeology of Qumran," *BullAmSchOrRes* 312 ('98) 37-44.

(1) The location of the toilet in Locus 51 on the eastern edge of the settlement at Qumran suggests that regulations prescribed for the holy camps in *War Scroll* and the holy city in *Temple Scroll* did not apply to the Qumran settlement. It appears that the sectarians attended to their bodily needs in various ways, using whatever facilities were available. (2) The overwhelming number of Tyrian tetradrachmas in the hoard of silver coins found in Locus 120 may reflect the sect's interpretation of the Temple tax as a one-time payment made when a man reached adulthood and his name was recorded for the first time in the census registers.—D.J.H.

1311. C. MÜLLER-KESSLER, "A Mandaic Gold Amulet in the British Museum," *Bull AmSchOrRes* 311 ('98) 83-88.

The article describes a gold amulet (BM 135791) associated with a protective archive of twelve Mandaic lead rolls in the collection of the British Museum. Its provenance is an unknown mound in the vicinity of al-Qurnah between the confluence of the Euphrates and Tigris rivers in southern Iraq. Both obverse and reverse of the thin gold sheet (4.3 x 2.0 cm) are inscribed with 26 lines in a varying Mandaic script. The incantation is against infertility and against problems during pregnancy and birth, a topic rarely dealt with in early Aramaic bowls and amulets.—C.R.M.

1312. J. NAVEH, "Scripts and Inscriptions in Ancient Samaria," *IsrExplJourn* 48 (1-2, '98) 91-100.

Recent epigraphic finds (especially those from Mount Gerizim) clearly indicate that the Samaritans used both the Aramaic and (paleo-)Hebrew scripts, just like the Jews, at least as late as the Hellenistic period (until the conquest of Samaria by John Hyrcanus). This practice may have continued for one or two centuries until the final separation between Jews and Samaritans led to the disuse of one of the two scripts by each group. The Jews continued to use only the Jewish (i.e. Aramaic) script, whereas the Samaritans wrote only in the Hebrew (i.e. Samaritan) script.—D.J.H.

1313. E. NETZER, "ʾrmwnw hqswm šl hwrqnws lbyt ṭwbyh bʿbr-hyrdn (The Enchanted Palace Built by Hyrcanus the Tobiad in Transjordan)," *Qadmoniot* 31 (2, '98) 117-122, plate 4.

In *Antiquities* 12:230-233 Josephus describes the fortress/palace built by Hyrcanus the Tobiad in Transjordan in the early 2nd century B.C. This article describes various features of Hyrcanus' building complex at ʿAraq el-Emir, with particular attention to the pavilion that was in the center of a lake. A map, photographs, reconstructions, a building plan, and two color photographs are included.—D.J.H.

1314. M. PICCIRILLO, "Geografia biblica e ricerca archeologica. Alcuni recenti sussidi," *Henoch* 20 (1, '98) 83-87.

The article calls attention to some basic tools published in the 19th and 20th centuries that pertain to biblical geography and archaeological research in the Holy Land.—D.J.H.

1315. É. PUECH, "The Necropolises of *Khirbet* Qumrân and ʿAin el-Ghuweir and the Essene Belief in Afterlife," *BullAmSchOrRes* 312 ('98) 21-36.

Examination of the necropolis of Khirbet Qumran-Sokokah (and the necroplis of ʿAin el-Ghuweir-ʿIr ha-Melaḥ) indicates that the Qumran burial practices, which are typical and unique, were in full agreement with the Essene belief in the afterlife and resurrection of the body as suggested by the manuscripts found in the Qumran caves. They do not favor mere belief in the immortality of the soul as some scholars suggest. This conclusion supports the identification of the inhabitants of Qumran with the authors of the manuscripts as Essenes. The inhabitants of ʿAin el-Ghuweir-ʿIr-ha-Melaḥ and Jericho-ʿAin el-Sultan can also be included among them.—D.J.H.

1316. F. ROHRHIRSCH, "Zur Nützlichkeit der Philosophie in der Archäologie. Eine Paraphrasierung von 'Wissenschaftstheorie und Qumran,'" *Folia Orientalia* [Krakow] 34 ('98) 71-94.

In the light of K. Popper's critical-rational theory of knowledge, it appears that R. de Vaux's identification of Khirbet Qumran and its cemetery as the site of a Jewish religious community can be regarded as "established" because it explains the available data coherently and without contradiction, whereas the competing hypotheses do not do so in the same measure.—D.J.H.

1317. N. A. SILBERMAN, "Digging in the Land of the Bible," *Archaeology* [New York] 51 (5, '98) 36-48.

Biblical archaeology's most important achievement in the past half-century has been not a string of spectacular discoveries of ancient artifacts and architecture illustrating scriptural stories but a more demanding examination of the unique forms of nationhood, cult, and kingship that arose among Near Eastern Iron age societies. Archaeology's real contribution has been and will continue to be the recognition that our biblical heritage is drawn from a complex mosaic of cultures, ideologies, and economies, and that some of our most profound spiritual and cultural traditions were forged in the vibrant diversity of the ancient Near Eastern world. Archaeological insights have also deepened our understanding of the world of Jesus and his followers. Also included on pp. 42-43 is an article by A. Biran entitled "An Age of Pioneers."—D.J.H.

1318. R. TALGAM, "Psypsy ʾrṣ-yśrʾl lʾwr tglywt hšnym hʾḥrwnwt (Mosaics in Israel in the Light of Recent Discoveries)," *Qadmoniot* 31 (2, '98) 74-89, plates 1-3.

After a sketch of research and some basic information about constructing mosaics, the article presents a survey of the mosaics found in the land of Israel from the Hellenistic and early Roman, later Roman, Byzantine, and Umayyid periods, respectively. Then it considers the geometric patterns and iconography of these mosaics with reference to various black-and-white and color photographs.—D.J.H.

1319. S. TALMON, "A Masada Fragment of Samaritan Origin," *IsrExplJourn* 47 (3-4, '97) 220-232.

After describing a paleo-Hebrew papyrus fragment found in the casemate to the south of the "synagogue" on Masada and commenting on the script, the article provides a transcription, notes on the readings, and notes on the text. The occurrence of *hrgryz*[*ym*], written as one word, in an evidently cultic context points to the fragment's Samaritan provenance.—C.R.M.

1320. J. TAYLOR AND T. HIGHAM, "Problems of Qumran's Chronology and the Radiocarbon Dating of Palm Log Samples in Locus 86," *QumChron* 8 (1-2, '98) 83-95.

With the limited radiocarbon information at hand, it appears that the palm log from Locus 86 at Khirbet Qumran probably dates no earlier than the 1st century A.D. The article reflects on the implications of this artifact for clarifying the history of the site's occupation and its archaeology.—D.J.H.

1321. R. WARLAND, "Von der Christlichen Archäologie zur Spätantiken Archäologie. Forschungen und Perspektiven eines Faches," *Zeitschrift für Antikes Christentum/ Journal of Ancient Christianity* [Berlin—New York] 2 (1, '98) 3-15.

This research report on the archaeology of early Christianity in the context of the archaeology of late antiquity provides bibliographic information and (in many cases) comments on recent publications regarding the history of the discipline, the results of excavations, and methodology.—D.J.H.

1322. S. R. WOLFF, "Archaeology in Israel," *AmJournArch* 102 (4, '98) 757-807.

This report on recent excavations in Israel [see § 41-1226] contains sections on Hellenistic sites (Sepphoris, Yavneh-Yam) and Roman sites (Tel Dan, Sepphoris, Tel Dover, Dor, Caesarea, Yavneh-Yam, Ein Gedi), as well as numismatic research. Home pages for some of these sites as well as many others are available on the World Wide Web (http://www.oi.uchicago.edu/OI/DEPT/RA/ABZU/ABZU.HTML).—D.J.H.

1323. B. ZISSU, "'Qumran Type' Graves in Jerusalem: Archaeological Evidence of an Essene Community?" *DeadSeaDisc* 5 (2, '98) 158-171.

In a 1996 salvage excavation performed in Beit Safafa (southern Jerusalem), fifty graves from the late Second Temple period were discovered, of which forty-one were excavated. The concentration of "field graves" there is the largest yet known in Jerusalem's surroundings. This graveyard bears striking resemblances to the burial method used at Qumran: design and size, personal burial, primary burial, anonymity, few accompanying articles, north-south or east-west arrangement, and simplicity. Thus the Beit Safafa graveyard may provide archaeological evidence for an Essene presence in Jerusalem.—D.J.H.

Archaeology, §§ 43-849, 1362, 1393.

Dead Sea Scrolls

1324. M. J. BERNSTEIN, "Your Own Personal Qumran Library," *BibRev* 14 (5, '98) 12, 14, 16-17, 50, 52.

The article describes, evaluates, and compares three recently published English translations of the Dead Sea scrolls: F. García Martínez, *The Dead Sea Scrolls Translated. The Qumran Texts in English* (1996); G. Vermes, *The Complete Dead Sea Scrolls in English* (1997); and M. Wise, M. Abegg, and E. Cook, *The Dead Scrolls. A New Translation* (1996). It gives particular attention to the different historical frameworks in which the Qumran texts are placed.—D.J.H.

1325. S. BEYERLE, "Evidence of a Polymorphic Text: towards the Text-History of Deuteronomy 33," *DeadSeaDisc* 5 (2, '98) 215-232.

After placing 4QDeut^h (4Q35) in the context of Qumran Cave 4 Pentateuch manuscripts, the article considers its text of Deuteronomy 33 and related Qumran texts. Then it compares the various texts of Deuteronomy 33 to assign 4Q35 its proper place in text-history. Masada 1 c is (proto-) Masoretic, whereas 4Q45 tends away from the MT toward later traditions. 4Q35, 4Q174, and 4Q175 cannot conceal their affiliation with the Septuagint. But within this family these are fragments of a polymorphic nature. The agreements between 4Q35 and the Samaritan Pentateuch indicate that we should speak of a "nonaligned" rather than a "harmonistic" text.—D.J.H.

1326. M. BROSHI, "Ptolas and the Archelaus Massacre (4Q468g=4Qhistorical text B)," *JournJewStud* 49 (2, '98) 341-345.

The name *Pwtlʾys* (Potlais/Ptolas) in 4Q468g very likely refers to the person mentioned by Josephus in *Antiquities* 17:219 as a friend of the tetrarch Archelaus, and the massacre is probably the event reported in 17:213-218. The fragment belongs to the genre of portentous calendars, i.e. calendars recording ill-fated days. The person's name is a hybrid of Egyptian, Hebrew, and Greek elements.—D.J.H.

1327. P. R. CALLAWAY, "Future Prospects of Scrolls and Khirbet Qumran Research: A Prophecy of Concrete Realism," *QumChron* 8 (1-2, '98) 21-47.

After celebrating the new openness that characterizes Qumran studies, the article surveys important recent developments in the publication of the texts and in the archaeology of Khirbet Qumran. It concludes with reflections on the future of Qumran research.—D.J.H.

1328. H. M. COTTON, "The Law of Succession in the Documents from the Judaean Desert Again," *Scripta Classica Israelica* [Jerusalem] 17 ('98) 115-123.

The author's argument that the law of succession in the Judean Desert papyri differed from Jewish law (see Num 27:8; *m. B. Bat.* 8:2) was based on the indirect evidence of three deeds of gift in the archives from Maḥoza/Maḥoz ʿAglatain and on the direct evidence of P. Yadin 23, 24, and 25 of A.D. 130 and 131. But now there are considerations and circumstances that may undermine or weaken this claim, and even remove the apparent discrepancy between the law of the papyri and Jewish law.—D.J.H.

1329r. H. M. COTTON AND A. YARDENI, *Aramaic, Hebrew and Greek Documentary Texts from Naḥal Ḥever and Other Sites* [*NTA* 43, pp. 196-197].

P. CALLAWAY, "Documentary Texts Allegedly from Qumran Cave 4," *QumChron* 8 (1-2, '98) 113-119.—Yardeni herself provides some evidence against her claim that the Qumran caves preserved no documentary texts, and this article adduces more examples to show that documentary texts were in fact part of the life of those who wrote and preserved the Qumran scrolls. Yardeni's whole presentation is based on the proposition that the Qumran Cave 4 manuscripts have been contaminated with manuscripts that originated elsewhere.—D.J.H.

1330. L. DEVILLERS, "La lettre de Soumaïos et les Ioudaioi johanniques," *RevBib* 105 (4, '98) 556-581.

The article first discusses the letter of Soumaïos (a papyrus from the Bar Kokhba revolt found in the "Cave of Letters" in the Judean Desert), with particular attention to its author (not Bar Kokhba but rather a non-Jewish subordinate), its composition in Greek, the phrase κιτρειαβολὴν Ἰουδαίων in lines 9-10, and the association with Sukkot. Then it considers the significance of its not necessarily pejorative or hostile reference to Ἰουδαῖοι for understanding the use of the term in the Fourth Gospel.—D.J.H.

1331. B. W. W. DOMBROWSKI, "Qumranologica VI," *Folia Orientalia* [Krakow] 34 ('98) 183-192.

Descriptions and evaluations of A. Lange, *Weisheit und Prädestination* (1995); A. E. Sekki, *The Meaning of Ruaḥ at Qumran* (1989); and H. Ringgren, *The Faith of Qumran* (1963; expanded edition, 1995).—D.J.H.

1332. B. W. W. DOMBROWSKI, "Qumranologica VII," *Folia Orientalia* [Krakow] 34 ('98) 193-202.

Descriptions and evaluations of H.-J. Fabry, A. Lange, and H. Lichtenberger (eds.), *Qumranstudien* (1996); M. O. Wise, M. G. Abegg, and E. M. Cook, *The Dead Sea Scrolls. A New Translation* (1996); and F. García Martínez and D. W. Parry, *A Bibliography of the Finds in the Desert of Judah 1970-95* (1996).—D.J.H.

1333r. T. ELGVIN ET AL., *Qumran Cave 4*. Vol. 15, *Sapiential Texts, Part 1* [*NTA* 42, p. 190].

P. CALLAWAY, "Remarks on Some Sapiential Texts from Qumran," *QumChron* 8 (1-2, '98) 121-127.—Each contribution stands on its own without any obvious attempt to coordinate the work of the several contributors. The volume contains a helpful but not overbearing amount of commentary. It represents a tremendous undertaking, perhaps possible because of the number of editors working on such fragmentary and contextless manuscripts.—D.J.H.

1334. P. W. FLINT, "The book of Psalms in the light of the Dead Sea Scrolls," *VetTest* 48 (4, '98) 453-472.

The Dead Sea scrolls include forty Psalms scrolls or manuscripts that incorporate Psalms. The article first describes the various Psalms scrolls and offers some factual observations about them. Then with respect to the "Qumran Psalms hypothesis" it shows that the evidence from the Judean Desert generally confirms four theses proposed by J. A. Sanders: (1) The Psalter was stabilized not gradually but in at least two distinct stages. (2) The Psalms manuscripts attest to different editions as late as the mid-1st century A.D.: the 11QPs^a Psalter, the Masoretic 150-Psalms collection (at least in Masada Ps^b), and perhaps others (e.g. in 4QPs^f). (3) 11QPs^a contains the latter part of a true scriptural Psalter and is not a secondary collection dependent on the Masoretic 150-Psalms collection. (4) While 11QPs^a was most likely copied at Qumran, it was compiled prior to the Qumran period and is but one representative of a Psalter used at Qumran and in some other Jewish circles that advocated the solar calendar.—D.J.H.

1335. P. FLINT, E. ULRICH, AND P. SKEHAN, "A Preliminary Edition of 4QPs^k (4Q92)," *JournSemStud* 43 (2, '98) 259-263.

All that remains of 4Q92 is a large strip and an attached fragment from the bottom of two adjoining columns. Since the first column contains parts of Psalm 135 (vv. 6-8, 10-13, 15-16) and the second apparently preserves portions of Psalm 99 (vv. 1-2, 5), the arrangement in the scroll is at variance with that of the Masoretic Psalter. The article provides a material description, an orthographic analysis, notes on the readings and variants, a photograph, and reconstructed texts of Ps 135:6-16 and 99:1-5.—D.J.H.

1336. F. GARCÍA MARTÍNEZ AND E. J. C. TIGCHELAAR, "Bibliography of the Dead Sea Scrolls," *RevQum* 18 (71, '98) 459-490.

Continuing the bibliography in García Martínez and D. W. Parry, *A Bibliography of the Finds in the Desert of Judah 1970-1995* [*NTA* 41, p. 577], this first installment lists recent books and articles on the Dead Sea scrolls by their authors' names from M. G. Abegg to Z. J. Kapera. [To be continued]—D.J.H.

1337. A. GEYSER AND A. VAN AARDE, "Sosiale kruisigingsteks(te) van 11Q Temple 64.6-13: 'n Ondersoek na intertekstualiteit (Social crucifixion text[s] of 11Q Temple 64.6-13: An investigation into intertextuality)," *HervTeolStud* 54 (1-2, '98) 426-443.

The article reads the crucifixion text in 11QTemple liv 6-13 (see also 4QpNahum) by means of the method of intertextuality; that is, in light of the customs and traditions (understood as "social texts") about crucifixion as practiced among the Romans, Greeks, and Jews.—D.J.H.

1338. R. GMIRKIN, "Historical Allusions in the War Scroll," *DeadSeaDisc* 5 (2, '98) 172-214.

A comparison of the Qumran *War Scroll* to related texts with eschatological content suggests the presence of historical references within it. A careful examination of the material in columns 1–2 reveals several historical allusions: conquests of the Sons of Light over neighboring countries, the return of exiles from the "wilderness of the nations," the final battle, the restoration of the Temple cult, the forty-year war, and the battle plan of the Sons of Light. All the evidence independently converges to point to a final composition in 163 B.C. at the height of the Maccabean war, when the Jewish army was professionally reorganized in the face of increasing military threats both from Judea's Gentile neighbors and from the Syrian army under Lysias. The final version of *War Scroll* constitutes the official war manual of the Maccabean army of 163 B.C. This suggests that in 163 B.C. the sectarians were under the military leadership of Judas Maccabeus, and that the Maccabean army was governed by sectarian principles.—D.J.H.

1339. T. HOLMÉN, "Divorce in *CD* 4:20-5:2 and *11QT* 57:17-18: Some Remarks on the Pertinence of the Question," *RevQum* 18 (71, '98) 397-408.

Both CD iv 20–v 2 and 11QTemple lvii 17-18 remain quite inconclusive regarding the issue of divorce. They seek to comment on the question of polygamy and/or remarriage, and should be read as simply assuming the ideal of matrimony, the way things usually work out, namely the permanence of marriage (until death), without claiming that divorce would be prohibited in principle.—D.J.H.

1340. Z. J. KAPERA, "Current Bibliography on the Dead Sea Scrolls 1998 (Part I)," *QumChron* 8 (1-2, '98) 133-158.

This installment [see § 43-564] first offers observations on the current state of Qumran bibliography, and then provides bibliographic information for 256 items from journals and other publications dated 1998.—D.J.H.

1341. Z. J. KAPERA, "Qumran at the SBL in Cracow," *QumChron* 8 (1-2, '98) 9-12.

The article provides information about the Qumran papers presented at the International Meeting of the Society of Biblical Literature held in Krakow in July 1998, and about other developments in Qumran studies. [The same fascicle provides abstracts of the papers given at the SBL meeting (pp. 13-19), and English summaries of three Polish dissertations pertaining to the Dead Sea scrolls (pp. 105-107, 109-112).]—D.J.H.

1342. R. KATZOFF AND B. M. SCHREIBER, "Week and Sabbath in Judaean Desert Documents," *Scripta Classica Israelica* [Jerusalem] 17 ('98) 102-114.

Three documentary papyri from the Judean Desert (P. Yadin 3 and 7; *DJD* 17.64) are the earliest explicitly dated documentary references to organization of activity by days of the week about the Sabbath. Of the twenty-one documents dated by the Roman calendar, none of them is dated to a Saturday.—D.J.H.

1343. J. KUGEL, "4Q369 'Prayer of Enosh' and Ancient Biblical Interpretation," *Dead SeaDisc* 5 (2, '98) 119-148.

Column 2 of the work called *Prayer of Enosh* (4Q369) deals not with Enosh or Enoch but rather with the people of Israel and its founder, Jacob. After a translation of 4Q369, the article examines various exegetical motifs connected with Jacob/Israel, including Israel as God's firstborn son, Israel's national angel, Israel as ruler of the world, the "clarification" of divine law, and the "eternal light [lamp]." This part of the work might be better called *Prayer Concerning God and Israel*. The absence of sectarian elements suggests a relatively early date of composition.—D.J.H.

1344. B. LUCASSEN, "*Josua, Richter* und *CD*," *RevQum* 18 (71, '98) 373-396.

In two instances where *Damascus Document* shows close connections with the book of Joshua (CD xx 14 and Josh 5:6; CD v 3-4 and Josh 24:28ff.), it represents a Hebrew text closer to the assumed *Vorlage* of the Septuagint than to the Masoretic text. The text of *Damascus Document* proves the diversity of Hebrew texts in the Second Temple period not only in the Diaspora but also in Palestine. The Masoretic text represents a later stage in the development of the text of Joshua.—D.J.H.

1345. F. MANZI, "Il peccato, la sua universalità e le sue origini negli scritti qumranici," *ScuolCatt* 126 (3-4, '98) 371-405.

This investigation of sin according to the Dead Sea scrolls first considers their claims about the universality of sin and the question of the origin of sin. Then it examines two models found in the Qumran texts for dealing with the problem of sin: (1) dualistic predestination and the Prince of Darkness, and (2) human freedom and original culpability. Finally it reflects on dualistic predestination and original culpability as an approach to theodicy.—D.J.H.

1346. G. W. NEBE, "Qumranica III – zu unveröffentlichten Handschriften vom Toten Meer: Vertrag über den Kauf eines Eselsfohlen aus dem Jahr 122 nach Chr. (5/6Ḥev 8)," *ZeitAltheb* 11 (2, '98) 205-209.

The Naḥal Ḥever papyrus designated 5/6Ḥev 8 is a simple bill of sale (dated A.D. 122) according to which two brothers bought a female foal of an ass. The article presents a transcription of the text, a translation, and comments.—D.J.H.

1347. K. NIELSEN, "Dødehavsskrifterne i ny dansk oversaettelse" [The Dead Sea Scrolls in a New Danish Translation], *DanskTeolTids* 61 (45, '98) 319-324.

The new Danish translation of the Dead Sea scrolls edited by B. Ejrnaes in collaboration with N. P. Lemche and M. Müller and entitled *Dødehavsskrifterne og de antikke kilder om essaeerne i ny oversaettelse* (1998) is a work of high quality. It gives excellent information about the Dead Sea scrolls and their background in Jewish culture and theology. However, publishing the ancient reports about the Essenes (by Philo, Pliny the Elder, Josephus, and Hippolytus) together with the Dead Sea scrolls might give the impression that it is certain that the Dead Sea scrolls once constituted an Essene library.—D.J.H.

1348. É. PUECH, "L'alphabet cryptique A en *4QS^e (4Q259)*," *RevQum* 18 (71, '98) 429-435.

This note shows that a corrector of MS 4QS^e (4Q259) wrote three words in the cryptic alphabet A, and that the manuscript is to be dated ca. 100 B.C. and thus contemporary with 1QS.—D.J.H.

1349. E. SCHULLER, "Dead Sea Scrolls," *Canadian Catholic Review* [Edmonton] 16 (3, '98) 34-66.

After describing the discovery of the Dead Sea scrolls and related controversies, the article discusses the various kinds of texts among them: biblical manuscripts, nonbiblical but previously known Jewish books, and previously unknown works (rules of life and halakic [legal] documents; hymns, prayers, and liturgical material; biblical interpretation). Then it reflects on the future of research on the Dead Sea scrolls in such areas as the careful study of texts, the question of authorship and the nature of the community, the archaeology of the site of Qumran, scientific and interdisciplinary work, and the relation of the scrolls to early Christianity.—D.J.H.

1350r. H. SHANKS, *The Mystery and Meaning of the Dead Sea Scrolls* [*NTA* 42, pp. 623-624].

E. M. MEYERS, "Unraveling the Qumran Texts," *Archaeology* [New York] 51 (6, '98) 80-83.—Shanks can no longer claim amateur status in the field of biblical archaeology. In this introduction to the Dead Sea scrolls, he demonstrates his familiarity and expertise in the rather complicated fields of late Second Temple sectarian Judaism, archaeology, and Christian origins. His experience as editor of *Biblical Archaeology Review* for nearly thirty years shines through on every page, and his writing is in the semipopular style of all his publications. Shanks does justice to the Dead Sea scrolls and to the story of their discovery and recent publication.—D.J.H.

1351. A. SHEMESH, "4Q271.3: A Key to Sectarian Matrimonial Law," *JournJewStud* 49 (2, '98) 244-263.

4Q271, frag. 3, lines 7-15 contains several halakot pertaining to the arranging of marriages and matrimony. A basic principle underlying these halakot is that any sexual intercourse between a man and an unmarried woman creates a marital bond regardless of whether or not this was the couple's intent. The key to understanding these halakot is the use of the law of *kilʾayîm* (see Lev 19:19; Deut 22:9-11) in a sexual sense.—D.J.H.

1352. A. SHEMESH AND C. WERMAN, "Hidden Things and Their Revelation," *RevQum* 18 (71, '98) 409-427.

The revised and expanded version of an article published in Modern Hebrew in *Tarbiz* [§ 42-2003].—D.J.H.

1353. P. W. SKEHAN, E. ULRICH, AND P. FLINT, "The Preliminary Edition of *4QPs^c (4Q85)*," *RevQum* 18 (71, '98) 343-357.

The surviving fragments of 4QPs^c (4Q85) preserve a substantial amount of text, with material from fifteen Psalms (from Psalms 16 to 53) represented; this manuscript alone preserves material from Psalms 28, 50, and 52. The article first deals with contents and physical description; paleography, orthography, and morphology; and textual character, format, and other features. Then it presents transcriptions of the fragments and notes on them, along with photographs on pp. 354-357.—D.J.H.

1354. P. W. SKEHAN, E. ULRICH, AND P. W. FLINT, "A Scroll Containing 'Biblical' and 'Apocryphal' Psalms: A Preliminary Edition of 4QPs^f (4Q88)," *CathBibQuart* 60 (2, '98) 267-282.

The surviving fragments of 4QPs^f (4Q88) preserve parts of Psalms 22, 107, 109, and three "apocryphal" pieces (*Apostrophe to Zion, Eschatological Hymn,* and *Apostrophe to Judah*). After a physical description and a survey of contents, the article discusses the format, textual character, date, and other features of the manuscript. Then it considers the texts found in the book of Psalms, with notes and variant readings. Finally it deals with the texts not found in the book of Psalms, with comments and English translations.—D.J.H.

1355. K. A. D. SMELIK, "Recente ontwikkelingen in het onderzoek naar de Dode-Zeerollen (Recent Developments in the Investigation of the Dead Sea Scrolls)," *Bijdragen* 59 (2, '98) 204-234.

This review of recent research on the Dead Sea scrolls discusses Jesus and the Qumran texts, factors that contributed to the delay in their publication, how the Dead Sea scrolls were made public, the archaeological exploration of Khirbet Qumran, the Dead Sea scrolls and the Essenes, and the Dead Sea scrolls and halakah.—D.J.H.

1356. L. R. STACHOWIAK, "The Ethics of the Qumran Community and Pauline Ethics," *QumChron* 8 (1-2, '98) 63-82.

The article (first published in Polish in the 1960s) seeks to identify the ethical norms of Qumran, show their anthropological and theological justification, and compare them with the relevant formulations in Paul's letters. It concludes that the main points of the Qumran community's ethical ideals did not have a profound effect on the moral teaching of Paul.—C.R.M.

1357. H. STEGEMANN, "Qumran, Qumran – und längst kein Ende," *TheolRev* 94 (5, '98) 483-488.

After a survey of research on the Dead Sea scrolls, the article describes and evaluates fourteen new publications including general presentations, studies of hymns and biblical texts, collected volumes, editions, and archaeological reports.—D.J.H.

1358. M. E. STONE, "Some Further Readings in the Hebrew Testament of Naphtali," *Journ JewStud* 49 (2, '98) 346-347.

The article calls attention to some improvements in the physical reading of lines 9-11 in 4Q215 [see § 41-1256], made possible mainly by using computer enhanced images.—D.J.H.

1359. M. E. STONE, "Warum Naphtali? Eine Diskussion im Internet," *Judaica* [Basel] 54 (3, '98) 188-191.

The existence of 4QNaphtali and the recognition of its influence on later Naphtali writings raises the question, Why Naphtali? The article reports on responses to this question given by scholars on the "Orion Net." While the question remains unanswered, it is clear that Naphtali played a special role and was a vehicle for some characteristic traditions.—D.J.H.

1360. S. TALMON, "Fragments of Hebrew Writings without Identifying Sigla of Provenance from the Literary Legacy of Yigael Yadin," *DeadSeaDisc* 5 (2, '98) 149-157.

The article presents editions of three Hebrew texts (at least two from Qumran) that were found in a drawer of Yadin's desk [see § 42-607]. The extant text of one fragment is identical to the Masoretic text of Ps 18:26-29, while the second fragment is a cultic text (or based on Isaiah). The third fragment seems to concern King David.—D.J.H.

1361. E. J. C. TIGCHELAAR, "Sabbath Halakha and Worship in *4QWays of Righteousness: 4Q421* 11 and 13+2+8 par *4Q264a* 1-2," *RevQum* 18 (71, '98) 359-372.

The article shows that 4Q421 11 and 13 contain Sabbath halakah, and reconstructs the texts 4Q421 13 + 2 + 8 and the parallel 4Q264a 1-2. The reconstructed text seems to indicate that the reading of Scripture was part of the sabbatical worship. *4QWays of Righteousness* should be regarded as a rule book, giving rules with regard to new members joining the community and halakic rules concerning everyday life. The only remarkable feature is the section of wisdom sayings that depict the ideal member of the community and serve as a prolegomenon to the halakic section.—D.J.H.

1362. A. YARDENI, “A Draft of a Deed on an Ostracon from Khirbet Qumrân,” *IsrExplJourn* 47 (3-4, ’97) 233-237.

The article offers a new paleographical analysis, transcription, and translation of the ostracon found at Qumran in 1996 [see § 42-1284]. The crucial line 8 must be read as *wkwl ʾyln ʾḥ[r* (“and every other tree”). The identity of those who wrote the Qumran scrolls and their place of residence cannot be determined on the basis of this ostracon.—D.J.H.

Dead Sea Scrolls, §§ 43-831, 861, 997, 1167, 1296, 1304, 1307, 1309–1310, 1315–1316, 1320, 1323, 1375, 1392, 1400, 1408.

Jewish World

1363. J. S. ANDERSON, “The Social Function of Curses in the Hebrew Bible,” *ZeitAltWiss* 110 (2, ’98) 223-237.

By the application of six functional models and with reference mainly to OT texts, the article shows how curses may have served to maintain or to challenge the social structures of Israelite society: the curse as a scapegoat mechanism, as a tool of social control, as a tool to convey social values, as “private” law of the vulnerable, as a tool of judicial litigation, and as a means of defining socio-political boundaries.—D.J.H.

1364. I. ANDREWS, “Being Open to the Vision: A Study from Fourth Ezra,” *LitTheol* 12 (3, ’98) 231-241.

Ezra’s experience according to *4 Ezra* indicates how the visionary literature of the apocalypses should be approached. When Ezra thought he could use his knowledge of God’s promises to Israel to demand answers to what he saw as discrepancies in God’s behavior, he was confounded. But when by the end of the book he approaches God without his own agenda, he is open to the vision of God. Ezra’s vision experience seems to call forth a kind of knowledge that is open to the otherness of God, which includes almost anything that the human mind cannot understand.—D.J.H.

1365. J. P. ASMUSSEN AND H. DADKHAH, “En jødisk-persisk Daniel apokalypse, en oversaettelse af en apokryf Daniel tekst” [A Jewish-Persian Daniel Apocalypse, a Translation of an Apocryphal Daniel Text], *DanskTeolTids* 61 (3, ’98) 199-215.

The article presents a brief introduction to and a Danish translation of a Judeo-Persian translation (Paris, Bibliothèque nationale MS 128) of a Daniel apocalypse (a fanciful description of messianic times) that itself is a translation of an Aramaic original.—D.J.H.

1366. A. AVIDOV, “Peer Solidarity and Communal Loyalty in Roman Judaea,” *JournJewStud* 49 (2, ’98) 264-279.

The external ties of the Judean elite fall into three categories: kinship, φιλία/*amicitia*, and ξενία/*hospitium*. With particular attention to the cases of Josephus, Antipater, Herod, and Agrippa the article focuses on ξενία, an elite institution binding aristocratic members of different social units to form networks of personal allegiance stretching beyond the social or political bounds of their respective polities. Peer-solidarity and involvement in extra-communal networks of friendship were manifestations of a powerful force that was drawing members of this class toward their peers outside the community and away from their fellow-countrymen, breeding alienation and suspicion in the process and contributing directly to the process of their internal marginalization. To judge by Josephus' experience, however, the price paid by members of this class along the way was not disproportionate to the high dividend awaiting them at moments of the most critical need (see Josephus, *War* 3:344-391).—C.R.M.

1367. F. J. BACKHAUS, "Kohelet und die 'Diatribe' – Hermeneutische und methodologische Überlegungen zu einem noch ausstehenden Stilvergleich," *BibZeit* 42 (2, '98) 248-256.

After reflecting on the hermeneutical aspects of style comparison, the article considers the methodological consequences of comparing Qoheleth and the diatribe style on the synchronic/text-immanent level and on the diachronic/intertextual level. It concludes by raising the question whether the stylistic similarities are due to direct (literary) or "atmospheric" influence.—D.J.H.

1368. A. I. BAUMGARTEN, "Ancient Jewish Sectarianism," *Judaism* 47 (4, '98) 387-403.

The boundaries erected by the different ancient Jewish sects were not uniformly high. In general, the more introversionist a sect was, the "greedier" were its demands on the identity of members. The analysis begins with the Pharisees at one end of the continuum, continues with the Essenes and the Qumran community closer to the other pole, and concludes with the most extreme example known—that of Bannus the teacher with whom Josephus spent three years. The degree of contact permitted with the surrounding nations seems to have been a decisive factor in the origin and development of the ancient Jewish sects.—D.J.H.

1369. P.-M. BEAUDE, "Bulletin du judaïsme ancien," *RechSciRel* 86 (4, '98) 589-618.

Descriptions and evaluations of twenty-five recently published books (in French, English, German, and Spanish) appear under five headings: archaeology, history, and cultural and social context (three); rabbinic doctrine and tradition (three); Flavius Josephus, Hellenistic Judaism, and Essenism (five); Judaism and Christianity (eight); and miscellaneous (six).—D.J.H.

1370. C. BEGG, "David and Mephibosheth: According to Josephus," *AndUnivSemStud* 36 (2, '98) 165-182.

The article investigates Josephus' rendition of the interaction between David and Mephibosheth in comparison with the major textual witnesses for the biblical version according to the following outline: Mephibosheth honored (2 Sam 9:1-13/*Ant.* 7:111-117a), Mephibosheth accused (2 Sam 16:1-4/*Ant.* 7:205-206), and Mephibosheth's self-defense (2 Sam 19:25-31/*Ant.* 7:267-271). The study discloses a whole series of affinities between Josephus' version and readings of B and/or L against the MT. It also brings to light a range of rewriting techniques (omission, abbreviation, rearrangement, etc.) that serve to convey messages to Josephus' double audience of (Roman) Gentiles and fellow Jews.—C.R.M.

1371. C. BEGG, "David's Double Escape According to Josephus," *Journal of Progressive Judaism* [Sheffield, UK] 10 ('98) 28-45.

The article compares the accounts of David's double escape from Saul in 1 Samuel 23 and Josephus' *Antiquities* 6:271-281 under four headings: Keilah rescued, David's first escape, the David-Jonathan encounter, and David's second escape. It also draws general conclusions about Josephus' biblical text, rewriting techniques, distinctive emphases, and double audience (i.e. cultivated Gentiles and fellow Jews).—D.J.H.

1372. C. BEGG, "David's Reaction to the Death of Saul According to Josephus," *Jian Dao* [Hong Kong] 11 ('99) 1-13.

This comparison of the accounts about David's reaction to Saul's death in 2 Sam 1:1-27 and Josephus' *Antiquities* 7:1-6 appears under three headings: the exchange, David's initial reaction, and David's lament. It concludes with remarks on Josephus' biblical text(s), rewriting techniques, distinctive approach, and double audience. By aligning 1 Samuel 31 and 2 Samuel 1, Josephus eliminates all uncertainty whether or not the messenger was lying in making his report.—D.J.H.

1373. S. BEYERLE, "Die Wiederentdeckung der Apokalyptik in den Schriften Altisraels und des Frühjudentums," *VerkForsch* 43 (2, '98) 34-59.

After a three-page list of recent books and articles on apocalyptic, this survey of research considers the terms "apocalyptic" and "apocalypse" (a way of thinking or a literary genre), Danielic perspectives (whether chap. 2 is the key to the Daniel apocalypse, textual problems in the book of Daniel), and early Jewish apocalyptic in the Enoch tradition and at Qumran.—D.J.H.

1374. T. BIELECKI, "Some Research Problems Concerning Caiaphas," *Folia Orientalia* [Krakow] 34 ('98) 65-70.

The article considers the most likely date of Caiaphas' removal from the high priestly office (Passover of A.D. 37), the meaning of the name "Caiaphas" and the history of the family, and the claim that the burial place of Joseph Caiaphas and his family has been discovered recently.—D.J.H.

1375. E. BONS, "Die Septuaginta-Version des Buches Rut," *BibZeit* 42 (2, '98) 202-224.

After methodological observations, the article surveys the Qumran fragments of Ruth (2Q16-17, 4Q104-105), compares the Masoretic and Septuagint versions (agreements and disagreements), calls attention to some distinctive features of the Septuagint version of Ruth, and concludes that its association with the καί γε revision points to an origin before A.D. 50 and perhaps in Palestine.—D.J.H.

1376r. P. BORGEN, K. FUGLSETH, AND R. SKARSTEN, *The Philo Index. A Complete Greek Word Index to the Writings of Philo of Alexandria, Lemmatised & Computer-Generated,* Unitrel Studieserie 25 (Dragvoll, Norway: Universitetet i Trondheim, 1997).

D. T. RUNIA, "A New Philo Word Index," *StudPhilonAnn* 10 ('98) 131-134.—This new concordance to Philo's writings compares favorably with G. Mayer's *Index Philoneus* (1974) in the areas of completeness, accuracy, and user-friendliness. It is a very professional publication that will render valuable service for Philonic scholarship in the coming years. Its limitations will disappear as soon as the full electronic version is available.—D.J.H.

1377. G. BORGONOVO, "La mediazione di Adamo. Un conflitto interpretativo originario," *ScuolCatt* 126 (3-4, '98) 337-370.

With attention to the interpretation of Genesis 2–3 and to the Jewish background of

Pauline and patristic interpretations of Adam, this article considers how Adam's sin was related to human sin in general in various early Jewish writings: the "Book of Watchers" in *1 Enoch, Jubilees,* Adam Apocrypha (*Apocalypse of Moses, Life of Adam and Eve*), and late Jewish apocalypses (*2 Baruch, 4 Ezra*).—D.J.H.

1378. A. P. Bos, "Philo of Alexandria: A Platonist in the Image and Likeness of Aristotle," *StudPhilonAnn* 10 ('98) 66-86.

It is meaningful and necessary to examine more systematically what Philonic doctrines can be explained as the result of the acceptance of Aristotelian doctrines that Philo knew either directly from Aristotle's dialogues or from the *De mundo,* or indirectly. If we sharply analyze the positions adopted by Philo and ask in what respect Philo differs from Plato's positions and why he does so, the answer must nearly always be: because he thought Aristotle's criticism of Plato was convincing.—C.R.M.

1379. C. Boyd-Taylor, "Esther's Great Adventure: Reading the LXX version of the Book of Esther in light of its assimilation to the conventions of the Greek romantic novel," *BullIntOrgSeptCogStud* 30 ('97) 81-113.

A review of key changes and additions in the Septuagint of Esther in comparison with the Masoretic text (with particular attention to the case of 2:7) shows that in its Greek form the narrative was ultimately reconceived as a sentimental romance and reconstrued as an altogether different kind of text for a different kind of reader.—D.J.H.

1380. D. I. Brewer, "Deuteronomy 24:1-4 and the Origin of the Jewish Divorce Certificate," *JournJewStud* 49 (2, '98) 230-243.

The original purpose of Deut 24:1-4 was to discourage hasty divorces and to enable divorced women to remarry more easily. In the social context of the ancient Near East, a husband who abandoned his wife was allowed to reclaim her and his children at any time. This right was abrogated by some husbands in their marriage documents and occasionally in a divorce certificate. In Israel such a certificate was mandatory. The certificate had a very similar purpose and wording to the "widow's tablet" (a document given to a woman whose husband was presumed dead after being missing in war) which can be dated back to the second millennium B.C.—D.J.H.

1381. J. J. Collins, "Jerusalem and the Temple in Jewish Apocalyptic Literature of the Second Temple Period," *International Rennert Guest Lecture Series* [Ramat Gan, Israel] 1 ('98) 3-31.

This paper surveys Jewish apocalyptic ideas about Jerusalem and the Temple with reference to three major crises in Second Temple history: exile and restoration, the Maccabean crisis, and the Roman period. It concludes that the apocalyptists expressed deep dissatisfaction with the Second Temple, and proposed two solutions: the expectation of an ideal temple in the future, or the transfer of attention to the temple not made by human hands which already exists in the heavens.—D.J.H.

1382. J. Cook, "'Hope for the earth' in the early Judaic era (Jewish apocalypticism)?" *Scriptura* 66 ('98) 235-243.

In their efforts at cultivating some hope in a seemingly "hopeless" political situation, some early Jewish groups were fiercely anti-Hellenistic (Essenes?), others accommodated totally in the process of losing their identity (Sadducees, Philo), and still others adapted to some extent by using Hellenistic ideas when they deemed it necessary (Pharisees).—D.J.H.

1383. P. de Robert, "L'avenir d'un oracle. Citations et relectures bibliques de 2 Samuel 7," *ÉtudThéolRel* 73 (4, '98) 483-490.

In the oracle of Nathan (2 Sam 7:1-17) the term *bayit* ("house") evokes the themes of the construction of the Jerusalem Temple and the establishment of the Davidic dynasty. The article traces the reprises of this oracle in the historical, lyric, and prophetic parts of the OT, as well as in the Qumran scrolls (4Q174) and the NT (e.g. Acts 2:30-31; 7:46-47; 13:23; Heb 1:5; Lk 1:32-33; 2 Cor 6:16; Rev 21:7).—D.J.H.

1384. L. H. Feldman, "The Importance of Jerusalem as viewed by Josephus," *International Rennert Guest Lecture Series* [Ramat Gan, Israel] 2 ('98) 1-23.

That Jerusalem was central in Josephus' thought may be seen in his statements about himself and in his paraphrase of the Bible. Nevertheless, nowhere does Josephus look forward to the end of the Diaspora, the rebuilding of the Temple, or the reconstitution of a Jewish state.—D.J.H.

1385. H. Fox, "The Forelife of Ideas and the Afterlife of Texts," *RevBib* 105 (4, '98) 520-525.

Not only is there evidence for redemptive and eschatological ideas related to Sukkot in Second Temple times, but these ideas were sufficiently established to influence its symbols ever after. It is small wonder then that if Sukkot's central motifs of pilgrimage and water libation already had redemptive and eschatological importance in Second Temple times, we find other central symbols of Sukkot juxtaposed to such themes—in the coins of the Great Revolt and of the Bar Kokhba rebellion, or even later as decorations for synagogue mosaics depicting the facade of the destroyed Temple.—D.J.H.

1386. D. E. Gershenson, "Baitomesthaim in the Book of Judith," *Henoch* 20 (1, '98) 51-55.

The name "Baitomesthaim" or "Bethomesthaim" named as a sister-city of Bethulia in Jdt 4:6 still demands explanation. The first element is clearly *bêt* ("house of"), and the second element represents the Hebrew form *hammišta'îm,* a heteroclitic plural of *mišteh* ("symposium, drinking party") with the definite article. The form of this name seems to be intermediate between biblical and Mishnaic Hebrew, and hence earlier than the 2nd century B.C.—D.J.H.

1387. C. Gianotto, "Il millenarismo giudaico," *AnnalStorEseg* 15 (1, '98) 21-51.

After proposing some definitions and illustrating the problem of Jewish millenarianism, the article considers some concepts of the kingdom of God in a regenerated earth (*1 Enoch, Jubilees*) and in the celestial world (Daniel, *Testament of Moses*), analyzes the idea of the intermediate messianic kingdom (in *4 Ezra, 2 Baruch,* and rabbinic writings), compares their concept of the millennium with that in Revelation, and offers suggestions about the reduced role of the messiah.—D.J.H.

1388. M. Hillar, "The Logos and Its Function in the Writings of Philo of Alexandria. Greek Interpretation of Hebrew Thought and Foundations of Christianity. Part Two," *JournRadRef* 7 (4, '98) 36-53.

This installment [see § 43-618] discusses seven more descriptions of the Logos given by

Philo: immanent reason; immanent mediator of the physical universe; the angel of the Lord, revealer of God; multi-named archetype; soul-nourishing manna; intermediary power; and "God." Philo's Logos is clearly the second individual in one God as the hypostatization of God's creative power—Wisdom.—D.J.H.

1389. L. W. HURTADO, "First-Century Jewish Monotheism," *JournStudNT* 71 ('98) 3-26.

After noting disagreement among scholars on whether Greco-Roman Jewish religion was in fact monotheistic and emphasizing three methodological points, the article considers 1st-century Jewish monotheistic profession, worship practice, and religious outlook. It contends that it is with reference to worship that ancient Jewish religious tradition most clearly distinguished the unique one God from other heavenly beings such as principal angels, which were clothed with god-like attributes and referred to as participating prominently in God's entourage. This is what makes the early readiness of monotheistic Christians to participate in the public cultic veneration of Jesus the most striking evidence that Christian devotion quickly constituted a significant innovation in Jewish exclusivist monotheism.—C.R.M.

1390. D. KAIMAKIS, "Μεταφραστικά προβλήματα του κειμένου των O´ (Problems of Translation in the text of the O´)," *DeltBibMel* 27 (1, '98) 37-47.

The Septuagint is a unique text for the study of both Hellenistic Judaism and the development of postclassical Greek. It embodies a richly diverse repository of linguistic forms and translation styles ranging from the literal to the paraphrastic. Translation of the LXX into modern Greek requires sensitivity to problems intrinsic to its textual history, which enshrined Hebrew thought in Greek when Greek was undergoing significant changes. Specific difficulties include the translation of Hebraic idioms variously rendered in the LXX; the double translation of terms, phrases, and clauses from the original; and Hebrew tenses, infinitives, and participles. Beyond the innumerable traps hidden in the LXX text, the translator must fashion a coherent rendition consistent with contemporary linguistic forms, which cannot be avoided since translation never occurs in a vacuum.—Th.S.

1391. A. KAMESAR, "Philo, the Presence of 'Paideutic' Myth in the Pentateuch, and the 'Principles' or *Kephalaia* of Mosaic Discourse," *StudPhilonAnn* 10 ('98) 34-65.

We find in Philo two different approaches to the problem of apparent myth. On the one hand, apparent mythical elements were justified on the basis of their paideutic effect. On the other hand, myth was "healed" by means of the allegorical method. The study suggests that Philo inherited the appeal to the paideutic function of myth from the so-called "literalists," a group that he often mentions. Thus it is legitimate to assume that the "two principles" of Num 23:19 and Deut 8:5, which often appear juxtaposed in the Philonic corpus, represent a literalist approach to the problem of myth, whereas the allegorical approach is the more characteristically Philonic.—C.R.M.

1392. J. KLAWANS, "Idolatry, Incest, and Impurity: Moral Defilement in Ancient Judaism," *JournStudJud* 29 (4, '98) 391-415.

The article first clarifies the distinction between ritual and moral impurity, and argues that moral impurity cannot be simply understood as metaphor. Then it traces a number of references to the defiling force of sin in ancient Jewish literature, and thereby establishes that sin continues to have a distinct, non-metaphorical force in many Jewish texts from the Second Temple period: Ezra, Nehemiah, and the expulsion of the foreign wives; *Jubilees; Temple Scroll;* and *Damascus Document.* Although these Second Temple texts introduce some innovations and developments, none of them confuses or integrates ritual and moral impurity in any way.—D.J.H.

1393. H. A. McKay, "Ancient Synagogues: The Continuing Dialectic Between Two Major Views," *CurrResBibStud* 6 ('98) 103-142.

The powerful scholarly construct of the "ancient synagogue" goes back partly at least to the work of A. Edersheim (1897). This construct is built out of scraps of evidence collected and often conflated from the researches and interpretations of the past two millennia. Furthermore, the picture we have of the function and operation of the ancient synagogue—whether it was a committee of adult Jewish males, or the entire (male) Jewish community of a locale; or whether it was a dedicated spatial location either within an "umbrella" institution or building, or an independent building with specific functions—is no more than a jigsaw puzzle picture with all too many pieces lacking or possibly misplaced.—D.J.H.

1394. P. D. McLean, "The Greek Translation of *yĕhûdâ* in the Book of Jeremiah," *BullIntOrgSeptCogStud* 30 ('97) 45-80.

In the Old Greek version of Jeremiah the Hebrew word *yĕhûdâ* is rendered by (1) the transliteration Ιουδα or one of the inflected forms of the first declension noun Ιουδας, (2) a possible feminine form of Ιουδα, (3) a semantic equivalent Ἰουδαία, and (4) another semantic equivalent Ἰουδαῖος. The choice between Ιουδα or Ἰουδαία may have been influenced by the translator's life-setting as a Jew living in the Egyptian Diaspora. If so, we see from the predominant use of Ιουδα that the translator of Jeremiah was more concerned for his people's ethnic identity than their identification in geographical terms.—D.J.H.

1395. M. Morisi, "Per l'origine dell'apocalittica: dall'ambivalenza delle nozze miste greche all'ambiguità delle nozze miste giudaiche," *Antonianum* 73 (3, '98) 483-504.

Comparison of "mixed marriages" (between humans and divine or superhuman beings) in the Hesiodic *Catalogue of Women* with parallel material in the Book of Watchers (*1 Enoch* 6–7) suggests that the Jewish writer, if there was any direct contact, so transformed the Greek myths that he passed from the ambivalence of Greek mixed marriages to the ambiguity of Jewish ones in order to respond to the needs of the Jewish spirit and to confront the danger of mixed marriages between Jews and Greeks.—D.J.H.

1396. G. Nápole, "Liber Ezrae Quartus. Estudio de la obra, y traducción crítica a partir de la versión latina," *EscritVedat* 28 ('98) 7-193.

This monograph first (pp. 9-107) considers the textual tradition of *4 Ezra,* its literary genre, date of composition, author and audience, structure, basic contents and themes (the "evil heart," the limits of human knowledge), and apocalyptic character. Then it presents a "critical" Spanish translation based especially on the Latin manuscripts with textual notes below, and a fifteen-page bibliography.—D.J.H.

1397. E. Osborn, "Philo and Clement: Quiet Conversion and Noetic Exegesis," *StudPhilon Ann* 10 ('98) 108-124.

The influence of Philo on Clement of Alexandria is secondary to the use that Clement makes of Philo. The relation between them becomes clearer when we consider Clement's negative attitudes to the Jews and to literal citation. In Clement's opinion, Jews needed to be converted quietly to Christ, and literal citation needed to be surpassed by critical or noetic understanding.—D.J.H.

1398. J. PASTO, "When the End Is the Beginning? Or When the Biblical Past Is the Political Present: Some Thoughts on Ancient Israel, 'Post-Exilic Judaism,' and the Politics of Biblical Scholarship," *ScandJournOT* 12 (2, '98) 157-202.

This paper addresses two methodological perspectives (the past as construct of the present, and the separation of an early Israel from a later Judaism) shared by a number of scholars, and argues that the separation of Israel from Judaism is an invention of 19th-century Protestant biblical scholars that is rooted both in the formation of a "German" identity and in debates on the corporate status of Jews in Germany. In this sense the separation of "Israel" from "Judaism" was a projection of the 19th-century present into the biblical past. It also argues that the re-representation of the biblical past in similar terms by T. M. Bolin, N. P. Lemche, T. L. Thompson, and P. R. Davies is a projection of the 20th-century present into the biblical past. The essay is intended as a contribution to a subject still in formation: politics and biblical scholarship.—C.R.M.

1399. A. PAWLACZYK, "Philo in Poland Since the Second World War," *StudPhilonAnn* 10 ('98) 125-130.

Despite some exceptions, Polish scholarship as yet does not offer an encouraging background for Philonic research. The article reports on Polish translations of Philonic treatises, treatments of Philo in histories of philosophy and interpretation, and monographs on Philo in relation to biblical and patristic studies.—D.J.H.

1400. R. F. PERSON, "The Ancient Israelite Scribe as Performer," *JournBibLit* 117 (4, '98) 601-609.

The ancient Israelite scribes understood the copying of texts with an oral mind-set. Rather than slavishly writing the texts, they preserved the meaning for the ongoing life of their communities in much the same way that performers of oral epics re-present the stable yet dynamic tradition to their communities. Some of the scribal interventions in 1QIsa^a suggest that the original scribe may have approached the task of copying his *Vorlage* with an oral mentality.—D.J.H.

1401. R. PUMMER, "The Greek Bible and the Samaritans," *RevÉtudJuiv* 157 (3-4, '98) 269-358.

In his *Hexapla* Origen recorded Greek pentateuchal readings that he designated as coming from the *Samareitikon.* After discussing Samaritan passages in Origen's *Hexapla,* the article considers hypotheses about the source of the *Samareitikon* passages, additional textual and epigraphic evidence, the text of the *Samareitikon* passages, terminology in ancient sources, and the Greek Pentateuch and the Samaritans. It can no longer be taken for granted that the *Samareitikon* passages have a close affinity to the Samaritan Targum. Nor are the majority of the seventy-four passages in Codex M of Leviticus of the Septuagint based on specifically Samaritan Aramaic translations. In both cases the understanding reflected in the greater part of the respective texts was not exclusive to a particular group in early Judaism; only two passages (Deut 27:4 and 34:12) contain what became distinctively Samaritan readings. Also included are two addenda (pp. 311-312), two appendixes (pp. 313-354), and a bibliography (pp. 354-358).—D.J.H.

1402. L. RASPE, "Manetho on the Exodus," *Jewish Studies Quarterly* [Tübingen] 5 (2, '98) 124-154.

The story of how the Jews, afflicted with leprosy, were forcibly expelled from Egypt appeared at the beginning of the Hellenistic era in the work of the Egyptian priest Manetho. This article reviews the principal sources for the Manethonian fragments (Josephus, Hecataeus of Abdera, Chaeremon, Lysimachus), analyzes modern scholarly attempts at identifying their "historical kernel" (E. Meyer, R. Weill), and reflects on Manetho's place in Jewish and Egyptian history in the Hellenistic world.—D.J.H.

1403. P. L. Redditt, "Daniel 11 and the Sociohistorical Setting of the Book of Daniel," *CathBibQuart* 60 (3, '98) 463-474.

The proposals that the group behind the book of Daniel consisted of Hasideans, those "seeking righteousness and justice" (see 1 Macc 2:29-38), or scribes associated with Ben Sira are not convincing. Daniel 11 suggests that they were Jews associated with the Selecuids in some kind of scribal capacity. They may have known the years of royal favor when Antiochus III was attempting to court favor by reducing taxes. The persecutions under Antiochus IV must have "burst their balloon," since their foreign benefactor had become their worst enemy.—D.J.H.

1404. A. Ricciardi, "1 Henoc 70-71: ¿Es Henoc el Hijo del hombre?" *Cuadernos de Teología* [Buenos Aires] 17 ('98) 129-146.

After providing translations of *1 Enoch* 70:1-4 and 71:12-17 as well as a summary of 71:1-11, the article examines the arguments for and against identifying Enoch as the "Son of Man" (see especially 71:14). It concludes that chapter 70 was the original ending of the Book of Parables, and that chapter 71 was a later addition. It also opts for E. Issac's minimalizing translation of 71:14 ("You, son of man [= human being], who are born . . .").—D.J.H.

1405. B. Rochette, "Le prologue du livre de Ben Sirach le Sage et la traduction des écrits sacrés," *Babel* [Amsterdam] 44 (2, '98) 139-149.

Analysis of the prologue to the Greek version of Sirach indicates that Ben Sira's grandson regarded himself as an inspired translator whose faith was the warrant for the quality and accuracy of his translation. This text taken with *Corpus Hermeticum* XVI and *Letter of ps.-Aristeas* on the Septuagint leads to the conclusion that ancient translators of religious writings strove to communicate the vision of truth as they saw it in the original text to the new audience in another language.—D.J.H.

1406. D. T. Runia et al., "Philo of Alexandria. An Annotated Bibliography 1995," *StudPhilonAnn* 10 ('98) 135-175.

This installment [see § 42-1410] presents bibliographic information and abstracts for books and articles on Philo that appeared in 1995 (pp. 135-163), as well as addenda from 1991-94 (pp. 163-164) and a provisional bibliography for 1996-98 (pp. 165-175). It was prepared by Runia in collaboration with A. C. Geljon, J. P. Martín, R. Radice, J. Riaud, K. G. Sandelin, D. Satran, and D. Zeller.—D.J.H.

1407r. P. Sacchi, *Jewish Apocalyptic and its History* [*NTA* 42, p. 428].

C. Gianotto et al., "Ancora a proposito di apocalittica," *Henoch* 20 (1, '98) 89-106.—After Gianotto (pp. 89-92) reflects on the pivotal place of the Book of Watchers (*1 Enoch* 1–36) in Sacchi's approach to apocalyptic, J. H. Charlesworth (pp. 93-98) argues that the Book of Parables (*1 Enoch* 37–71) was composed in Palestine between 37 and 4 B.C. Next J. J. Collins (pp. 98-100) reflects on the theses that apocalyptic is at root an attempt to address the problem of evil and that it must be studied diachronically. Then G. W. E. Nickelsburg (pp. 100-103) offers comments on the nature of the Enoch tradition and on general issues related to apocalyptic (genre, content, historical context, and function). Finally Sacchi (pp. 103-106) addresses questions raised by Charlesworth, Collins, and Nickelsburg.—D.J.H.

1408. J. SCHRÖTER, "Gerechtigkeit und Barmherzigkeit: Das Gottesbild der Psalmen Salomos in seinem Verhältnis zu Qumran und Paulus," *NTStud* 44 (4, '98) 557-577.

After a general introduction to *Psalms of Solomon,* the article discusses the work's portrayals of God as the just judge and of those who pray as οἱ δίκαιοι. Then it considers its image of God in the context of Second Temple Jewish literature, with particular attention to the Qumran scrolls. Finally it compares Paul's perspective on God's righteousness and mercy in the light of Jesus' death. In dealing with the relation between righteousness and mercy, Paul entered into a Jewish debate and dealt with the topic creatively so as to highlight the significance of the Christ-event.—D.J.H.

1409. F. SIEGERT, "The Philonian Fragment *De Deo.* First English Translation," *StudPhilon Ann* 10 ('98) 1-33.

The article first introduces a fragment of *De Deo* (a lost treatise of Philo) with comments on its vocabulary (Armenian) and syntax (Greek), authenticity, place in the whole Philonic work, and Armenian transmission. Then it presents an English translation and a commentary. Finally it lists epistemological, ontological, cosmological, and political metaphors contained in the fragment. With this text we come into contact with some central ideas of Jewish-Hellenistic thought and at the same time find ourselves at the source of Christian exegesis and dogmatics.—C.R.M.

1410. T. SÖDING, "Nächstenliebe bei Jesus Sirach. Eine Notiz zur weisheitlichen Ethik," *BibZeit* 42 (2, '98) 239-247.

The closest parallel to the command to love one's neighbor comes in Ben Sira's instruction to love intelligent slaves and not withhold freedom from them (Sir 7:21). However, other parallels and developments of Lev 19:18 can be found in Sirach (e.g. 31:15; 13:15). The "neighbor" to be loved is generally a fellow Israelite. The essential difference in the NT is the christological and eschatological context in which the love command is situated.—D.J.H.

1411. H. SZESNAT, "'Pretty Boys' in Philo's *De Vita Contemplativa,*" *StudPhilonAnn* 10 ('98) 87-107.

In *De vita contemplativa* 57-63 Philo fulminates against the sexual use of slave boys at symposia and the "female disease" (passions and vices affecting both soul and body) he ascribes to them. His statements must be read against the background of his principles of procreation, obedience to the Torah, and adherence to gender characterization. In the history of sexuality Philo belongs at the extreme end of the Greco-Roman valorization of the "male," the denigation of the "female," and the emerging rejection of erotic same-gender relations.—D.J.H.

1412. H. M. SZPEK, "On the Influence of the Septuagint on the Peshitta," *CathBibQuart* 60 (2, '98) 251-266.

When we compare the Masoretic text in the *BHS* edition and the Leiden Peshitta, we are comparing two textual traditions by means of the best available manuscript evidence at hand. The relation of the Peshitta to the Septuagint is very complex. We can no longer automatically attribute congruent readings to direct dependence of the Syriac on the Greek.—D.J.H.

1413. J. van Oorschot, "Der Gerechte und die Frevler im Buch der Sprüche. Ein Beitrag zu Theologie und Religionsgeschichte des frühen Judentums," *BibZeit* 42 (2, '98) 225-238.

After distinguishing three categories of "righteous"/"wicked" (*ṣaddîq/rāšāʿ*) sayings in Proverbs, the article gives particular attention to those proverbs that distinguish a singular righteous person from a multitude of wicked persons, reflects on the historical circumstances in which this form may have originated, and traces its influence in early Jewish writings (*1 Enoch,* Qumran texts, Wisdom, *Psalms of Solomon*).—D.J.H.

1414. H. F. van Rooy, "The marginal notes to the Syriac apocryphal psalms in manuscript 12t4," *VetTest* 48 (4, '98) 542-554.

The normal view is that the marginal notes in ms 12t4 of the five Syriac Apocryphal Psalms (Psalms 151–155) reflect the readings of all the other manuscripts, and that where the differences can be related to the *Vorlagen,* the text of ms 12t4 is closer to the *Vorlagen.* However, analysis of all the corrections and notes shows that though this is the case in the majority of instances, it is not so in all of them. The tradition represented by the marginal notes and corrections to Psalms 151 and 155 is fairly near to that of the other manuscripts, and not very near in the case of Psalm 154. The marginal notes and corrections do not reflect the tradition of Psalms 152 and 153 in the other manuscripts at all.—D.J.H.

1415. D. Volgger, "1 Makk 1: Der Konflikt zwischen Hellenen und Juden — Die Makkabäische Reichspropaganda," *Antonianum* 73 (3, '98) 459-481.

After examining critically the religious (E. Bickerman, M. Hengel) and political (K. Bringmann) interpretations of Antiochus IV Epiphanes' edict in 1 Macc 1:41-50, the article proposes that the edict is best understood as the fictional product of Maccabean religious and dynastic propaganda. In the narrative strategy of 1 Maccabees, the decree serves to explain and justify the transfer of the high priesthood to the Maccabee family. The Maccabees' political and diplomatic relations with Rome as the rising world-power form the background for the anti-Seleucid polemics.—D.J.H.

1416. J. S. Webster, "Sophia: Engendering Wisdom in Proverbs, Ben Sira and the Wisdom of Solomon," *JournStudOT* 78 ('98) 63-79.

In Proverbs engendering divine Wisdom as female allows it to take the role of Sophia/good wife who provides a safe and stable home-life (in contrast to the Strange Woman/evil wife). In Ben Sira Wisdom is engendered as female in order to stir the same kind of passion for the Law as one might have for a beautiful woman. In Wisdom of Solomon the figure of Wisdom is engendered as male, female, and "other" in order retain its mystery and let it remain a "riddle" to be interpreted by future generations. Thus these texts engender Wisdom in different ways with different results.—D.J.H.

1417. H. Weiss, "The Sabbath in the Writings of Josephus," *JournStudJud* 29 (4, '98) 363-390.

This paper reviews Josephus' references to Sabbath practices, and argues that he was quite conscious of the Sabbath's significance and used it to advantage for his own ends. He seems to have a particular dislike for any who would compromise in reference to it. But his accounts may tell us more about Josephus than about the person being described. Josephus uses Sabbath observance as a barometer of piety. It serves him as a label with which to tag people according to his own prejudices. However, there is no reason to doubt that Josephus valued

Sabbath observance, wished to be known as an observant Jew, and envisioned an observant Jewish nation within the Roman empire. No evidence argues that he was somewhat cynical in his use of Sabbath observance as a barometer of piety.—D.J.H.

1418. D. S. WILLIAMS, "Narrative art in 1 Maccabees vi 1-17," *VetTest* 49 (1, '99) 109-118.

The narrative portrayal of the death of Antiochus IV Epiphanes in 1 Macc 6:1-7 is artfully presented, with a sophisticated literary structuring that is deserving of special and close attention. Besides inviting comparison with the mention of Alexander's death in 1 Macc 1:5-7, the passage manifests narrative art through its elongation of Antiochus' death process and its pattern of change of fortune accompanied by reversal, recognition, and suffering.—D.J.H.

Jewish World, §§ 43-1113, 1282, 1297, 1326, 1456.

Rabbinics

1419r. H. BORNHÄUSER AND G. MAYER, *Die Tosefta. Seder II: Moëd. 3: Sukka—Jom tob—Rosch ha-Schana* [*NTA* 39, p. 530].

A. GOLDBERG, "A Kohlhammer Translation (with Commentary) of Tosefta Tractates in *Moed,*" *JournAmOrSoc* 118 (2, '98) 227-232.—Though generally of good critical quality, this volume is meant to be a popular work, aiming primarily at a non-Hebrew-reading audience. In its notes it gives particular attention to realia (artifacts, agriculture, economics, etc.) and NT parallels. A severe limitation is the dependence on the Erfurt manuscript as edited by M. S. Zuckermandel. The Kohlhammer edition is fulfilling a very important purpose and will undoubtedly further the appreciation of the Tosefta and of its potential to illuminate the religious, social, and economic contexts of the period.—D.J.H.

1420. C. CHALIER, "L'image dans le judaïsme. L'invisible en proximité," *NouvRevThéol* 120 (4, '98) 590-604.

After reflecting on the biblical prohibition against worshiping images (see Exod 20:4-5), the article considers how Exod 20:18a ("all the people were seeing voices") was understood in the rabbinic tradition, shows that the visible constitutes an invitation to serve the invisible, and suggests that the invisible stands in proximity with the vulnerable image of the Eternal and that forgetting that image is what is prohibited.—D.J.H.

1421. C. S. EHRLICH, "Josué dans le judaïsme," *FoiVie* 97 (4, '98) 95-110.

After reflecting on the challenge that the figure of Joshua poses to Judaism, the article considers some modern and traditional (synagogal and midrashic) readings of the book of Joshua, the rabbinic debate about war (optional or obligatory), and the conquest accounts and the modern State of Israel (secular and religious Zionists, the archaeological battle).—D.J.H.

1422. F. W. HORN, "'Weisung zum Leben und Lebens-Weise'. Neuere Arbeiten zum Verständnis der Tora in urchristlicher, frühjüdischer und rabbinischer Theologie," *ZeitRelGeist* 51 (1, '99) 64-69.

After noting recent Christian efforts to interpret Jewish and NT texts without imposing later dogmatic perspectives on them, the article discusses the treatment of the saving significance of the Torah in early rabbinic Judaism according to F. Avemarie's *Tora und Leben*

(1996). Then it describes various essays in J. D. G. Dunn (ed.), *Paul and the Mosaic Law* (1996).—D.J.H.

1423. N. JANOWITZ, "Rabbis and their Opponents: The Construction of the 'Min' in Rabbinic Anecdotes," *JournEarlyChristStud* 6 (1, '98) 449-462.

Taking as its starting point the anecdote about the *mîn* and the rabbi in *b. Ḥullin* 87a, this article contends that the very attempt to locate the real identity of the *mîn* and juxtapose it with the rabbinic position is predicated on a "dead symbol" view of theological debate. In the late antique context [see § 43-1468] some Jews and some Christians employed charges of many powers in heaven against opponents in an attempt to marginalize them, even if the actual theological stances of everyone involved were more fluid (or perhaps pragmatic). In this process, the rabbis made everyone else (and it does not really matter who exactly they are) into "sectarians."—D.J.H.

1424. R. KALMIN, "Relationships Between Rabbis and Non-Rabbis in Rabbinic Literature of Late Antiquity," *Jewish Studies Quarterly* [Tübingen] 5 (2, '98) 156-170.

Palestinian rabbis encouraged non-rabbis to provide sages with food, shelter, money, and marriageable daughters, whereas Babylonian rabbis did not. Babylonian rabbis are portrayed as more formal than Palestinian rabbis in relating to non-rabbis, as less casual and emotionally involved, and as physically more distant. This tendency of Babylonian rabbis (or Babylonian storytellers) began to change in the fourth generation, in response to Palestinian models.—D.J.H.

1425. H. MACCOBY, "Corpse and Leper," *JournJewStud* 49 (2, '98) 280-285.

The article investigates the rationale in rabbinic law for the differences between the impurity effects caused by a corpse in a "tent" (*ʾhl*) and those caused by a leper in a "habitation" (*mwšb*). The law of the leper is far more lenient because the legislators, despite their tendency to regard the leper as similar to a corpse, never forgot that the leper is in fact a human being who may eventually be cured and whose power of contamination is biblically far less than that of a corpse.—C.R.M.

1426. H. MACCOBY, "Talmudic Light on the New Testament," *Journal of Progressive Judaism* [Sheffield, UK] 10 ('98) 15-27.

Rabbinic literature can throw light on the NT by explaining passages that portray the Pharisees in an antagonistic way (Mk 2:23-28 parr.), by defending the NT against certain of its interpreters (Lk 10:29-37), and by clarifying cryptic or garbled passages (Mt 7:6; Mt 25:31-46).—D.J.H.

1427. F. MANNS, "Pâque juive et pâque chrétienne," *EphLiturg* 113 (1, '99) 31-46.

Drawing on rabbinic and early Christian sources, the article disputes the common assumption that the *Passover Haggadah* used in Jewish communities today dates from the time of Jesus. It also contends that the *Passover Hagaddah* text and related Jewish sources are marked in part by an anti-Christian polemical intent.—D.J.H.

1428. G. OBERHÄNSLI-WIDMER, "Der leidende Messias in der jüdischen Literatur," *Judaica* [Basel] 54 (3, '98) 132-143.

After surveying the biblical roots of the concept of a suffering messiah, the article examines the talmudic-rabbinic evidence for the suffering Messiah ben Joseph figure, and reflects on the influence of this motif in later Jewish history.—D.J.H.

1429. M. J. H. M. Poorthuis, "Rebekah as a Virgin on her Way to Marriage: A Study in Midrash," *JournStudJud* 29 (4, '98) 438-462.

The elaborate biblical story of Rebekah's marriage to Isaac in Genesis 24 allows for strongly divergent rabbinic perceptions. In the midrash Rebekah is generally portrayed as the paragon of virtue and of virginity, but some midrashic developments allow for a distinction between biological virginity and moral virginity even in Rebekah's case. The article traces midrashic perspectives on Rebekah's virginity under the following headings: Rebekah as a virgin in early rabbinic literature, Bethuel in early rabbinic literature, Rebekah's answer—three interpretations, and Rebekah's virginity in later midrashic developments. By a totally pansexual attitude toward the story of Rebekah the midrash denies the existence of a neutral sphere between men and women that is not determined by gender roles.—D.J.H.

1430r. P. Schäfer and S. Shaked, *Magische Texte aus der Kairoer Geniza,* Band 1 [*NTA* 39, p. 546].

M. J. Geller and D. Levene, "Magical Texts from the Genizah (with a New Duplicate)," *JournJewStud* 49 (2, '98) 334-340.—This volume represents the continuation of the rich Jewish magical tradition well into the Middle Ages in the form of amulets and magical texts inscribed on paper or parchment from the Cairo Genizah. However, the editors have not sufficiently investigated the relationships of these texts to Jewish liturgy and to earlier magic. Moreover, the conventions of the text edition are confusing. The article concludes with Levene's edition of T-S NS 321.96, which partially duplicates T-S AS 142.12, lines 74-87 and 21-34.—D.J.H.

1431. W. F. Smelik, "Concordance and Consistency: Translation Studies and Targum Jonathan," *JournJewStud* 49 (2, '98) 286-305.

The combined use of literal translation, shifts, substitutions, and pluses in *Targum Jonathan of the Prophets* makes interpretation an indispensable aspect of compiling a bilingual Aramaic-Hebrew concordance. The basic unit of comparison is the lexeme. One must distinguish the categories of synonymy (or identity), plus, minus, semantic shifts, substitutions, and multiple equivalents. Multiple equivalents represent an important phenomenon in this targum. Equating Aramaic with Hebrew lexemes frequently requires a careful and tentative examination of the network of correspondences: co-text, context, consistency, exegetical stimuli, and stylistic devices.—D.J.H.

1432. P. W. van der Horst, "Papyrus Egerton 5: Christian or Jewish?" *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 121 ('98) 173-182.

The proposal made by J. Wahrhaftig and A. Marmorstein that P. Egerton 5 is a Jewish prayer [see §§ 43-684–685] is very likely correct. The text may well be an early form of what was to become the Amidah, though it is totally devoid of references to the patriarchs, the people of Israel, Jerusalem, and the Messiah. The Greek text and a new annotated translation are included.—D.J.H.

1433. H.-G. von Mutius, "Eine bisher nicht beachtete hebräische Textvariante zu Proverbia 24,16 aus dem Babylonischen Talmud," *BibNotiz* 92 ('98) 16-20.

The version of Prov 24:16b quoted in *b. Sanhedrin* 7a (*wršʿ ypwl bʾḥt*) differs from that of the Masoretic text (*wršʿym ykšlw brʿh*).—D.J.H.

1434. H.-G. von Mutius, "Pirke Abot V,2 als Beleg für eine bisher unbekannte Fassung von Abrahams Stammbaum in Genesis 11,10-26," *BibNotiz* 91 ('98) 16-19.

The statement in *m. ʾAbot* 5:2 that "there are ten generations from Noah to Abraham" may reflect a different textual tradition of Gen 11:10-26 from that contained in the Masoretic text.—D.J.H.

1435. D. J. Wasserstein, "The Ptolemy and the Hare: Dating an Old Story About the Translation of the Septuagint," *Scripta Classica Israelica* [Jerusalem] 17 ('98) 77-86.

The talmudic story (see *b. Meg.* 9a-b) about Ptolemy and the hare reflects an imagined fear about the Greek word λαγώς ("hare") being associated in the Septuagint with the name of Lagos, the founder of the Lagide dynasty in Egypt. An early date for the invention of the story concords with the need for the story to refer to the grandfather of the Ptolemy associated with the Septuagint. An appendix deals with the story of "the limping Pharaoh."—D.J.H.

Rabbinics, §§ 43-997, 1292.

Greco-Roman World

1436. A. Arjava, "Paternal Power in Late Antiquity," *JournRomStud* 88 ('98) 147-165.

This paper traces the history of *patria potestas* in the later Roman empire and explains how it persisted to the end of antiquity and beyond. It treats *patria potestas, peculium,* and Roman property; authority and discipline; the survival of *patria potestas*—the middle empire; and the survival of *patria potestas*—the later empire. Although the Romans in late antiquity developed many ways to evade the individual consequences of *patria potestas,* they refused to consider it obsolete as such. Further, *patria potestas* was not inconsistent with the normal patterns of property movement in Roman society. In addition Christian bishops found the tacit connection between *patria potestas* and family discipline a useful prop of the natural hierarchy.—C.R.M.

1437. R. K. Balot, "Foucault, Chariton, and the Masculine Self," *Helios* [Lubbock, TX] 25 (2, '98) 139-162.

Chariton's *Chaereas and Callirhoe* offers a particularly good opportunity to investigate the ethical and emotional problems of a desiring male subject, since it dramatizes the conflict between self-mastery and erotic passion in the souls of all its leading male characters, and explores the implications of this conflict both for key social institutions like marriage and for the hierarchy of political systems like the fictional Persian empire. Using M. Foucault's "ethical" treatment of sexuality and his attention to individual self-fashioning as a theoretical framework, the article first treats Chariton's specific characterization of Eros in the novel's opening sections. Next it considers the self-construction of Dionysius and Artaxerxes. Finally it focuses on Chaereas as a problematic self whose assumption of proper social roles is brought about only through a striking reversal commensurate with the unpredictability of Eros himself. It concludes that ultimately the narrative questions the novelistic convention that the marriage-bond, with all its hopes and expectations of continuity and civic normalcy, can be suitably created between two people who feel the destabilizing emotion of Eros.—C.R.M.

1438. R. Beck, "The Mysteries of Mithras: A New Account of their Genesis," *JournRom Stud* 88 ('98) 115-128.

The mysteries of Mithras were developed within a subset of Commagenian soldiers and family retainers in the mid- to late-1st century A.D., and were transmitted by them at various points of contact to their counterparts in the Roman world. Development and transmission should be viewed as overlapping, not rigidly sequential, phases. Certain of the essential elements of the mysteries will have been in place prior to their transmission, but they were developed into their familiar forms in and through the process of transmission itself. The great innovation of the mysteries was the bull-killing of Mithras construed as a mighty act of salvation. The great continuities, inherited from Commagenian royal cult, were the identification of Mithras with the sun (demonstrably a Commagenian equation of the century before), and the employment of astrology in the composition of "cosmic images," artificial constructs, that is, which mirror or replicate certain celestial realities.—D.J.H.

1439. K. Bradley, "The Sentimental Education of the Roman Child: the Role of Pet-Keeping," *Latomus* [Brussels] 57 (3, '98) 523-557, plates XII-XXV.

As a standard feature of Roman society, especially with reference to children, pet-keeping is likely to have blossomed under the favoring conditions of republican expansion. Roman children developed strong ties of affection with their pets, drew a sense of mastery and control from their experiences of pet-owning, and found consolation from their pets in times of emotional distress. When witnessed and engaged in as a form of pet-keeping by children, cock-fighting functioned as a means of preparing for the large-scale bloodshedding sights of which their adult world was to be full.—D.J.H.

1440. J. Burton, "Women's Commensality in the Ancient Greek World," *Greece & Rome* [Oxford] 45 (2, '98) 143-165.

After examining women's participation in dining occasions in the Homeric and heroic worlds, the article considers cases from the archaic to the Hellenistic periods where respectable women attended dining gatherings dominated by men, where women drank and dined together without men, where women's feasts also included men, where women held positions of power at dining parties that included men, and where men and women seem to have feasted on fairly equal terms.—D.J.H.

1441. J. Dillery, "Hecataeus of Abdera: Hyperboreans, Egypt, and the *Interpretatio Graeca*," *Historia* [Stuttgart] 47 (3, '98) 255-275.

In his *Aegyptica* and *On the Hyperboreans,* Hecataeus of Abdera may have been one of the first Greek authors to take the "facts" of another, non-Greek culture, and to deploy them in a completely fictional, otherworldly setting. This innovation implies that the exclusivity of the *interpretatio graeca*—the notion that a writer is necessarily locked within the interpretive world of his own culture—should be abandoned. Hecataeus' work demonstrates the distinctness of Egyptian and Greek cultures, and at the same time shows how each could interpenetrate and interpret the other in meaningful ways.—D.J.H.

1442. M. B. Flory, "Dynastic Ideology, the *Domus Augusta,* and Imperial Women: A Lost Statuary Group in the Circus Flaminis," *Transactions of the American Philological Association* [Atlanta] 126 ('96) 287-306.

A statuary group of the *domus Augusta* [see § 42-1463], now lost but originally erected in A.D. 15 in the Circus Flaminius, commemorated Tiberius, Livia, Germanicus, and Drusus the

Younger. This dynastic group illuminates Livia's role in the transmittal of power and foreshadows an increasing commemoration of imperial women with public statues, a striking contrast to practice before the death of Augustus. The monument, which the Senate voted and Tiberius must have approved, made an important propagandistic statement about the concept of political power at the crucial transition point between the first and second emperors.—D.J.H.

1443. J. A. FRANCIS, "Truthful Fiction: New Questions to Old Answers on Philostratus' *Life of Apollonius,*" *AmJournPhilol* 119 (3, '98) 419-441.

The article first critiques the assumptions and methods of recent works on *Life of Apollonius* with respect to their schematized view of fiction and history, and then suggests that new insights into the nature of ancient fiction would provide both a resolution to old scholarly impasses and a more fruitful agenda for research. An overly rigid conceptual distinction between fiction and history will have been quite alien to ancient readers who could, more readily than moderns, believe something to be truthful though not factual. Indeed it was ancient historiography itself which first employed this complex dynamic of truthful fiction, sharing modes of invention and presentation with other rhetorical and literary productions.—C.R.M.

1444. M. J. G. GRAY-FOW, "Why the Christians? Nero and the Great Fire," *Latomus* [Brussels] 57 (3, '98) 595-616.

The article explores why Nero selected the Christians as the scapegoats for the great fire in Rome in the summer of A.D. 64. It considers how and what Nero could have come to know about the Christians at different phases in his life, and why he believed that they could be passed off as perpetrators of the fire. Since the majority of Christians were people of no importance and many did not enjoy the legal protections of Roman citizenship, the Christians were ideal candidates to be blamed for the fire.—D.J.H.

1445. T. HEGEDUS, "The urban expansion of the Isis cult: A quantitative approach," *StudRel/SciRel* 27 (2, '98) 161-178.

After noting R. Stark's analysis of the expansion of Christianity in *The Rise of Christianity* (1996), this study investigates whether urban population size was a factor in the spread of the Isis cult. After developing a list of the 44 largest Greco-Roman cities and their estimated populations in 200 B.C. and/or A.D. 100, it measures receptivity to the cult on the basis of the presence or absence of archaeological remains. Statistical correlations between the spread of the Isis cult and city size, distance from Alexandria, and distance from Rome support the thesis that distance from cultic centers was a significant factor in the spread of Isiac worship.—C.R.M.

1446. R. KASTER, "The Shame of the Romans," *Transactions of the American Philological Association* [Atlanta] 127 ('97) 1-19.

A survey of some two-thousand places in classical Latin where *pudor* and its cognates occur suggests the following definition: a displeasure with oneself caused by vulnerability to just criticism of a socially diminishing sort. The richest sense of *pudor* belonged to the adult elite male, who had available the widest range of social situations involving the widest range of relations. However, for the Romans *pudor* did not entail a necessity in quite the same way as αἰδώς (and νέμεσις) did for the early Greeks.—D.J.H.

1447. R. J. King, "Ritual and Autobiography: The Cult of Reading in Ovid's *Tristia* 4.10," *Helios* [Lubbock, TX] 25 (2, '98) 99-119.

In *Tristia* 4.10, Ovid expanded upon a metaphor found in other exilic poems—exile as a kind of death—by appropriating for his use genres of funeral lament and tomb inscription. This application of forms of epitaphic expression prescribed for the audience a style of reading associated with varieties of commemorative ceremony. Reading became a kind of ritual honoring Ovid the "deceased." Through appropriation of funerary expression, Ovid redefined his readership as a group dedicated to his "funerary cult."—D.J.H.

1448. D. Lateiner, "Blushes and Pallor in Ancient Fictions," *Helios* [Lubbock, TX] 25 (2, '98) 163-189.

The article explores coloring or reddening (and loss of color) in the face and upper body in ancient literature. After surveying modern theories of blushing, it examines the blush in the Greek genres of epic, lyric, and comic poetry, and Platonic fictional dialogue. Then it treats blushes in the ancient novels (the texts of Xenophon, Chariton, Achilles Tatius, Longus, Petronius, Apuleius, and Heliodorus' *Aethiopica*). Finally it reflects on gender and power issues implicated in blushing and the literary manipulation of this nonverbal affect display by ancient novelists. It argues that facial color allows narrators to convey dramatically a person's psychic and social impasses without explicit psychological analysis, other authorial intrusion, or even narrative certainty about its interpretation. Color alteration signals, willy-nilly, sincere perplexity and, simultaneously, awareness of privacy breached.—C.R.M.

1449. J. E. Lendon, "Three Emperors and the Roman Imperial Regime," *ClassJourn* 94 (1, '98) 87-93.

Through the writing of "emperor books" the political, diplomatic, and military history of the Roman empire often progresses. Because it is the first full account of Trajan's career, J. Bennett's *Trajan, Optimus Princeps. A Life and Times* (1997)—simply by gathering the material together, and supplying a time-line, good pictures, and maps—is of great service to Roman studies. A. R. Birley's *Hadrian. The Restless Emperor* (1997) is careful, circumstantial, and gigantically erudite, but ultimately a chronology of life and reign. P. Southern's *Domitian. Tragic Tyrant* (1997) is a psychological biography that proposes the thesis that Domitian was sick—clinically paranoid—rather than evil. Future writers of emperor books must combine the admirable learning of a Birley with the courage of a Bennett and the wit of a Southern.—D.J.H.

1450. T. W. Martin, "The Chronos Myth in Cynic Philosophy," *GkRomByzStud* 38 (1, '97) 85-108.

This essay investigates the significance of myth, especially that of the Age of Chronos, in justifying and informing Cynic lifestyle. It concludes that the Chronos myth informs the Cynic understanding of nature and the natural life as well as the positions Cynics take on important issues such as indifference, detachment, and fate. Cynics do not need Stoicism's physics and logic, for the myth enables them to see nature as it was in the days of Chronos and should be even now for the undeluded person.—C.R.M.

1451. T. A. J. McGinn, "Caligula's Brothel on the Palatine," *Echos du Monde Classique/ Classical Views* [Calgary] 17 (1, '98) 95-107.

There is a kernel of truth to Suetonius' report (in *Caligula* 41.1) that Caligula set up a brothel on the Palatine. His motives as a brothel-keeper were a mix of the financial, political, and personal (i.e. the uninhibited pursuit of amusement). In his sexual humiliation of high-status women, political and personal motives are not easy to separate.—D.J.H.

1452. F. Mora, “Religionswissenschaftliches Denken in der Antike,” *ZeitRelGeist* 51 (1, ’99) 17-29.

This discussion of the origin and development of the observation strategies and methods applied to other religions and cultures in the Greco-Roman world considers Greeks and barbarians in ancient ethnography, Herodotus’ reflection on human culture as a homogeneous object of description, universal religious morphology and comparative method according to Poseidonius, Dionysus of Halicarnassus (Greco-Roman theology), and Plutarch (cultural comparison).—D.J.H.

1453. D. M. Poduska, “Classical Myth in Music: A Selective List,” *ClassWorld* 92 (3, ’99) 195-276.

This bibliographical survey lists those musical works that revolve around some mythical character known to the Greeks and Romans, whether the composer is merely alluding to the character, retelling the familiar story, or creating a new story with familiar characters, and that are presently available in CD format. Each mythical character or theme is listed alphabetically followed by the musical works listed chronologically with the addition (when available) of the playing time of a work, a short description of it, and its date and CD reference.—D.J.H.

1454r. B. Rawson and P. Weaver (eds.), *The Roman Family in Italy* [*NTA* 42, p. 427].
C. J. Bannon, *The Brothers of Romulus* [*NTA* 43, p. 193].

K. R. Bradley, “The Roman Family: New Directions,” *Echos du Monde Classique/ Classical Views* [Calgary] 17 (1, ’98) 129-137.—The very impressive collection edited by Rawson and Weaver illustrates the need for more regional, interdisciplinary, and systematic studies of the Roman family, as well as the need for reconceptualizing Roman family studies. While Bannon confounds the claim that Romans were not much occupied with the concept of “brotherhood,” her study is uneven and tendentious, and raises the question whether literary criticism and historical analysis are methodologically compatible and mutually reinforcing.—D.J.H.

1455. N. D. Robertson, “The Two Processions to Eleusis and the Program of the Mysteries,” *AmJournPhilol* 119 (4, ’98) 547-575.

A persistent difficulty in understanding the Eleusinian Mysteries has been the date and composition of the great parade from Athens to Eleusis near the midpoint of the celebration. The evidence of Athenian inscriptions imposes the unlooked-for solution that there were two processions on two successive days (the 19th and 20th of Boedromion), and only the first was integral to the worship. In this new light we can see better how the festival took shape around the original procession of initiates. With the town Eleusis, the ritual term for such ceremonial “going” (ἐλευσῖν-) early on became a place name.—D.J.H.

1456. B. Rochette, “Trimalchion ou l’antijudaïsme de Pétrone,” *RevÉtudJuiv* 157 (3-4, ’98) 359-369.

Petronius’ *Satyricon* contains many allusions to the oriental world and to Jewish religious customs. Indeed, some features of the *Cena Trimalchionis* can be considered as parodies of Jewish sacred meals. Petronius sought to stigmatize the foreign superstitions that were widespread at Rome and found many adherents at Rome, especially among women. Jewish proselytism in the Greco-Roman world disturbed Petronius and the Romans of his time (such as Seneca and Juvenal).—D.J.H.

1457. H.-A. Rupprecht, "Marriage Contract Regulations and Documentary Practice in the Greek Papyri," *Scripta Classica Israelica* [Jerusalem] 17 ('98) 60-76.

This investigation of Greek papyri chiefly from Egypt attempts a sketch of family law governing personal relations and duties with reference to marriage; contracts, obligations, and sanctions; divorce; complaints against marriage partners; and other matters (adultery, illegitimate children).—D.J.H.

1458. B. F. Russell, "The Emasculation of Antony: The Construction of Gender in Plutarch's *Life of Antony*," *Helios* [Lubbock, TX] 25 (2, '98) 121-137.

Plutarch portrays Mark Antony as a man of many vices: excess in his appetites, lack of self-control, immaturity, passivity, and uxoriousness. Each vice plays a part in the construction of an antihero who has failed to live up to his society's norms of masculinity. Furthermore, Antony's degeneration is accompanied by an increasing estrangement from the Roman world and identification with the Greco-Egyptian East.—D.J.H.

1459. J. L. Sebesta, "Textbooks in Greek and Latin: 1999 Supplementary Survey," *Class World* 92 (3, '99) 279-285.

This survey includes those Greek and Latin textbooks and language and etymology textbooks published between November 1997 and December 1998, updating the 1998 full survey [§ 42-2090]. The NT Greek section (p. 281) lists beginner's books (two); grammars (four); readers and texts (two); and dictionaries, concordances, and word lists (one).—D.J.H.

1460. R. R. R. Smith, "Cultural Choice and Political Identity in Honorific Portrait Statues in the Greek East in the Second Century A.D.," *JournRomStud* 88 ('98) 56-93, plates III-XIV.

After reflecting on the premises and methods of previous scholarship on Roman private portraits, the article considers the personal style and marble technique of metropolitan Roman portraits, and discusses statues and clothes in the portrait monuments of the Greek East. Next it illustrates how this statue repertoire was deployed in three well preserved monuments—the tomb of Philopappus in Athens, the library of Celsus in Ephesus, and the fountain of Herodes Atticus at Olympia—and how the repertoire was used there to represent overlapping Greek and Roman identities. Then it studies the range of ideas expressed in the styled portrait heads of such statues (bearded Hellenes in Athens and Ephesus, close-shaven elders) in relation mainly to externally documented examples. Finally it looks at the wider context and tradition of self-styling in portraits in the early and middle empire in both East and West. These images are to be explained in terms not of chronology or biography but of cultural choices. They deploy a received and recognizable statue and portrait language to make and project plausible looking statements about selected social, cultural, and political aspirations.—D.J.H.

1461. J. D. Sosin, "A Word for Woman?" *GkRomByzStud* 38 (1, '97) 75-83.

In Greek literature of the classical and postclassical periods the expression ἡ ἄνθρωπος is reserved for women who were somehow unwomanly as a result of physical, moral, or legal characteristics. It was pejorative or expressive of extreme pathos. In the documentary evidence, however, the pejorative connotations of ἡ ἄνθρωπος appear to be so mild as to raise the possibility that it is synonymous with ἡ γυνή simply meaning "wife."—D.J.H.

1462. P. van Minnen, "Did Ancient Women Learn a Trade Outside the Home? Note on SB XVIII 13305," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 123 ('98) 199-203.

There is evidence (SB XVIII 13305, KSB I 045, P. Heid. IV 326) that in Roman Egypt some freeborn females learned a trade outside the home. Because their daughters were entrusted to women, the parents could be reasonably certain that they would not lose their virginity while away from home to learn a trade. And so K. R. Bradley's interpretation in *Discovering the Roman Family* (1991) of the (supposed) lack of apprenticeship contracts for freeborn girls is wrong.—D.J.H.

1463. P. Walcot, "Plutarch on Sex," *Greece & Rome* [Oxford] 45 (2, '98) 166-187.

When it came to sex, Plutarch was no revolutionary keen to experiment. In fact he clearly shared the long established and common Greek prejudice whereby sexual activities were thought to be something essentially "dirty," forced upon man by a combination of biological necessity and an inability to resist feminine wiles, and something therefore to be experienced rather than enjoyed, not spontaneously but at a set and regular time, in total privacy and without excessive passion.—D.J.H.

1464. D. Wardle, "Caligula and his Wives," *Latomus* [Brussels] 57 (1, '98) 109-126.

Caligula's behavior toward his wives—Junia Claudia, Livia Orestilla/Cornelia Orestina, Lollia, and Caesonia—mostly admits of reasonable and even logical explanations, but nonetheless diverged from the customary practices of his day. This divergence facilitated the distortion of the historical record that was initiated by Claudius and carried on by historians under the Flavian emperors, when there was no incentive to salvage the reputation of the dynasty recently replaced.—D.J.H.

1465. M. Weiss, "Mithras, der Nachthimmel. Eine Dekodierung der römischen Mithras-Kultbilder mit Hilfe des Awesta," *Traditio* 53 ('98) 1-36.

After reflecting on the origin of Mithraism and on the methodological problems encountered in interpreting its cultic images, the article shows how the Zoroastrian *Avesta* can facilitate a better understanding of Mithraism with reference to various motifs in Mithraic monuments: the starry night sky; the storm god and conqueror of demons; the god of the rain; the promoter of growth and riches; the alliance—the yearly relationship between day and night; the lord of the broad cattle pasture or the cattle thief; and the dispenser of eschatological fire, the god of the individual and universal end-time. Eleven photographs are included between pp. 16 and 17.—D.J.H.

1466. S. West, "Whose Baby? A Note on P. Oxy. 744," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 121 ('98) 167-172.

In June of 1 B.C. Hilarion in Alexandria sent to his wife Alis a letter (P. Oxy. 744) that contains this injunction: "If it is a boy, let it be; if it is a girl, throw it out" (lines 9-10). The mother-to-be, however, is probably not Alis but rather Apollonarion, most likely an unmarried mother who bore the nickname πολλαπολλων based perhaps on childish mispronunciation of her name combined with imputations of greed.—D.J.H.

Greco-Roman World, §§ 43-783, 843–847, 849.

1467. A. M. BERRUTO, "Millenarismo e montanismo," *AnnalStorEseg* 15 (1, '98) 85-100.

The oracles and texts on Gaius and the Alogi do not offer clear indications of Montanist millenarianism, though they do testify to lively eschatological expectations. Tertullian expected the kingdom of the millennium of Revelation 20–21, while from the 3rd century onward the idea of the age of the Paraclete as the last period in salvation history prevailed, thanks to the perfection brought about by Montanus.—D.J.H.

1468. P. BROWN, "The Rise and Function of the Holy Man in Late Antiquity, 1971-1997," *JournEarlyChristStud* 6 (3, '98) 353-376.

On the 25th anniversary of the publication of the author's article on the rise and function of the holy man in late antiquity [*JournRomStud* 61 ('71) 80-101; see *NTA* 27, p. 112], this retrospect first reflects on three intellectual influences under which he wrote it: the discovery of East Roman society, the view of society proposed by social anthropologists (especially M. Douglas), and openness to interdisciplinary work (including psychology). Then it presents four suggestions for improving the article: more attention to interiority, inclusion of women, greater estimation of the role of the church and of pious Christian notables, and interest in the "collective representations" that the Christian holy man shared with the average believer. [The same issue contains an introduction by S. Elm (pp. 343-351) and four essays on related topics by M. Vessey [§ 43-1494], E. A. Clark [§ 43-1470], C. Rapp [§ 43-1487], and N. Janowitz [§ 43-1423].]—D.J.H.

1469. T. CHARTRAND-BURKE, "Authorship and Identity in the *Infancy Gospel of Thomas,*" *TorontoJournTheol* 14 (1, '98) 27-43.

Infancy Gospel of Thomas rarely figures in investigations of Thomas traditions, partly because no substantial connection has been found between it and the other texts. The article reviews the pertinent data under three headings: the "school of Thomas"; *Infancy Gospel of Thomas;* and Thomas, John, and *Infancy Gospel of Thomas.* It concludes that a connection between *Infancy Gospel of Thomas* and Thomas traditions has to be assumed at some point in the text's transmission, if only as one group's "stamp of approval" put on a newly adopted text.—C.R.M.

1470. E. A. CLARK, "Holy Women, Holy Words: Early Christian Women, Social History, and the 'Linguistic Turn,'" *JournEarlyChristStud* 6 (3, '98) 413-430.

The fuller the accounts of early Christian "holy women" (especially ascetics), the less they look like P. Brown's "holy men" of late antiquity [see § 43-1468]. However, in the current moment, which is more attentive to linguistic and social theory, we cannot with certainty claim to hear the voices of "real" women in early Christian texts, so appropriated have they been by male authors. Yet interesting work may continue to examine how "woman," how gender, is constructed in early Christian texts, but will also move beyond purely linguistic concerns to explore the social forces at work in these constructions.—D.J.H.

1471. J. D. CROSSAN, "The Gospel of Peter & the Canonical Gospels. Independence, Dependence, or Both?" *Forum* 1 (1, '98) 7-51.

The article compares three different interpretations of the relation between *Gospel of Peter* and the canonical Gospels: independence (H. Koester), dependence (R. E. Brown), and a combination of independence and dependence (Crossan). It holds that the passion-resurrection narrative comes in its details from prophecy historicized. It identifies the purpose of *Gospel of Peter* as the apologetic harmonization of two quite divergent versions of the passion-resurrection narrative.—C.R.M.

1472. A. J. Dewey, "The Passion Narrative of the Gospel of Peter. Redaction and Interpretation," *Forum* 1 (1, '98) 53-69.

The article first provides the Greek text of the passion account found in *Gospel of Peter* along with an English translation. Next it presents a redactional analysis and generic considerations. Finally it suggests that the earliest fragments of the passion tradition may be characterized by the phrase "prophecy historicized."—C.R.M.

1473. J. A. Draper, "Weber, Theissen, and 'Wandering Charismatics' in the *Didache,*" *JournEarlyChristStud* 6 (4, '98) 541-576.

This examination of the assumptions underlying G. Theissen's explanation of early Christianity as a movement of wandering charismatics treats the history of "wandering radicalism" in the interpretation of the *Didache,* Theissen and M. Weber, the "charismatic" in Weber's sociological theory, and apostles and prophets in the *Didache.* It argues that Theissen's (and G. Kretschmar's) selective use of Weber's model has led to the confusion of apostles and prophets to produce a "wandering charismatic." But apostles and prophets have a different social function. According to Weber's model the apostles are not wandering vagabonds but representatives of the successors of the charismatic leader setting in Jerusalem. The prophets represent a new phase in the history of the *Didache* community in which a time of crisis has removed the previous source of authority in the community, namely, the apostles. The prophets are figures of the advanced process of routinization (Weber's "religious virtuosi"), renewers rather than direct successors of the charismatic leader.—C.R.M.

1474. M. J. Edwards, "Ignatius and the Second Century: An Answer to R. Hübner," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 2 (2, '98) 214-226.

The article considers the antecedent plausibility of R. Hübner's claim that the so-called Middle Recension of the letters of Ignatius is a wholesale forgery dating some fifty years or more after Ignatius' death [§ 43-1481], addresses the anachronisms that he purports to have discovered in the language of the corpus, and argues that the reference to silence in Ignatius *Magn.* 8:2 that is often thought to owe something to Valentinus should be taken instead to show that there were Christians, even in the mid-2nd century, who could look upon Ignatius as a father of the church.—C.R.M.

1475. K. Erlemann, "Die Datierung des ersten Klemensbriefes - Anfragen an eine Communis Opinio," *NTStud* 44 (4, '98) 591-607.

The current *communis opinio* on the dating of *1 Clement* (between A.D. 94 and 97) is not convincing. A date in the 70s or 80s best takes into account the historical and exegetical evidence. The article first supports this conclusion with reference to recent scholarship on (1) the problem of the "Domitianic persecution," (2) the structure of ecclesial offices in *1 Clement,* and (3) the reliability of Eusebius and his sources (Roman bishop lists). Then it offers a new evaluation of pertinent statements in *1 Clement* (5:1; 23; 44:2-3, 5; 63:3).—C.R.M.

1476. H. FÖRSTER, “Das angeblich älteste liturgische Schriftstück. Neuedition von *P. Vindob. G.* 2326,” *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 1 (2, ’97) 169-177.

Although G. Bickell in 1887 called P. Vindob. G. 2326 “the oldest liturgical fragment,” it should be dated to the 5th or 6th century A.D. Since only the birth of Jesus and the star together with the shepherds are mentioned, it is very likely that the text was part of the celebration of Christmas and not of Epiphany. Thus P. Vindob, G. 2326 gives no evidence of either the celebration or the content of the feast of Epiphany in Egypt in the early 4th century A.D.—D.J.H.

1477. G. G. GAMBA, “Il carteggio tra Seneca e San Paolo. Il ‘problema’ della sua autenticità,” *Salesianum* 60 (2, ’98) 209-250.

After highlighting the importance of the question of the authenticity of the correspondence between Seneca and Paul, the article first argues that its supposed anonymity or pseudonymity is merely an interpretative hypothesis, notes Jerome’s opinion that it was genuine, and stresses the unreliability of the forgery hypothesis. Next it treats the chronology of the correspondence, the circumstances that gave rise to it, and the course of events that it implies. Then it highlights the valuable information the correspondence yields: letter 1, letter 2, letter 3, letter 5 and the identification of the *domina,* Theophilus and the writings of Luke and Mark, the dating of Romans and Hebrews, the friendship between Seneca and Paul, and the circulation of the correspondence in the Christian community. It concludes that these letters, if genuine, are the first Christian documents in Latin and illuminate a fundamental moment in the life and apostolic activity of Paul.—C.R.M.

1478. K. HAINES-EITZEN, “‘Girls Trained in Beautiful Writing’: Female Scribes in Roman Antiquity and Early Christianity,” *JournEarlyChristStud* 6 (4, ’98) 629-646.

The paper seeks to contextualize Eusebius’ reference to Origen’s female calligraphers (see *Hist. eccl.* 6.23) by outlining and assessing the evidence for female scribes in antiquity. It first treats Roman-period evidence for female scribes (eleven Latin and two Greek inscriptions; Suetonius, *Vespasian* 3; Juvenal, *Satires* 6.475-485; an early 2nd century marble relief from Rome) and notes that it accords well with earlier attestation of female scribes. Then it discusses female copyists and Christian monasticism: Melania the Younger (ca. 383-439), Caesaria the Younger (6th century), and “Thecla” and the Codex Alexandrinus. It concludes that the suggestion that some of our earliest Christian manuscripts may have been copied by women is both comprehensible and plausible.—C.R.M.

1479. R. HANIG, “Smyrna und Ephesus. Einige Beobachtungen zum Verhältnis der beiden christlichen Gemeinden,” *BibNotiz* 91 (’98) 29-46.

This examination of the relationship between the Christian communities of Smyrna and Ephesus first surveys their shared history and geographical proximity. Next it discusses their common Pauline tradition and their common Johannine tradition, respectively. Then it notes further evidence for connections between the two communities (Ignatius, Polycrates, Noetus). Finally it considers whether the rivalry between Ephesus and Smyrna (and Pergamum) had any consequences for relations between their Christian communities.—C.R.M.

1480. C. E. HILL, “What Papias said about John (and Luke). A ‘New’ Papian Fragment,” *JournTheolStud* 49 (2, ’98) 582-629.

When relating Papias’ tradition about Mark and Matthew in *Ecclesiastical History*

3.39.15-16, Eusebius omitted his tradition about John because he had already given it in 3.24.5-13, though without citing Papias' name. After reviewing leads from authors dependent upon Papias, the article examines the content of *Hist. eccl.* 3.24.5-13, its parallels with Papias' accounts of the other Gospels, parallels with authors who knew Papias' work, possible alternative authors for *Hist. eccl.* 3.24.5-13, and Eusebius and his Papias material. Then it considers the import of this "new" Papian fragment for the role of John the elder, Johannine authorship, use of the term "Gospel" for written documents, a four-Gospel canon, and Papias' attitude toward written Gospels. It concludes that the four Gospels show every indication of forming at least part of the essential base that it was the purpose of Papias' five books to interpret. The appendix (pp. 625-629) discusses what Papias said about Luke.—C.R.M.

1481. R. M. HÜBNER, "Thesen zur Echtheit und Datierung der sieben Briefe des Ignatius von Antiochien," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 1 (1, '97) 44-72. [See §§ 43-1474, 1483, 1489.]

The article presents theses that call into question the genuineness of the seven Ignatian letters (the Middle Recension) by focusing on what appear to be the most decisive issues. Thus it treats chronology and authenticity, the defective nature of the received text in the two most important places for dating (*Eph.* 1:2 and *Magn.* 8:2), the author's familiarity with Noetus of Smyrna, the history of research on the connection between the Ignatian letters and Noetus, the unquestioned uniqueness and superiority of Ignatius in modern scholarship (contents; circumstances of origin, language, and style), establishment of the authority of the letter writer, and structure of the letters. It concludes that the Ignatian letters are pseudepigraphic compositions that date approximately to A.D. 170-180.—C.R.M.

1482. F. S. JONES, "PsCl Concordances: Mistakes/Corrections," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 1 (1, '97) 126-128.

The article provides lists of additions and corrections for various parts (Latin, Greek, Syriac, name index, place index) in G. Strecker's *Konkordanz zu den Pseudoklementinen* [see *NTA* 34, p. 415; 35, p. 271].—D.J.H.

1483. A. LINDEMANN, "Antwort auf die 'Thesen zur Echtheit und Datierung der sieben Briefe des Ignatius von Antiochien,'" *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 1 (2, '97) 185-194.

This response to R. Hübner's contention [§ 43-1481] that the letters of Ignatius are pseudonymous and to be dated about A.D. 170-180 first distinguishes between the question of authorship and the problem of dating, and restates the latter issue as a choice between the early 2nd century and its end. Then it reviews Hübner's various arguments and notes possible objections and counterpositions (e.g. if Hübner's thesis is correct, apart from the mention by Polycarp [*Phil.* 9:1] Ignatius was completely unknown until the composition of the pseudepigraphic letters, which means he would not provide the customary authority for a pseudepigraphic text). It concludes that Hübner's opposition to the consensus dating of around A.D. 110-117 is valuable and legitimate—an exact dating is not possible. The thesis of the pseudepigraphical character of the letters, however, has all probability against it.—C.R.M.

1484. M. MEYER, "Seeing or Coming to the Child of the Living One? More on *Gospel of Thomas* Saying 37," *HarvTheolRev* 91 (4, '98) 413-416.

The note argues that G. J. Riley is mistaken in his interpretation of the evidence of the

Coptic text of *Gospel of Thomas* 37 [§ 40-1298], and that the reading that refers to seeing the child of the living one remains the more likely one.—C.R.M.

1485. S. C. MIMOUNI, "'Du détournement de l'objet au profit du sujet.' Présentation critique des numéros 7 et 8 d'*Apocrypha*," *RevSciRel* 73 (1, '99) 109-118.

After noting the value of the contributions on Christian apocryphal literature published in *Apocrypha* 7 and 8 (originally presented at a colloquy in Lausanne and Geneva in 1995), the article focuses on an epistemological shift in certain presentations from the scientific object in a debate internal to theology. It first considers the opposed views on the theological value of Christian apocryphal literature found in the papers by F. Bovon [§ 42-2098] and P. Gisel [§ 41-1974]. Then after suggesting that all the scholarly contributions of the colloquy appear to have been diverted to profit an argumentation that is clearly theological, it argues that the confusion of genres is a graver danger for the historian than anachronism.—C.R.M.

1486. D. PETERLIN, "The Corinthian Church Between Paul's and Clement's Time," *Asbury Theological Journal* [Wilmore, KY] 53 (2, '98) 49-57.

The article examines *1 Clement* 1:1–3:1a to see what can be said about the church in Corinth between ca. A.D. 57 and 95. After affirming that the account is historically trustworthy, it treats the virtues of the Corinthian church (faith, piety, hospitality, knowledge), the list of household duties, and "profound and rich peace" (*1 Clem.* 2). It concludes that the most obvious reason for the Corinthian church's transformation from the turbulent community of Paul's day was that believers took his words seriously.—C.R.M.

1487. C. RAPP, "Storytelling as Spiritual Communication in Early Greek Hagiography: The Use of *Diegesis*," *JournEarlyChristStud* 6 (3, '98) 431-448.

Hagiographical texts play a significant and very particular role in the process that joins the author and his audience in their participation in the sanctity of the holy man or woman [see § 43-1468]. The article explores this process, termed "spiritual communication," based on the evidence of the Greek hagiographical production from the 4th to the 7th century. It concludes that the use of διήγησις in classical literature provided the foundation of its application in hagiography. But it was the formative experience of desert monasticism that contributed decisively to the development of διήγησις into an important term in the Greek hagiographical literature of late antiquity.—C.R.M.

1488. H.-M. SCHENKE, "Das sogenannte 'Unbekannte Berliner Evangelium' (UBE)," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 2 (2, '98) 199-213.

The so-called *Unknown Berlin Gospel* is preserved in a fragmentary Sahidic version in Berlin Papyrus 22 220. The article first provides a material description, notes some key themes (apostle, "amen," the cross), and compares it with various features in *Gospel of Peter*. Then it presents a German translation of the Gospel on the basis of the Coptic text and English translation established by C. W. Hedrick.—D.J.H.

1489. G. SCHÖLLGEN, "Die Ignatianen als pseudepigraphisches Briefcorpus. Anmerkung zu den Thesen von Reinhard M. Hübner," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 2 (1, '98) 16-25.

Against Hübner's thesis [§ 43-1481] that the Ignatian letters are pseudepigraphic compositions from the second half of the 2nd century A.D., the article argues that it is very unlikely that Ignatius the martyr would have been put forward as the authority for disciplinary innovations in the late 2nd century. Various other features in the Ignatian corpus and the weakness of Hübner's arguments against the early 2nd-century dating further undermine his thesis of literary falsification.—D.J.H.

1490. T. M. Shaw, "*Askesis* and the Appearance of Holiness," *JournEarlyChristStud* 6 (3, '98) 485-499.

The study examines the image of the Christian virgin as delineated in the male-authored texts on virginity from the 4th and early 5th centuries in order to show how the rhetoric of appearance and lifestyle might be integrated into a social analysis of the "making" of the early Christian ascetic ideal. It concludes that the early Christian literature on virginity shows clearly that the making of the orthodox virgin required an ideology and naturalizing models that marked the difference and the distance between individual human self-styling and rarified, angelic status.—C.R.M.

1491. M. Simonetti, "Il millenarismo cristiano dal I al V secolo," *AnnalStorEseg* 15 (1, '98) 7-20.

Christian millenarianism, which was especially important in the Asiatic tradition and in those Western authors who related to it (Tertullian, Lactantius, etc.), initially moved from Jewish millenarianism as represented by *2 Baruch* rather than from the book of Revelation. Under fire from gnosticism, millenariarian ideas were opposed primarily by the Alexandrian tradition (Origen and Dionysius) but retained some vitality until the end of the 4th century (Apollinaris).—D.J.H.

1492r. M. S. Taylor, *Anti-Judaism and Early Christian Identity* [*NTA* 39, pp. 548-549].

J. C. Paget, "Anti-Judaism and Early Christian Identity," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 1 (2, '97) 195-225.—Taylor contends that in the period between A.D. 150 and 312 anti-Judaism arose as something intrinsic to Christian teaching, and denies that it emerged as a response to an outside Jewish reality that somehow encroached upon Christian life. But to dismiss all anti-Jewish sentiment in Christianity as the result of inner-Christian tendencies does not do sufficient justice to the evidence (about Jewish proselytizing activity, imperial legislation forbidding people from becoming Jews, etc.), and suffers from a certain unsubtlety that manifests itself in an "either-or" mentality—either Christian anti-Judaism genuinely reflects concern and interaction with an external reality called Judaism, and if it does we should expect very specific types of evidence, or it does not. In any analysis of Christian anti-Jewish literature there is always an intriguing relationship between the needs of Christian paraenesis and theology, and the fact of an external reality called Judaism.—D.J.H.

1493. K.-H. Uthemann, "Erster Bericht über griechische Editionen, Handschriften und Hilfsmittel," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 1 (1, '97) 17-41.

This annotated bibliography covers publications mainly from 1995 and 1996 pertaining to Greek texts and editions under four major headings: patristic texts (exegetical commentaries and homilies, apologetic texts in the broad sense, etc.); a selection of pagan texts from late antiquity that are of interest for patristics; tools such as thesauruses, indexes, and CD-ROMs; and publications regarding libraries and their catalogues, as well as manuscripts. An appendix provides information from and about the papyri.—D.J.H.

1494. M. A. VESSEY, "The Demise of the Christian Writer and the Remaking of 'Late Antiquity': From H.-I. Marrou's Saint Augustine (1938) to Peter Brown's Holy Man (1983)," *JournEarlyChristStud* 6 (1, '98) 377-411.

One of the most significant aspects of Brown's representation of "late antiquity" [see § 43-1468] was its tacit and tactical effacement of the products and procedures of ancient literacy. In recasting Marrou's narrative of the Theopolis, Brown had Augustine "come home" to a milieu in which men were able to communicate without the detours imposed by classical literary-rhetorical culture. A decade and a half later Brown was ready to claim that "late antiquity" was turning out to be an age in which the most ancient ideals of *paideia* were simultaneously engrossed and superseded by a new technology for the making of men in which direct force of example mattered most.—D.J.H.

1495. D. WEBER, "Erster Bericht über lateinische Editionen und Hilfsmittel aus dem Gebiet der Patristik," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 1 (2, '97) 178-184.

This annotated bibliography covers publications from 1996 on Latin patristics under four headings: editions and translations, concordances, catalogues of manuscripts of patristic texts, and electronic research tools.—D.J.H.

Early Church, §§ 43-830, 851, 1149, 1284, 1303, 1423.

Gnosticism

1496. Y. DE ANDIA, "The 'Science So Falsely Called': Seduction and Separation," *Communio/IntCathRev* 24 (4, '97) 645-670.

After contrasting the true gnosis of the apostolic tradition according to Irenaeus with the "pseudo-gnosis" of the gnostics, the article treats several emblematic figures of gnosticism: Simon Magus and Mark the Magus, Ptolemy, and Marcion. If gnosticism is in fact the catalyst of all the heresies at the beginning of Christianity, it is because it shatters the authentic and original unity of God and human beings.—C.R.M.

1497. M. FIGURA, "Gnosis and Gnosticism: A Renewed Challenge to the Church," *Communio/IntCathRev* 24 (4, '97) 671-680.

The early church's struggle with gnosis and gnosticism was characterized by three basic responses: the definition of the biblical canon, the *regula fidei* or *veritatis,* and the apostolic succession carried in the office of the bishop. These supports shape the church's attitude toward the revival of gnosis today.—C.R.M.

1498. F. GARCÍA BAZÁN, "Dios Padre como Uno y Ser en los escritos gnósticos de Nag Hammadi. En torno a la metafísica del *Exodo,* 3, 14," *TeolVida* 39 (4, '98) 325-344.

The Greek translation of Exod 3:14 (Ἐγώ εἰμι ὁ ὤν) shows the influence of Plato and Platonism. The gnostics offered an esoteric exegesis of this text, and used Platonic and Pythagorean as well as Jewish tools. The early forms of catholic exegesis combated the gnostic approach, but later writers returned to the metaphysical speculations of the gnostics.—D.J.H.

1499. J. Moreno Garrido, "La metáfora de la cámara nupcial en los escritos de Nag Hammadi," *TeolVida* 39 (4, '98) 364-376.

The theme of the bridal chamber is found in seven Nag Hammadi documents that date from the middle of the 1st to the 3rd century. The article examines the use of this metaphor in connection with four categories: mystery (e.g. *Gospel of Philip* 64:31–65:1), sacraments (e.g. *Tripartite Tractate* 122:12-17), the church (e.g. *Tripartite Tractate* 123:11-22), and the journey of the soul (e.g. *Exegesis on the Soul* 132:8-15).—C.R.M.

1500. D. M. Scholer, "Bibliographia Gnostica: Supplementum II/2," *NovTest* 41 (1, '99) 58-93.

This second installment [see § 42-2144] in a series of supplementary bibliographies to Scholer's *Nag Hammadi Bibliography 1970-1994* (1997) begins with item number 8723 and contains 286 items published in 1996 as well as earlier items not previously listed. Entries appear under five main headings: gnosticism in general; gnostic texts (previously known); gnostic schools and leaders; NT and gnosticism; and Nag Hammadi Library.—C.R.M.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

G. AICHELE AND T. PIPPIN (EDS.), *The Monstrous and the Unspeakable. The Bible as Fantastic Literature*, Playing the Texts 1 (Sheffield, UK: Sheffield Academic Press, 1997, cloth £45 or $74, paper £14.95 or $24.50) 246 pp., 7 figs. Bibliographies. Indexed. ISBN: 1-85075-692-9 (cloth), -821-2 (paper).

After an eight-page introduction by the editors, this volume presents ten papers by M. E. Donaldson on bordercrossing—fall and fantasy in "Blade Runner" and "Thelma and Louise"; D. Penchansky on God the monster—fantasy in the Garden of Eden; J. B. Kerman on a *tĕšûvâ* on sacred clowning from Reb Kugel; Aichele on rewriting "Superman"; J. Kramer on cold comfort—S. W. Hawking and the Bible; R. Walsh on ancient biblical worlds and recent magical realism—affirming and denying reality; C. Carroll on Hermes, the fantastic, and the burning heart; L. Worley on impaling, Dracula, and the Bible; L. J. Kreitzer on the scandal of the cross—crucifixion imagery and B. Stoker's *Dracula;* and J. Lee on sacred horror—faith and fantasy in the book of Revelation.

L. ALONSO SCHÖKEL WITH J. M. BRAVO, *A Manual of Hermeneutics,* trans. L. M. Rosa, ed. B. W. R. Pearson, Biblical Seminar 54 (Sheffield, UK: Sheffield Academic Press, 1998, paper £16.95 or $28.50) 181 pp., 5 figs. Bibliography. Indexed. ISBN: 1-85075-850-6.

Published in Spanish as *Apuntes de hermeneutica* and in Italian as *Appunti di ermeneutica* [*NTA* 40, p. 127], this handbook of biblical hermeneutics first treats inspiration from the perspectives of judgment and of language, the move from author-hermeneutics to text-hermeneutics, and the historical-critical method. Then taking 1 Corinthians 2 as a starting point, it deals with the author-work-receiver line, the author-theme-receiver line, language, the text, the exegete in society, and normative interpretation.

R. ALTHANN (ED.), *Elenchus of Biblica. Exegesis 1995,* Elenchus of Biblical Bibliography 11/1 (Rome: Editrice Pontificio Istituto Biblico, 1998, paper) 339 pp. Indexed. ISBN: 88-7653-611-6.

This fascicle of the *Elenchus* for 1995 [see *NTA* 42, pp. 571-572] provides bibliographical information for the 5,328 entries that comprise (A) the bibliographical section, as well as three exegetical sections: (E) OT historical books, didactic books, and prophetic books; (F) the Gospels and Acts; and (G) the Johannine corpus, and Paul and others. The remaining sections will appear in a second fascicle. The two fascicles come as a set for 210,000 L. The 1996 materials will again be together in one volume. Althann has replaced R. North as editor.

Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung. II: *Principat,* Band 26.3, *Religion (Vorkonstantinisches Christentum: Neues Testament [Sachthemen (Forts.)]),* ed. W. Haase (Berlin—New York: de Gruyter, 1996, DM 590) xiv and 801 pp. Bibliographies. ISBN: 3-11-015006-9.

This volume presents articles by J. T. Sanders on the first decades of Jewish-Christian relations (Gospels and Acts), M. D. Goulder on the Jewish-Christian mission between A.D. 30 and 130, H.-F. Weiss on the church and Judaism in Matthew's Gospel (the question of "anti-Pharisaism"), M. Rissi on "the Jews" in John's Gospel, H. Lichtenberger on Jews and Christians in Rome in the time of Nero (Josephus and Paul in Rome), C. Marucci on NT references to Roman history and administration, F. Herrenbrück on tax-collection and morality (attitudes toward the τελώνης in the NT world), W. M. Swartley on war and peace in the NT, D. B. Saddington on Roman military and administrative personnel in the NT, J. Taylor on the Roman empire in Acts, H. Giesen on the Roman empire in the light of Revelation, L. L. Thompson on the social location of early Christian apocalyptic, U. Schnelle on research on NT anthropology, and G. Friedrich on the realism of biblical anthropology.

W. H. BELLINGER AND W. R. FARMER (EDS.), *Jesus and the Suffering Servant. Isaiah 53 and Christian Origins* (Harrisburg, PA: Trinity Press International, 1998, paper $25) ix and 325 pp. Indexed. LCN: 97-49923. ISBN: 1-56338-230-X.

After a seven-page introduction by the editors, this volume presents essays by P. D. Hanson on the world of the Servant of the Lord in Isaiah 40–55; H. G. Reventlow on basic issues in the interpretation of Isaiah 53; R. E. Clements on Isaiah 53 and the restoration of Israel; R. F. Melugin on reading Isaiah 53 as Christian Scripture; O. Betz on Jesus and Isaiah 53; M. D. Hooker on whether the use of Isaiah 53 to interpret his mission began with Jesus; M. C. Parsons on Isaiah 53 in Acts 8 (a reply to Hooker, with a response by Hooker); R. E. Watts on Jesus' death, Isaiah 53, and Mk 10:45; A. M. Leske on Isaiah and Matthew; D. A. Sapp on the Septuagint, 1QIsa, and Masoretic versions of Isaiah 53 and the Christian doctrine of the atonement; J. R. Wagner on the heralds of Isaiah and the mission of Paul—Paul's use of Isaiah 51–55 in Romans; D. P. Bailey on concepts of *Stellvertretung* in the interpretation of Isaiah 53; Bailey on recent Tübingen scholarship on Isaiah 53; Farmer on Isaiah 53 and Christian origins; and N. T. Wright on the figure of the Servant and its relevance for the current quest for Jesus.

Bericht der Hermann Kunst-Stiftung zur Förderung der neutestamentlichen Textforschung für die Jahre 1995 bis 1998 (Münster: Hermann Kunst-Stiftung, 1998, paper) 86 pp. Bibliography.

After two reports on the activities of the institute between 1995 and 1998, this fascicle presents articles by B. Aland on NT textual research from 1898 to 1998, H.-G. Bethge on new work on *Gospel of Thomas* for the *Synopsis Quattuor Evangeliorum,* Aland on the text of the Greek NT as an example of interconfessional and international cooperation, and M. Welte on the origin of some readings in the catholic epistles. Information about the institute and its publications concludes the fascicle.

D. A. BLACK, *It's Still Greek to Me. An Easy-to-Understand Guide to Intermediate Greek* (Grand Rapids: Baker, 1998, paper $14.99) 191 pp. Bibliography. Indexed. LCN: 98-7826. ISBN: 0-8010-2181-2.

Intended primarily for those who have finished one year of instruction in Greek, this book offers succinct explanations of the most important grammatical constructions and categories of NT Greek. After treating the parts of speech and their function as well as the sentence and its parts, it deals with the Greek noun system: declensions, adjectives, pronouns, articles, and prepositions. Then it considers the Greek verb system: inflections; tenses; the infinitive; the participle; and adverbs, conjunctions, and particles. Finally it discusses Greek clauses and the Koine phrase (the Greek of the NT). Also included are a key to the exercises, two appendixes (on Greek verb conjugations and on the principal parts of selected verbs), and a summary of topics. Black, professor of NT and Greek at Southeastern Baptist Theological Seminary, is the author of *Learn to Read New Testament Greek. Expanded Edition* (1994).

S. BROWN, *Text & Psyche. Experiencing Scripture Today* (New York: Continuum, 1998, $18.95) 141 pp. LCN: 98-23406. ISBN: 0-8264-1111-8.

Brown, professor emeritus of NT at the University of Saint Michael's College in Toronto and lecturer at the C. G. Jung Institute in Zurich, contends that an approach to the Bible as a numinous text rather than as a source of information can lead to a retrieval of its truth and to transformation. With reference to various developments in biblical studies and to Jungian psychology, he develops his approach under five headings: biblical empirics, literary criticism, the mysterious revelation, the alchemy of language, and the key of knowledge. He concludes that Jung's understanding of history as the matrix of human existence is arguably closer to what we mean when we say that Christianity is a "historical" religion than is the "history" which critical research seeks to uncover.

K.-M. BULL, *Bibelkunde des Neuen Testaments. Die kanonischen Schriften und die Apostolischen Väter. Überblicke, Themakapitel, Glossar* (Neukirchen-Vluyn: Neukirchener, 1997, paper DM 29.80) 199 pp., 3 figs., 3 maps. Bibliographies. ISBN: 3-7887-1622-3.

This volume provides basic information about the twenty-seven books of the NT (Gospels, Acts, Pauline letters, catholic epistles, Revelation) and the Apostolic Fathers (*Didache, Barnabas, 1 Clement, 2 Clement,* etc.). It also deals with ten general issues: Jesus' life and preaching, christological titles, parables, miracles, the history of early Christianity, the church in the NT, Jewish religious parties, apocalyptic, the Qumran writings and the NT, and biblical theology. A five-page glossary is included.

J. P. BURGESS, *Why Scripture Matters. Reading the Bible in a Time of Church Conflict* (Louisville, KY: Westminster John Knox, 1998, paper $20) xviii and 186 pp., 6 plates. Bibliography. Indexed. LCN: 98-17301. ISBN: 0-664-25708-9.

Burgess, associate professor of theology at Pittsburgh Theological Seminary, seeks to challenge the church to recover a sense of Scripture's compelling power, in the hope that the church might experience Scripture more as a source of life—a sacrament—than as a set of right answers that one party wields against another. He argues in particular that the church desperately needs to recover practical disciplines of reading Scripture as a word of God. After reflecting on church and Scripture in crisis, he explores what has happened to the compelling power of Scripture, and discusses Scripture as sacramental word, a piety of the word, commentary on Scripture, the search for a fitting word, and the life of the church as commentary on Scripture. Also included are a reading of Mt 4:1-11 and a bibliographic essay.

Chronos, Kairos, Christos II. Chronological, Nativity, and Religious Studies in Memory of Ray Summers, ed. E. J. Vardaman (Macon, GA: Mercer University Press, 1998, $35) xvi and 320 pp., frontispiece, 4 plates, 38 figs., 4 tables. Bibliographies. LCN: 97-51711. ISBN: 0-86554-582-0.

After five reflections on Summers the teacher (by R. Dilday, Vardaman, R. L. Hamblin, H. J. Flanders, and J. L. Garrett) and a list of his published and unpublished works (by G. O. Hilburn), this volume presents in his memory sixteen essays under three headings: chronological studies (five), historical studies (three), and religious studies (eight). The articles most pertinent to the NT field are by J. V. Scarola on the chronology of the nativity era, D. W. Beyer on Josephus and the "twenty-second year of Tiberius," E. W. Faulstich on OT and NT chronology, N. Kokkinos on the relative chronology of the nativity in Tertullian, R. W. Smith on new evidence regarding early Christian chronology, H. A. Brehm on reconsidering A. Ritschl's approach to NT chronology, Vardaman on whether the Samaritan military leaders Rufus and Gratus at the time of Herod's death were the later Roman Judean governors who preceded Pontius Pilate, M. Kiley on Markan ark typology and the debate over Jesus' trips to Jerusalem, W. L. Hendricks on the infancy narratives as texts of verbal and visual terror, R. E. Wolverton on the creation of a hero-messiah from Omega to Alpha, R. B. Sloan on the favorable year of the Lord (an abbreviation and addenda), Vardaman on progress in the study of the sabbatical/jubilee cycle since Sloan, and Vardaman on a provisional chronology of the NT from Jesus through Paul's early years. Summers (1910-92) served as chairman of the religion department at Baylor University from 1964 to 1980.

D. J. A. CLINES, *The Bible and the Modern World,* Biblical Seminar 51 (Sheffield, UK: Sheffield Academic Press, 1997, paper £10.95 or $17.95) 116 pp. Bibliography. Indexed. ISBN: 1-85075-841-7.

Based on the 1993 Didsbury lectures given at Nazarene College in Manchester, UK, this volume takes as its starting point the fact that the Bible is in the modern world, a physical object strewn about the world of today, an in-print book that real live people are reading at this very moment. And so it seeks to look at the Bible functionally, how it is used, and what ends it serves. From this perspective Clines, professor of biblical studies at the University of

Sheffield, deals with the Bible and the academy, the Bible and culture, the Bible and the public, and the Bible and the church, respectively.

D. J. A. CLINES, *The Sheffield Manual for Authors & Editors in Biblical Studies,* Manuals 12 (Sheffield, UK: Sheffield Academic Press, 1997, paper £15 or $24.50) 200 pp. Bibliography. Indexed. ISBN: 1-85075-727-5.

This manual seeks to enable scholars to recognize from its detail and from the complexity of the material that it contains that the process of publishing is not simply a commercial operation but also the enhancement of the scholarly accuracy and excellence of the author's work. It first deals with the process of making a book and the roles played by authors and editors. Then it explains the "housestyle" followed by the Sheffield Academic Press: the structure of a book, general rules, headings and page numbers, tables and other special styles, verbal style, and so forth. Finally it provides reference information about abbreviations, biblical reference forms, publishers' names, etc. Clines is publisher at Sheffield Academic Press.

D. J. A. CLINES AND S. D. MOORE (EDS.), *Auguries. The Jubilee Volume of the Sheffield Department of Biblical Studies,* JSOT Supplement Series 269 (Sheffield, UK: Sheffield Academic Press, 1998, £55 or $85) 332 pp. Indexed. ISBN: 1-85075-911-1.

After Clines's intellectual biography of the Sheffield department of biblical studies, this volume presents essays by L. C. A. Alexander on reading Acts in dialogue with biblical and Greek historiography; P. R. Davies on the future of "biblical history"; R. B. Matlock on whether there is a future for Paul; M. Davies on whether there is a future for NT ethics; J. C. Exum on developing strategies of feminist criticism and for commenting on the Song of Songs; Moore on que(e)rying Paul; Clines on the postmodern adventure in biblical studies; and Clines on research, teaching, and learning in Sheffield—the material conditions of their production. Lists of staff and students between 1947 and 1997 are included.

Common Life in the Early Church. Essays Honoring Graydon F. Snyder, ed. J. V. Hills et al. (Harrisburg, PA: Trinity Press International, 1998, $30) xxx and 449 pp., 7 figs., 2 tables. Bibliography. Indexed. LCN: 98-39934. ISBN: 1-56338-254-7.

The first three papers in this *Festschrift* honoring Professor Snyder assess his significance as ethicist and educator in the Anabaptist tradition (by D. E. Miller), as teaching theologian (V. Wiles), and as exegete and theologian (R. Scroggs). Then there are papers by T. M. Bolin on "a stranger and an alien among you" (Gen 23:4)—the OT in early Jewish and Christian self-identity; P. Borgen on the crossing of the Red Sea as interpreted by Philo—biblical event, liturgical model, and cultural application; W. Klassen on normative self-definitions of Christianity in the NT; J. Reumann on one Lord, one faith, one God, but many house churches; J. C. O'Neill on NT monasteries; D. D. Schmidt on the Jesus tradition in the common life of early Christian communities; W. R. Stegner on leadership and governance in the Matthean community; J. Kampen on communal discipline in the social world of the Matthean community; J. LaGrand on Luke's portrait of Simeon (Lk 2:25-35)—aged saint or terrorist; K. Snodgrass on common life with Jesus—the parable of the banquet in Lk 14:16-24; A. Lindemann on the beginnings of Christian life according to the summaries in Acts (2:42-47; 4:32-37; 5:12-16); C. J. Roetzel on Paul as organic intellectual—the shaper of apocalyptic myths; B. E. Bowe on the rhetoric of love in Corinth—from Paul to Clement of Rome; L. Gaston on faith in Romans 12 in light of the common life of the Roman church; R. Jewett on whether there are allusions to the love feast in Rom 13:8-10; E. Krentz on order in the "house" of God—the *Haustafel* in 1 Pet 2:11–3:12; Hills on sin as lawlessness (1 Jn 3:4)—social definition in the Johannine community; C. Osiek on women in house churches; R. C. Helmer on art imitating life—suffering and redemption in *Apocalypse of Peter;* R. E. Wagoner on presence and absence in early Christian art; R. M. Jensen on giving texts vision and images voice—the promise and problems of interdisciplinary scholarship; D. R. Cartlidge on early Christian art as a hermeneutical and theological challenge; P. Richardson on architectural transitions from synagogues and house churches to purpose-built churches; and S. G. Wilson on early Christian music. Also included are a three-page *curriculum vitae* and a bibliography of Snyder's writings (compiled by Hills, Jewett, and K. M. Shaffer). The editorial team consisted of Hills, R. B. Gardner, Jewett, R. Neff, Richardson, D. M. Scholer, and Wiles.

A. DUNDES, *Holy Writ as Oral Lit. The Bible as Folklore* (Lanham, MD—Oxford: Rowman & Littlefield, 1999, cloth $55, paper $15.95) vii and 129 pp. Bibliography. Indexed. LCN: 98-42449. ISBN: 0-8476-9197-7 (cloth), -9198-5 (paper).

Dundes, professor of anthropology and folklore at the University of California at Berkeley, contends that the Bible is folklore because it clearly manifests the basic distinctive criteria of folklore, namely, multiple existence and variation. He first discusses the nature of folklore, written folklore, and previous studies of folklore and the Bible. Then he demonstrates the folkloristic nature of the Bible with reference to variations in number, name, and sequence; more duplicate passages; the Ten Commandments; the Lord's Prayer; and still more duplicate texts.

P. DURUSAU, *High Places in Cyberspace. A Guide to Biblical and Religious Studies, Classics, and Archaeological Resources on the Internet,* Scholars Press Handbook (2nd ed.; Atlanta: Scholars Press, 1998, paper $29.95) xiii and 302 pp. Indexed. LCN: 98-45570. ISBN: 0-7885-0492-2.

The 1996 edition of this guide to and map of Internet resources available for disciplines traditionally served by Scholars Press was described in *NTA* 41, p. 533. After a seven-page introduction, this updated and expanded edition deals with e-mail discussion lists; World Wide Web browsers; FTP-file transfer protocol; Telnet; Internet resources for biblical and religious studies, archaeology and classics; searching for Internet resources; and creating a web resource.

W. A. ELWELL AND R. W. YARBROUGH (EDS.), *Readings from the First-Century World. Primary Sources for New Testament Study* (Grand Rapids: Baker, 1998, $19.99) 223 pp. Illustrated. Bibliography. Indexed. LCN: 98-27716. ISBN: 0-8010-2157-X.

The companion to Elwell and Yarbrough's *Encountering the New Testament. A Historical and Theological Survey* [*NTA* 43, p. 150], this collection of translations of 437 texts seeks to move a reader from little or no knowledge of ancient literature related to the NT to a basic grasp of some major authors and texts that enhance understanding of what the NT says. The material is arranged under the following headings: the Gospels and Jesus (the land of Palestine, the history of the Jews, groups of people, the religious life of the Jews, religious ideas in Judaism, Jesus outside the NT), Acts and Paul (Acts, Romans—Galatians, Ephesians—Philemon), and General Epistles and Revelation (Hebrews—2 Peter, 1 John—Revelation). The ancient texts include selections from Josephus, the Mishnah, the Dead Sea scrolls, the OT, Philo, and the OT Apocrypha and Pseudepigrapha.

J. C. EXUM AND S. D. MOORE (EDS.), *Biblical Studies/Cultural Studies. The Third Sheffield Colloquium,* JSOT Supplement Series 266; Gender, Culture, Theory 7 (Sheffield, UK: Sheffield Academic Press, 1998, cloth £50 or $85, paper £14.95 or $19.50) 506 pp., 4 plates. Illustrated. Bibliographies. Indexed. ISBN: 1-85075-965-0 (cloth), -970-7 (paper).

Prepared for a colloquium held in 1997 at the University of Sheffield, the twenty papers in this volume are by Exum and Moore on biblical studies/cultural studies; R. P. Carroll on lower case Bibles—commodity culture and the Bible; H. S. Pyper on the selfish text—the Bible and memetics; A. Bach on whatever happened to Dionysus; F. Landy on flood and *Fludd;* Y. S. Feldman on Isaac or Oedipus—Jewish tradition and the Israeli Aqedah; R. M. Schwartz on teaching the Bible "as" literature "in" culture; A. Brenner and J. W. van Henten on Madame Potiphar through a culture trip, or, Which side are you on?; P. F. Esler on the madness of Saul—a cultural reading of 1 Samuel 8–31; E. Zenger on David as musician and poet—plotted and painted; D. Jasper on J. M. W. Turner as interpreter of the Bible; F. C. Black and Exum on semiotics in stained glass—E. Burne-Jones's "Song of Songs"; J. W.

Rogerson on the use of the Song of Songs in J. S. Bach's church cantatas; D. J. A. Clines on *Ecce vir,* or, gendering the Son of Man; Moore on ugly thoughts—on the face and physique of the historical Jesus; P. R. Davies on Life-of-Brian research; M. Davies on stereotyping the other—the "Pharisees" in Matthew's Gospel; R. B. Matlock on the "new perspective" on Paul—almost cultural studies?; J. A. Glancy on house readings and field readings—the discourse of slavery and biblical/cultural studies; and W. T. Scott on the Bible John murders and media discourse in 1969-96.

S. E. FOWL, *Engaging Scripture. A Model for Theological Interpretation,* Challenges in Contemporary Theology (Oxford—Malden, MA: Blackwell, 1998, cloth $56.95, paper $26.95) vii and 219 pp. Bibliography. Indexed. LCN: 98-6188. ISBN: 0-631-20863-1 (cloth), -20864-X (paper).

This essay in the theological interpretation of Scripture argues that Christians must read Scripture in the light of their ends as Christians—ever deeper communion with the triune God and with each other. After a 31-page introduction to the theological interpretation of Scripture, it deals with stories of interpretation; vigilant communities and virtuous readers; how the Spirit reads and how to read the Spirit; who can read Abraham's story; making stealing possible—criminal thoughts on building an ecclesial common life; and practical wisdom, Christian formation, and ecclesial authority. Fowl, professor in the department of theology at Loyola College in Maryland, is the author of *The Theological Interpretation of Scripture* (1997).

T. E. FRETHEIM AND K. FROEHLICH, *The Bible as Word of God. In a Postmodern Age* (Minneapolis, MN: Fortress, 1998, paper $15) vii and 135 pp. LCN: 98-40674. ISBN: 0-8006-3094-7.

Based on the 1995 Hein/Fry lectures, this volume reflects on what it means to say that Scripture has authority for Christian faith and life in light of contemporary forms of biblical criticism, and how we understand a biblical text to be the word of God when the meaning of the text can vary depending on the perspective of the reader/hearer. Froehlich, professor emeritus of ecclesiastical history at Princeton Theological Seminary, deals with these questions under three headings: the inspired word of God—authority and inspiration, the incarnate word of God—experience and language, and the creative word of God—tradition and interpretation. Fretheim, professor of OT at Luther Seminary in St. Paul, MN, considers the Bible as the word of God in a postmodern age, whether the biblical portrayal of God is always trustworthy, and the authority of the Bible and imag(in)ing God. Each author provides a brief response to the other.

S. E. GILLINGHAM, *One Bible, Many Voices. Different Approaches to Biblical Studies* (London: SPCK, 1998, paper £15.99) xx and 280 pp., 24 figs., 16 tables. Bibliography. Indexed. ISBN: 0-281-04886-X.

Intended for those to whom biblical studies is a relatively new discipline, this volume seeks to show that in the postmodern context pluralism can serve more as friend than as foe in that it offers a reasonable, open-ended, integrative, and ecumenical way forward. It first considers plurality in the making of the Bible with reference to the following topics: a biblical library—the smaller parts of the greater whole; a biblical theology—two Testaments, one book; a biblical corpus—the canon and the boundaries of faith; and a biblical text—the variety of versions. Then it deals with plurality in the reading of the Bible: theological approaches, historical approaches, literary approaches, the many voices in the Psalms, and the move from theory to practice (readings of Psalm 8). Gillingham, lecturer in theology at Worcester College, Oxford, is the author of *The Poems and Psalms of the Hebrew Bible* (1994).

O. HANSSEN, *Gott alles in allem. Exegetische Einblicke in das Neue Testament* (Göttingen: Vandenhoeck & Ruprecht, 1999, paper DM 28) 95 pp. ISBN: 3-525-53646-1.

After C. Burchard's five-page introduction to Hanssen's life and work, this volume presents photomechanically reproduced texts of his essay on understanding the Sermon on the Mount as mission theology with reference to Mt 5:17-18 (1970), as well as his sermons (published between 1969 and 1973) on sending through Jesus' resurrection (Acts 17:16-34; 1 Thess 1:2-10), sending in authority (Mt 9:35-38 and 10:1-5a; Mt 10:7-15; Lk 10:17-20), "Christ is risen" (1 Jn 3:1-6), the community in the world (Jn 17:9-19), God's good gifts (Jas 1:17-21), and the all-encompassing prayer as response (1 Tim 2:1-8).

S. L. HARRIS, *The New Testament. A Student's Introduction* (3rd ed.; Mountain View, CA—London: Mayfield, 1999, paper $34.95) xix and 419 pp., 13 maps. Illustrated. Bibliographies. Indexed. LCN: 97-51733. ISBN: 0-7674-0014-3.

The first edition of this introduction to the NT was described in *NTA* 34, p. 377. This revised and expanded edition features new material on Greco-Roman culture that shows parallels between Hellenistic religions and some teachings of early Christianity; revised coverage of the historical background of Hellenistic Judaism, the importance of the Torah, the Maccabean revolt, the Jewish revolt against Rome, Paul's role in Acts, and the quest for the historical Jesus; expanded emphasis on 1 Thessalonians, and complete treatments of pseudonymity and the pseudonymous letters; and pedagogical support that includes a new time line, lists of key themes and terms, review questions, a bibliography, a complete glossary, and photographs and reproductions of artwork that reflect NT themes. Harris teaches at California State University in Sacramento.

R. F. HOCK, J. B. CHANCE, AND J. PERKINS (EDS.), *Ancient Fiction and Early Christian Narrative,* SBL Symposium 6 (Atlanta: Scholars Press, 1998, $49.95) ix and 317 pp., chart, table. Bibliography. Indexed. LCN: 97-49245. ISBN: 0-7885-0431-2.

The first six papers in this volume deal with ancient fiction: D. Konstan on the invention of fiction, G. Schmeling on the spectrum of narrative—authority of the author, D. R. Edwards on pleasurable reading or symbols of power—religious themes and social context in Chariton, K. Chew on focalization in Xenophon's *Ephesian Tale,* C. Shea on setting the stage for romances—Xenophon of Ephesus and the rhetorical device of *ekphrasis,* and R. I. Pervo on a nihilist *fabula*—introducing *Life of Aesop.* The next seven essays treat ancient fiction and the NT: Hock on why NT scholars should read ancient novels, D. R. McDonald on secrecy and recognitions in the *Odyssey* and Mark—where W. Wrede went wrong, W. Shiner on creating plot in episodic narratives—*Life of Aesop* and Mark's Gospel, C. W. Hedrick on conceiving the narrative—colors in Achilles Tatius and Mark's Gospel, J.-A. Brant on divine birth and apparent parents—the plot of John's Gospel, Chance on divine prognostications and the movement of story—an intertextual exploration of Xenophon's *Ephesian Tale* and Acts, and L. Alexander on "better to marry than to burn"—Paul and the Greek novel. The last two articles concern ancient fiction and extracanonical Christian narrative: M. Aubin on *Acts of Thecla* and the ancient novel (reversing romance?), and C. M. Thomas on stories without texts and without authors—the problem of fluidity in ancient novelistic texts and early Christian literature. A seventeen-page comprehensive bibliography is included. The fifteen papers represent a sample of material presented at the sessions of the SBL Ancient Fiction and Early Christian and Jewish Narrative Group.

G. HÖRSTER, *Bibelkunde und Einleitung zum Neuen Testament,* RB*taschenbuch* 728 (2nd ed.; Wuppertal: Brockhaus, 1998, paper DM 24.90) 398 pp. Bibliographies. ISBN: 3-417-20728-2.

The revised paperback edition of an introduction to the NT first published in 1993, this volume treats each NT book according to the following outline: content; structure, notable verses, and key statements; literary character; historical context; central theological points; unity; author; recipients; place and time of composition; and commentaries. Also included are introductions to the four Gospels and to the NT letters, as well as discussions of Pauline chronology and the NT canon. Hörster has served in various capacities at the Theologische Seminar Ewersbach since 1966.

R. KASSÜHLKE, *Eine Bibel — viele Übersetzungen. Ein Überblick mit Hilfen zur Beurteilung,* RB*taschenbuch* 560 (Wuppertal: Brockhaus, 1998, paper) 159 pp. ISBN: 3-417-20560-3.

After commenting on the dizzying multiplication of Bible translations, Kassühlke, one of the three translators of the *Gute Nachricht Bibel,* reflects on the task of translation, the different methods of translation (formal equivalence, dynamic equivalence), and different types of translations (word-for-word, literal, philological, communicative, adapted). Then he discusses (with sample texts) the various German translations and study Bibles that are currently available, and concludes with comments on computer Bibles.

N. KING, *Whispers of Liberation. Feminist Perspectives on the New Testament* (New York—Mawhah, NJ: Paulist, 1998, paper $15.95) v and 189 pp. Bibliography. LCN: 98-35682. ISBN: 0-8091-3816-6.

King, a British Jesuit who has taught in South Africa for many years and is now dean of studies at St. John Vianney Seminary in Pretoria, seeks to provide an introduction to some of the issues involved for all those interested in the questions of the role of women in society, the church, and the Bible. After setting out the nature of the problem (Is the "good news" really "bad news"?), he deals with the question of inclusive language and looks at a few of the principal feminist biblical scholars in order to give the reader an idea of the range of thought involved. Then he presents expositions of the major NT texts that pertain to women: women as model disciples (Mark), a series of shocks (Matthew), a study in contrasts (John), an extremely dangerous text (Luke-Acts), whether it was all the fault of Paul (Pauline writings), and the household codes.

W. KONRAD, *Hermeneutik im Spannungsfeld von Exegese und Homiletik. Predigt als Rede- und Leseakt,* Europäische Hochschulschriften, Reihe 23: Theologie 633 (Frankfurt—Bern—New York: Lang, 1998, paper $51.95) 323 pp. Bibliography. ISBN: 3-631-32952-0.

The slightly revised version of a doctoral dissertation directed by G. Schmuttermayr and accepted in 1997 by the Catholic theological faculty at the University of Regensburg, this investigation of the role of hermeneutics in the tension between exegesis and homiletics considers the nature of biblical hermeneutics and its central concerns, the clarifying contribution of philosophy, biblical hermeneutics as the attempt to mediate between faith and method, the biblical hermeneutics of P. Ricoeur, and the positive contribution of Ricoeur's hermeneutics for homiletics. Konrad concludes with reflections on the ecclesiological relationship between inspiration and reception.

J. KRAŠOVEC (ED.), *Interpretation of the Bible* (Ljubljana: Slovenian Academy of Sciences and Arts, 1998; Sheffield, UK: Sheffield Academic Press, £95 or $150) 1909 pp., 17 plates, 2 figs., 19 tables. Bibliographies. Indexed. ISBN: 961-6242-22-9 (SASA).

Eighty-two papers prepared for the international symposium on biblical interpretation that was held in Ljubljana in September of 1996 appear under three major headings: ancient translations and hermeneutics of the Bible (twenty-four), Slavonic and other translations of the Bible (twenty-four), and interpretation of the Bible in various fields (thirty-four). The contributors include E. Tov on sense divisions in the Qumran texts, the Masoretic text, and ancient translations of the Bible; A. Schmitt on the Septuagint's Enoch tradition (Gen 5:21-24) in light of the Hellenistic age; O. Keel on whether Antiochus IV's cultic measures in Jerusalem constituted a religious persecution and/or a reform; M.-É. Boismard on whether the Greek OT in Matthew's Gospel was the Septuagint or Theodotion; M. Hengel on apostolic marriages and families; G. S. Oegema on the role of apocalyptic in the canonization of the Christian Bible; S. P. Brock on translating the NT into Syriac (classical and modern); J. N. Birdsall on Georgian translations of the Bible; K. J. Cathcart on Num 24:17 in ancient translations and interpretations; J. H. Ellens on Sophia in rabbinic hermeneutics and the curious Christian corollary; M. Fishbane on midrash and the meaning of Scripture; P. S.

Grech on the *regula fidei* as a hermeneutical principle in patristic exegesis; H. R. Cooper on the origins of the Church Slavonic Bible; A. Rebić on the translation of the Bible into Croatian; B. Wodecki on Polish translations of the Bible; B. M. Metzger on the first translation (1994) of the NT into Pennsylvania Dutch; J. Plevnik on B. Lonergan's cognitional theory and the hermeneutics of form criticism; A. C. Thiselton on thirty years of hermeneutics—retrospect and prospects; J. Gnilka on biblical interpretation and *Wirkungsgeschichte;* D. J. A. Clines on the postmodern adventure in biblical studies; C. U. Manus on the use and role of the Bible in three new religious movements in Nigeria; and V. Potočnik on the reception of Scripture among the Slovenes. Also included are various welcoming addresses and a list of the first complete printed Bibles in languages worldwide.

M. L. LARSON WITH E. W. DEIBLER AND M. CROFTS, *Meaning-Based Translation Workbook. Biblical Exercises* (Lanham, MD—New York—Oxford: University Press of America, 1998, paper $41.50; Dallas: Summer Institute of Linguistics) xvi and 307 pp. Bibliography. LCN: 97-41214. ISBN: 0-7618-0948-1 (UPA).

This exercise book has been designed as a companion manual to Larson's textbook *Meaning-Based Translation. A Guide to Cross-Language Equivalence* (1984). Each chapter of the exercise book provides biblical drill material for the content taught in the same chapter of the textbook. The material in the exercises has accumulated through the years as members of the Summer Institute of Linguistics have taught the course to prospective translators. The volume is divided into six major parts: overview of the translation task (form and meaning, kinds of translation, etc.), the lexicon (words as "bundles" of meaning, some relationships between lexical items, etc.), propositional structure (propositions, relations within event propositions, etc.), communications relations (addition and support relations, orientation and clarification relations, etc.), texts (groupings, discourse genre, etc.), and the translation project (establishing the project, translation procedures, etc.).

J. D. LONG, *The Bible in English. John Wycliffe and William Tyndale* (Lanham, MD—New York—Oxford: University Press of America, 1998, cloth $49, paper $29.50) xvi and 197 pp. Bibliography. Indexed. LCN: 98-3529. ISBN: 0-7618-1115-X (cloth), -1116-8 (paper).

Long, professor emeritus at the Kelley School of Business at Indiana University, seeks to describe the circumstances under which the Bible first was translated into English and was later retranslated and distributed initially in printed form in England. After an eight-page introduction, he discusses the Septuagint and the Vulgate, and provides a sketch of the early history of what is now England. Next following a survey of Scripture in English before Wycliffe, he considers Wycliffe as professor, priest, and reformer, as well as his translation of the Bible into English. Then he deals with Tyndale's life in England, his work as a translator in exile and his martyrdom, and the influence of his translation. The final chapter treats the position of the Roman Catholic church in the Middle Ages with regard to translation of the Bible into English.

D. MARGUERAT AND Y. BOURQUIN, *La Bible se raconte. Initiation à l'analyse narrative* (Paris: Cerf, 1998, paper 150 F; Geneva: Labor et Fides; Montreal: Novalis) 241 pp. Illustrated. Bibliography. Indexed. ISBN: 2-204-06114-X (C), 2-8305-0910-0 (LF), 2-89088-991-2 (N).

This introduction to reading biblical (OT and NT) narratives contains chapters on entering into the world of the narrative, history and presentation in narrative form, the closure of the narrative, the plot, the characters, the framework or plan, narrative time, the narrative voice and its whispers, the role of the text and the role of the reader, the act of reading, and how to question a text. Responses to study-questions and a six-page glossary are included. Marguerat (professor of NT on the faculty of theology at the Université de Lausanne) and Bourquin prepared the volume in collaboration with M. Durrer. The illustrations were contributed by F. Clerc.

D. K. MCKIM (ED.), *Historical Handbook of Major Biblical Interpreters* (Downers Grove, IL—Leicester, UK: InterVarsity, 1998, $29.99) xxiii and 643 pp. Bibliographies. Indexed. LCN: 98-13824. ISBN: 0-8308-1452-3 (USA), 0-85111-752-X (UK).

This handbook of biblical interpreters is organized by six periods of church history: early church, Middle Ages, 16th and 17th centuries, 18th and 19th centuries, Europe in the 20th century, and North America in the 20th century. Essays on each period are followed by articles on over a hundred major interpreters. The contributors include D. Brown on Jerome, M. S. Burrows on J. Gerson, J. I. Cook on E. J. Goodspeed, T. M. Dorman on O. Cullmann, J. D. G. Dunn on J. B. Lightfoot, D. A. S. Ferguson on R. Bultmann, W. W. Gasque on F. F. Bruce, K. Hagen on Luther, D. R. A. Hare on W. D. Davies, L. D. Hurst on G. B. Caird, L. M. McDonald on G. E. Ladd, R. P. Martin on E. Käsemann, M. L. Minor on E. Schüssler Fiorenza, J. Painter on C. K. Barrett, D. B. Peabody on J. J. Griesbach, L. G. Running on W. F. Albright, M. L. Soards on R. E. Brown, C. H. Talbert on H. Conzelmann, L. D. Vander Broek on J. Jeremias, and P. T. Willey on P. Trible.

R. MEYNET, *Rhetorical Analysis. An Introduction to Biblical Rhetoric,* JSOT Supplement Series 256 (Sheffield, UK: Sheffield Academic Press, 1998, £55 or $85) 386 pp. Bibliography. Indexed. ISBN: 1-85075-870-0.

A new, revised, and augmented edition of the work that appeared in French as *L'Analyse rhétorique* (1989) and in Italian as *L'analisi retorica* (1992), this volume first discusses the founding texts of rhetorical analysis: the forerunners (18th century), the founders (19th century), and rediscovery and expansion (20th century). Then it presents an exposition of rhetorical analysis under the following headings: presuppositions of rhetorical analysis, relationships between linguistic elements, the figures of composition, the situation of rhetorical analysis in the field of exegesis, and the fruits of rhetorical analysis for biblical exegesis. Meynet is professor of biblical exegesis on the faculty of theology at the Pontifical Gregorian University in Rome.

J. NEUSNER (ED.), *Sacred Texts and Authority,* Pilgrim Library of World Religions (Cleveland, OH: Pilgrim, 1998, paper $15.95) xviii and 163 pp. Bibliography. Indexed. LCN: 97-46834. ISBN: 0-8298-1249-0.

After a four-page preface by Neusner and a six-page introduction by W. S. Green, this volume presents essays by specialists in five great religious traditions—Neusner on Judaism, J. Brockopp on Islam, B. S. Clough on Buddhism, B. K. Smith on Hinduism, and B. Chilton on Christianity—in which they address two fundamental questions: How does the religious tradition make its enduring statements? and What exactly does it mean by a text? Neusner gives particular attention to rabbinic texts, and Chilton to NT texts. An eighteen-page appendix on the literary sources of world religions is included.

La Parola di Dio cresceva (At 12,24). Scritti in onore di Carlo Maria Martini nel suo 70° compleanno, ed. R. Fabris, Supplementi alla Rivista Biblica 33 (Bologna: Dehoniane, 1998, paper 55,000 L) 597 pp., plate. Bibliographies. Indexed. ISBN: 88-10-30221-4.

The twenty-seven articles in this volume honoring Cardinal Martini on his 70th birthday are by C. Buzzetti on Bible translations and the theological curriculum; G. Jossa on historical research and theological interpretation; G. L. Prato on Babylon as the land of exile and an active center of Hebraism; C. Doglio on πνευματικός (Rev 11:8)—reading the Bible in the Spirit; A. Passoni Dell'Acqua on whether lexical innovations in the divine attributes are characteristic of Alexandrian Judaism; B. Corsani on "the church" in Catholic-Lutheran dialogue; A. Poppi on recent Gospel synopses in Greek; A. Sacchi on Jesus and the Gentiles in Mark's Gospel; C. Marucci on ecclesiological points in Q; M. L. Rigato on the man healed at the "reserve" of Bethsaida (Jn 5:1–6:14) in Johannine cultic imagination; F. Manns on John 21 and its contribution to the ecclesiology of the Fourth Gospel; S. A. Panimolle on the good shepherd in John's Gospel; A. Serra on the flight and return of the prodigal son (Lk 15:11-32) as a parable of Israel's sin and conversions; E. Manicardi on Jesus' last words according to Luke's Gospel and the account of Stephen's death in Acts; P. Iovino on Paul's discourse at Miletus (Acts 20:17-38); G. Rossé on the "we" passages in Acts; C. Ghidelli on "to evangelize" in Luke's work; A. Bottino on witness in Acts; G. Betori on strengthening the church with a word of exhortation—ἐπιστηρίζειν in Acts; R. Penna on the "just" and faith—Hab 2:4b and its ancient Jewish and Christian rereadings; R. P. Merendino on 1 Cor 11:24; G. Barbaglio on the Mosaic Law in Galatians; A. Pitta on rhetoric and the Pauline message; G. Ghiberti on *rex regnantium et dominus dominantium* (1 Tim 6:15); G. Leonardi on the disciples of the earthly Jesus and the ministers in the first community; V. Fusco on the quest for the historical Jesus; and C. Marcheselli-Casale on Jesus of Nazareth, Messiah of Israel, in Christian-Jewish dialogue. A photograph of the honoree and a list of his publications are included.

J. J. PILCH AND B. J. MALINA (EDS.), *Handbook of Biblical Social Values* (Peabody, MA: Hendrickson, 1998, $19.95) xl and 223 pp. Bibliographies. Indexed. LCN: 98-11537. ISBN: 1-56563-355-5.

This revised and expanded version of the work originally entitled *Biblical Social Values and Their Meaning. A Handbook* and described in *NTA* 38, p. 282 features a new preface, bibliographic material, and new articles on healing by Pilch and on limited good by J. H. Neyrey.

E. RADNER AND G. SUMNER (EDS.), *The Rule of Faith. Scripture, Canon, and Creed in a Critical Age* (Harrisburg, PA: Morehouse, 1998, paper $16.95) xxii and 159 pp. LCN: 98-28271. ISBN: 0-8192-1741-7.

Based on lectures prepared for a conference held in 1997 at Charleston, SC, under the sponsorship of Scholarly Engagement with Anglican Doctrine, this volume consists of a sixteen-page introduction by the editors and three sections of essays. The first section ("the character of the divine Christ") includes essays by B. S. Childs on Jesus Christ the Lord and the Scriptures of the church; Radner on "we believe in one Lord, Jesus Christ" ("I believe"); K. E. Greene-McCreight on the only Son of God ("the Son of God"); and S. Holmgren on Jesus Christ and the moral life ("maker of heaven and earth"). The second section ("the historical reality of Jesus the Christ") contains papers by Childs on the one gospel in four witnesses; R. Reno on *pro nobis* as words we do not want to hear ("for us and our salvation"); C. Brown on more than affirmation—the incarnation as judgment and grace ("and he was made man"); and W. Witt on "he was crucified under Pontius Pilate" ("he suffered death and was buried"). The third section ("the lordship of Jesus in human history") presents articles by Childs on the nature of the Christian Bible—one book, two Testaments; C. Seitz on creed, Scripture, and "historical Jesus" ("in accordance with the Scriptures"); Sumner on the ascension of Christ and the mission to the Gentiles ("he ascended into heaven"); and K. Harmon on "he shall come again in glory" ("he will come again").

G. RAVASI, *Leggere la Bibbia nello Spirito. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni bibliche (Bologna: Dehoniane, 1998, 19,000 L) 119 pp. Bibliography. ISBN: 88-10-70963-2.

The four conferences in this volume concern various aspects of reading the Bible in the Spirit: the believing community hears and reads the word (with reference to Nehemiah 8); old and new methods of reading the Bible (with reference to Zech 3:9); the Christian interpretation of Sacred Scripture (with reference to Ps 84:6-7); and the word of God in the life of the church.

C. L. ROGERS JR. AND C. L. ROGERS III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids: Zondervan, 1998, $39.99) xl and 652 pp. Bibliographies. LCN: 97-45109. ISBN: 0-310-20175-6.

The two volumes in the English translation, revision, and expansion of F. Rienecker's *Sprachlicher Schlüssel zum griechischen Neuen Testament* bore the title *A Linguistic Key to* *the Greek New Testament* and were described in *NTA* 21, p. 200, and 25, p. 311, respectively. This new edition seeks to take account of scholarly advances in grammar and lexicography, the NT world, and exegesis. So extensive are the revisions that "it has actually become a totally new book." The particular attention that has been given to making the work more useful for NT exegesis explains the new title *The New Linguistic and Exegetical Key to the Greek New Testament.* More grammatical explanations are given, especially in the use of tenses, participles, and infinitives; more comments and references to historical works have been added, and a wider range of source material for further study has been included. The Greek words are each assigned a Goodrick-Kohlenberger number that keys the entire work to *The NIV Exhaustive Concordance,* thus expanding the availability of the book to those without a working knowledge of Greek. Rogers Jr. (now retired) was director of the Freie Theologische Akademie in Giessen, and Rogers III is lecturer in biblical and exegetical studies at the New Life Seminary in Altenkrichen and at the Bibel Seminary in Bonn.

L. RYKEN, J. C. WILHOIT, AND T. LONGMAN (EDS.), *Dictionary of Biblical Imagery* (Downers Grove, IL—Leicester, UK: InterVarsity, 1998, $39.99) xxi and 1058 pp. Indexed. LCN: 98-16945. ISBN: 0-8308-1451-5 (USA), 0-85111-753-8 (UK).

This reference book is intended to assist readers, students, and communicators of the Bible in exploring the imagery, metaphors, and archetypes of the Bible. The product of collaboration by ca. 150 literary and biblical scholars, it presents ca. 850 articles in alphabetical order from "Aaron's rod" to "Zion." It includes entries on "banquet," "boat," "city," "door," "eye," "family," "garments," "heaven," "judgment," "law," "moon," "nature," "prosperity," "sex," "torture," "tree of life," "well," and "worship." The contributors include D. C. Allison, C. E. Arnold, R. J. Bauckham, P. F. Esler, C. A. Evans, J. B. Green, C. S. Keener, W. W. Klein, S. A. Meier, S. Motyer, S. E. Porter, A. B. Spencer, A. C. Thisleton, and D. F. Watson. The consulting editors were C. Duriez, D. Penney, and D. G. Reid.

J. H. SAILHAMER, *How We Got the Bible,* Zondervan Quick Reference Library (Grand Rapids: Zondervan, 1998, paper $6.99) 91 pp. LCN: 97-39134. ISBN: 0-310-20391-0.

Sailhamer, professor of Hebrew Scriptures at Western Seminary in Portland, Oregon, observes that the Bible was written simply to be read by a general audience. After a four-page introduction, he provides basic information about various aspects of how we got the Bible under four major headings: the history of the biblical text, the Hebrew OT, the Greek NT, and versions (ancient and modern) of the Bible. Also included is a glossary of key terms used.

U. SCHNELLE, *The History and Theology of the New Testament Writings,* trans. M. E. Boring (Minneapolis, MN: Fortress, 1998, paper $39) xv and 573 pp. Bibliographies. Indexed. LCN: 98-35932. ISBN: 0-8006-2952-3.

The English version of *Einleitung in das Neue Testament* [*NTA* 39, p. 497], this volume is intended to introduce readers to the basic historical and theological dimensions of the NT documents. After a fourteen-page introduction, it deals with the letters of Paul, the Synoptic Gospels, Acts, the Deuteropauline letters, the letter to the Hebrews, the catholic letters, the writings of the Johannine school, and Revelation. For each writing it considers literature; author; place and time of composition; intended readership; outline, structure, form; literary integrity; traditions, sources; history-of-religions standpoint; basic theological ideas; and tendencies of recent research. Schnelle is professor of NT on the theological faculty at Halle.

L. SCHOTTROFF AND M.-T. WACKER (EDS.), *Kompendium Feministische Bibelauslegung* (Gütersloh: Kaiser/Gütersloher Verlagshaus, 1998, DM 125) xx and 832 pp. Bibliographies. Indexed. ISBN: 3-579-00391-7.

Produced by nearly sixty exegetes representing various confessional and geographical backgrounds, this handbook of feminist biblical interpretation provides expositions of each biblical book (OT, Apocrypha, NT, and some extracanonical works), with particular attention to the role of women, attitudes toward women, and significance for women. The authors of the chapters on the NT books are M. S. Gnadt on Matthew, M. Fander on Mark, C. Janssen and R. Lamb on Luke, R. Habermann on John, I. R. Reimer on Acts, E. Tamez on Romans, Schottroff on 1 Corinthians, C. Vander Stichele on 2 Corinthians, B. Kahl on Galatians, H. Melzer-Keller on Ephesians, S. Briggs on Philippians, A. Standhartinger on Colossians, J. Bickmann on 1 Thessalonians, M. Crüsemann on 2 Thessalonians, U. Wagener on the Pastorals, S. Bieberstein on Philemon, Wagener on Hebrews, I. Dannemann on James, I. Foulkes on 1 and 2 Peter, K. Ruoff on the Johannine epistles, R. A. Reese on Jude, and L. S. Rehmann on Revelation. Also included are treatments of *Acts of Thecla* (by A. Jensen); *Acts of Xanthippe, Polyxena, and Rebecca* (Dannemann); *Gospel of Mary* (J. Hartenstein and S. Petersen); *Gospel of Thomas* (Hartenstein and Petersen); *Shepherd of Hermas* (U. Ernst); *Gospel of Peter* (Vander Stichele); and *Protevangelium of James* (B. Eltrop and C. Janssen).

E. SCHÜSSLER FIORENZA, *Sharing Her Word. Feminist Biblical Interpretation in Context* (Boston: Beacon, 1998, $25) xv and 222 pp. Indexed. LCN: 97-33570. ISBN: 0-8070-1230-0.

After reflecting on the invitation of Wisdom-Sophia, the six essays in this volume seek to root feminist biblical interpretation in a feminist history of emancipatory struggles. They concern the call of Wisdom-Sophia—feminist biblical studies; the works of Wisdom-Sophia—the ambiguous heritage of *The Woman's Bible;* the love of Wisdom-Sophia—biblical interpretation as a site of struggle; the public of Wisdom-Sophia—reading the Bible in a global context; the justice of Wisdom-Sophia—love endures everything—or does it?; and the sisters of Wisdom-Sophia—justified by all her children. Schüssler Fiorenza is professor of Scripture and interpretation at Harvard Divinity School.

F. F. SEGOVIA AND M. A. TOLBERT (EDS.), *Teaching the Bible. The Discourses and Politics of Biblical Pedagogy* (Maryknoll, NY: Orbis, 1998, paper $28) xi and 372 pp. Indexed. LCN: 98-25987. ISBN: 1-57075-202-8.

After Segovia's introduction to pedagogical discourse and practices in contemporary biblical criticism, this volume presents fives essays on biblical interpretation and theological education: P. F. Carneiro de Andrade on theological education in a new context—from the perspective of Brazilian theology; P. C. Hodgson on constructive theology and biblical worlds; J. C. Hough on globalization in theological education; Kwok Pui-lan on Jesus/the native—biblical studies from a postcolonial perspective; and J.-P. Ruiz on four faces of theology—four Johannine conversations. Next there are five papers on social location and biblical pedagogy in the USA: F. García-Treto on crossing the line—three scenes of divine-human engagement in the Hebrew Bible; M. L. Taylor on reading from an indigenous place; Segovia on pedagogical discourse and practices in cultural studies—toward a contextual biblical pedagogy; Tolbert on a new teaching with authority—a reevaluation of the Bible's authority; and V. L. Wimbush on a meeting of worlds—African Americans and the Bible. Then there are six articles on social location and biblical pedagogy in global perspective: J. S. Croatto on reading the story of the tower of Babel from the perspective of nonidentity—Gen 11:1-9 in the context of its production; M. W. Dube on Mt 28:19 and a postcolonial perspective on biblical criticism and pedagogy; A. C. C. Lee on cross-textual interpretation and its implications for biblical studies; T. L. J. Mafico on biblical exegesis and its shortcomings in theological education; P. Richard on the hermeneutics of liberation—theoretical grounding for the communitarian reading of the Bible; and R. S. Sugirtharajah on biblical studies in India—from imperialistic scholarship to postcolonial interpretation. Finally there are five essays on biblical interpretation and pedagogical practices: R. S. Chopp on a rhetorical paradigm for pedagogy; D. D. Hopkins, S. H. Ringe, and F. C. Tiffany on reading the Bible in the global context—issues in methodology and pedagogy; K. M. O'Connor on crossing borders—biblical studies in a transcultural world; E. M. Wainwright on weaving a new web of creative remembering; and A. C. Wire on lessons for North America from a Third-World seminary.

M. J. SELVIDGE, *The New Testament. A Timeless Book for All Peoples* (Upper Saddle River, NJ: Prentice Hall, 1999, paper $37) xix and 492 pp. Illustrated. Bibliographies. Indexed. LCN: 98-19234. ISBN: 0-13-269580-4.

Designed for entry-level college students with little or no formal training in the academic study of the Bible, this pluralistic and interdisciplinary introductory textbook surveys each book of the NT with particular attention to its historical and literary dimensions, and gives examples of primary scholarship and texts that focus on ethical issues. After chapters on the living NT and on reading the NT, it deals with the four Gospels (the unexpected news of Jesus), Mark (a humble community anticipating a hopeful future), Matthew (a traditional community facing change), Luke (a diverse community engaged in social reform), John (a troubled community in search of truth), Acts (Christianity as a world religion), Pauline letters to Asia Minor (Galatians, Colossians, Ephesians), Pauline letters to Macedonia and Achaia (1 and 2 Thessalonians, Philippians, 1 and 2 Corinthians), Pauline letters to the empire (Romans and Philemon), letters to friends in faraway places (1 and 2 Timothy, Titus), and letters to the world (Hebrews and James; 1 and 2 Peter and Jude; 1, 2, and 3 John, and Revelation). Also included is 22-page glossary (by A. L. Farbolin). Selvidge teaches at Central Missouri State University.

Society of Biblical Literature 1998 Seminar Papers, SBL Seminar Papers 37 (1 vol. in 2 parts; Atlanta: Scholars Press, 1998, paper $25) ix and 1012 pp. Bibliographies. ISBN: 0-7885-0489-4.

Among the papers prepared for seminars at the 1998 SBL meeting [see *NTA* 42, pp. 372-373] in Orlando and printed in these volumes, those most pertinent to NT studies include G. Wasserberg on Romans 9–11 and Jewish-Christian dialogue; W. S. Campbell on whether favoritism and egalitarianism are irreconcilable emphases in Romans; R. E. Velunta on ἐκ πίστεως εἰς πίστιν and the Filipinos' sense of indebtedness; A. G. Brock on the competition for authority in early Christian texts; R. T. Zyla on divine providence in Sethian gnosticism; C. H. Talbert and P. L. Stepp on succession in Mediterranean antiquity (the Lukan milieu and Luke-Acts); R. B. Hays on Paul's reading of Isaiah; B. T. Viviano on Peter as Jesus' mouth—Mt 16:13-20 in the light of Exod 4:10-17 and other models; D. C. Duling on Mt 18:15-17—conflict, confrontation, and conflict resolution in a "fictive kin" association; W. Carter on an imperial-critical reading of Matthew's Gospel; J. M. Asgeirsson on arguments and audience(s) in *Gospel of Thomas;* V. K. Robbins on enthymemic texture in *Gospel of Thomas;* C. H. T. Fletcher-Louis on heavenly ascent or incarnational presence—a revisionist reading of *Songs of the Sabbath Sacrifice;* C. R. A. Morray-Jones on the temple within—the embodied divine image and its worship in the Dead Sea scrolls and other early Jewish and Christian sources; A. B. Lieber on the place of sacrifice in the heavenly temple—the role of violence in Hekhalot traditions; M. Kinzer on temple Christology in John's Gospel; C. Afzal on wheels of time—Merkabah exegesis in Revelation 4; A. D. De Conick on entering God's presence—sacramentalism in *Gospel of Philip;* L. L. Grabbe on the reality of prophecy in the Second Temple period; D. A. Hagner on Titus as a Pauline letter; B. G. Wright on the discourse of riches and poverty in Ben Sira; G. W. E. Nickelsberg on rich and poor in *1 Enoch* 92–105 and Luke's Gospel; G. van den Heever on a socio-rhetorical reading of John's Gospel; D. K. Williams on the terminology of the cross and the rhetoric of Paul; C. D. Stanley on biblical quotations as rhetorical devices in Galatians; G. Carey on apocalyptic ethos; L. L. Johns on the Lamb in the rhetorical program of Revelation; D. A. deSilva on the persuasive strategy of Revelation—a socio-rhetorical investigation of Rev 14:6-13; R. L. Brawley on offspring and parent—a Lukan prolegomena to ethics; P. A. Tiller on rich and poor in James—an apocalyptic proclamation; J. K. Riches on the impact of readings of Augustine on Paul on critical studies of Paul; Y. Khiok-khng on Revelation and Chinese Christians; and D. M. Scholer on Q bibliography—Supplement 9 (1998).

T. G. STYLIANOPOULOS, *The New Testament: An Orthodox Perspective.* Vol. 1, *Scripture, Tradition, Hermeneutics* (Brookline, MA: Holy Cross Orthodox Press, 1997, paper $16.95) xix and 271 pp. Bibliography. Indexed. LCN: 96-40125. ISBN: 1-885652-13-5.

This first volume in a two-volume introduction to the NT deals with fundamental issues, presuppositions, and contexts that largely determine how the Bible is read and interpreted. After reflecting on the characteristics of Orthodox biblical interpretation (holistic, communal, existential and spiritual), it treats the nature of Holy Scripture, the authority and uses of Holy Scripture, hermeneutics (faith, reason, and church), the Church Fathers and Holy Scripture, modern biblical scholarship, a critical overview of the hermeneutical question, and an ecumenical proposal regarding the hermeneutical question. The two appendixes concern Scripture (by John of Damascus) and spiritual knowledge (by Symeon the New Theologian). The second volume will deal with the books of the NT. K. Stendahl has provided a five-page foreword. Stylianopoulos is the author of *The Good News of Christ* (1991).

R. S. SUGIRTHARAJAH, *Asian Biblical Hermeneutics and Postcolonialism. Contesting the Interpretations,* Bible & Liberation (Maryknoll, NY: Orbis, 1998, paper $20) xii and 148 pp. Bibliographies. Indexed. LCN: 98-28725. ISBN: 1-57075-205-2.

Sugirtharajah, senior lecturer in Third World theologies at Selly Oaks Colleges in Birmingham, UK, takes up the theory of postcolonialism as a way of looking at biblical interpretive practices in the Asian context. His seven essays concern the shift from orientalism to postcolonialism—hermeneutics moving eastward and onward; the Indian textual mutiny of 1820—the Brahmin, the Baptist, and their contested interpretations; imperial critical commentaries—Christian discourse and commentarial writings in colonial India; textual cleansing—from a colonial to a postcolonial version; orientalism, ethnonationalism, and transnationalism—shifting identities and biblical interpretation; Jesus in saffron robes—the "other" Jesus whom recent biographers forget; and cultures, texts, and margins—a hermeneutical odyssey.

R. S. SUGIRTHARAJAH (ED.), *The Postcolonial Bible,* The Bible and Postcolonialism 1 (Sheffield, UK: Sheffield Academic Press, 1998, paper £12.95 or $19.95) 204 pp., 2 figs. Bibliographies. Indexed. ISBN: 1-85075-898-0.

After Sugirtharajah's essay on biblical studies after the empire (from a colonial to a postcolonial mode of interpretation), the volume presents four papers under the heading "discursive spaces": R. Boer on remembering Babylon (postcolonialism and Australian biblical studies), F. F. Segovia on biblical criticism and postcolonial studies (toward a postcolonial optic), R. C. Bailey on the danger of ignoring one's own cultural bias in interpreting the text, and Sugirtharajah on a postcolonial exploration of collusion and construction in biblical interpretation. Then there are three articles on "textual stirrings": M. W. Dube on Savior of the world but not of this world (a postcolonial reading of spatial construction in John), S. H. Ringe on places at the table (feminist and postcolonial biblical interpretation), and R. A. Horsley on submerged biblical histories and imperial biblical studies. Finally under "narratival refigurations" there are an interview with Kwok Pui-lan on color-coding Jesus and an essay by B. Wielenga on experiences with a biblical story.

Theological Exegesis. Essays in Honor of Brevard S. Childs, ed. C. Seitz and K. Greene-McCreight (Grand Rapids—Cambridge, UK: Eerdmans, 1999, paper $38) viii and 396 pp., frontispiece. LCN: 98-37775. ISBN: 0-8028-4198-8.

Nineteen articles honoring Professor Childs appear under three headings: canonical method (four), canonical readings and the OT (nine), and canonical readings and the NT (six). The articles devoted to NT interpretation are by Greene-McCreight on dogs at the foot of the cross and the Jesus who never tires of meeting us, P. R. Rodgers on the text of Jn 1:34, R. A. Greer on the Good Shepherd and canonical interpretations in the early church, D. Trobisch on the council of Jerusalem in Acts 15 and Paul's letter to the Galatians,

S. Fowl on learning to narrate our lives in Christ, and E. Radner on the absence of the comforter—Scripture and the divided church. A photograph of Childs is included.

H. C. WASHINGTON, S. L. GRAHAM, AND P. THIMMES (EDS.), *Escaping Eden. New Feminist Perspectives on the Bible,* Biblical Seminar 65 (Sheffield, UK: Sheffield Academic Press, 1998, paper £14.95 or $19.95) 292 pp. Bibliographies. Indexed. ISBN: 1-85075-980-4.

Based on research undertaken for the Feminist Theological Hermeneutics Group of the Society of Biblical Literature, the nineteen papers in this volume appear under three headings: interpretations—feminist readings of biblical texts (six), interrogations—methodological essays (eight), and innovations—expanding the boundaries of biblical scholarship (five). The contributors include J. V. Kozar on reading Luke 1 from a feminist perspective, J. K. Applegate on "and she wet his feet with her tears"—a feminist interpretation of Lk 7:36-50, T. J. Hornsby on why is she crying—a feminist interpretation of Lk 7:36-50, J. K. Kim on an Asian interpretation of Phil 2:6-11, M. A. Tolbert on reading the Bible with authority—feminist interrogation of the canon, T. Pippin on a feminist perspective on translation theories, B. H. Throckmorton on the reason for *The New Testament and Psalms: An Inclusive Version,* and L. Schottroff on a feminist hermeneutic of 1 Corinthians. Also included are an eight-page introduction by Graham and Washington, and a four-page epilogue by Thimmes.

M. R. WILSON AND C. A. VLACHOS, *A Workbook for New Testament Greek. Grammar and Exegesis in First John* (Peabody, MA: Hendrickson, 1998, paper $9.95) xii and 116 pp. Bibliography. ISBN: 1-56563-340-7.

The thorough revision, updating, and expansion of *A Guide for the Study of the First Letter of John in The Greek New Testament* [*NTA* 24, p. 308], this workbook is designed for students who are slightly past the midpoint in an introductory grammar and wish to begin and complete the translation of a NT book. It consists of twenty-five assignments based on various passages in 1 John (1:1-4; 1:5-7; 1:8-10; etc.), a Greek-English dictionary of 1 John, and an analytical lexicon of 1 John. Wilson is professor of biblical and theological studies at Gordon College in Wenham, MA, and Vlachos is instructor in NT Greek at Salt Lake Seminary in Utah.

R. D. WITHERUP, *The Bible Companion. A Handbook for Beginners* (New York: Crossroad, 1998, paper $9.95) xiii and 249 pp. Bibliography. LCN: 98-21653. ISBN: 0-8245-1746-6.

Intended for those unfamiliar or minimally familiar with the Bible, this book seeks to provide just enough basic information on the Bible to answer initial questions but not so much as to overwhelm or discourage beginners. It first discusses the Bible and its origin, explains how to use the Bible, and gives a brief history of biblical times. Next after providing a general orientation to the OT, it treats the individual books in the Law, the historical books, the Prophets, and the Writings. Then after a general orientation to the NT, it deals with the Gospels, Acts, the Letters, and Revelation. Four appendixes and a glossary are included. Witherup, formerly academic dean and professor of NT at St. Patrick's Seminary in Menlo Park, CA, is currently serving as provincial of the Society of Saint Suplice in Baltimore, MD.

GOSPELS—ACTS

D. C. ALLISON, *Jesus of Nazareth. Millenarian Prophet* (Minneapolis, MN: Fortress, 1998, paper $20) xii and 255 pp. Indexed. LCN: 98-21602. ISBN: 0-8006-3144-7.

Intended as a "belated prologue" to the author's *The End of the Ages Has Come. An Early Interpretation of the Passion and Resurrection of Jesus* (1985), this volume first considers how we might come to knowledge of the historical Jesus and suggests that the tradition about him is best understood on the supposition that he was among other things what sociologists and anthropologists call a millenarian prophet. Next it discusses what we can know about Jesus' millenarian vision and how his eschatological language should be interpreted. Then it argues that Jesus was a sort of millenarian ascetic whose words and behavior are illuminated through comparative materials. Allison, associate professor of NT and early Christianity at Pittsburgh Theological Seminary, concludes that Jesus is the millenarian prophet of judgment and of consolation and hope.

R. D. AUS, *"Caught in the Act," Walking on the Sea, and The Release of Barabbas Revisited,* South Florida Studies in the History of Judaism 157 (Atlanta: Scholars Press, 1998, $49.95) xii and 184 pp., 3 figs. Bibliography. Indexed. LCN: 98-37504. ISBN: 0-7885-0407-X.

The three essays in this volume concern the following topics: (1) "caught in the act"—with whom, and by whom? (the Judaic background of the incident with the adulteress in Jn 7:53–8:11); (2) walking on the sea—the crossing of the Reed Sea in Exodus 14–15, and Jesus as the second Moses and Messiah in Mk 6:45-52; Mt 14:22-33; and Jn 6:16-21; and (3) the release of Barabbas revisited (Mk 15:6-15; Mt 27:15-26; Lk 23:18-25; Jn 18:39-40). The first study emphasizes Jesus' role vis-à-vis the Zealots, while the other two studies show how Palestinian Jewish Christian narrators very creatively dealt with Judaic traditions available to them. Aus serves the German-speaking Luthergemeinde in Berlin-Reinickendorf, Germany.

W. BARCLAY, *We Have Seen the Lord! The Passion and Resurrection of Jesus Christ* (Louisville, KY: Westminster John Knox, 1998, paper $10) viii and 123 pp. LCN: 98-35961. ISBN: 0-664-25807-7.

This "reader for Lent" includes daily readings from the four Gospels that lead up to and tell the Easter story, with the help of expositions excerpted from Barclay's *Daily Study Bible.* Beginning from Ash Wednesday (Jn 1:1-18) and proceeding to Easter Tuesday (Mt 28:16-20; Lk 24:50-53; Jn 20:30-31), the texts deal with aspects of Jesus' identity, teachings, death, and resurrection. Barclay (1907-78) was professor of divinity and biblical criticism at Glasgow University.

C. K. BARRETT, *A Critical and Exegetical Commentary on the Acts of the Apostles.* Vol. 2, *Introduction and Commentary on Acts XV–XXVIII,* International Critical Commentary (Edinburgh: T&T Clark, 1998, $69.95) cxx and 578 pp., map. Bibliographies. Indexed. ISBN: 0-567-08542-2.

The first volume in this commentary on Acts was described in *NTA* 39, p. 500. The 100-page introduction to the second volume deals with text, sources, Acts as a historical document, Acts in history, and the theology of Acts. Barrett concludes that Acts is a most valuable historical source for the history of early Christianity, but attains its full value only when used with the strictest historical and theological criticism. His exposition of Acts 15–28 appears under the following headings: the council in Jerusalem (15:1-35); Paul's mission breaks new ground (15:36–18:23); the mission based on Ephesus (18:24–20:38); Paul returns to Jerusalem (21:1–22:29); Paul and the Jews (22:30–23:35); Paul and the Romans (24:1–26:32); Paul reaches Rome (27:1–28:28); and conclusion (28:29-31). For each pericope there is a translation, bibliography, and a commentary consisting of general remarks and verse-by-verse observations.

K. BERGER, *Wozu ist Jesus am Kreuz gestorben?* (Stuttgart: Quell, 1998, paper DM 29.80) 232 pp. Indexed. ISBN: 3-7918-1955-0.

This exploration of the question "For what purpose did Jesus die on the cross?" discusses the historical backgrounds; Jesus as vicarious sufferer; the meaning of "redemption through Jesus' blood"; Jesus' death as a sacrifice; guilt and atonement; whether Jesus' suffering was God's plan; "Hell, where is thy victory?"; Jesus' whole life; the goal of his suffering; new life through death; Paul and the theology of the cross; and whether Jesus had to die on the cross (in fourteen theses).

S. BIEBERSTEIN, *Verschwiegene Jüngerinnen — vergessene Zeuginnen. Gebrochene Konzepte im Lukasevangelium,* Novum Testamentum et Orbis Antiquus 38 (Fribourg: Universitätsverlag, 1998, 94 SFr; Göttingen: Vandenhoeck & Ruprecht) xii and 314 pp. Bibliography. Indexed. ISBN: 3-7278-1180-3 (U), 3-525-53938-X (V&R).

The slightly revised version of a doctoral dissertation directed by H.-J. Venetz and presented in 1998 to the Catholic theological faculty of the Universität Freiburg Schweiz, this investigation of Luke's attitude toward women first considers the Galilean women and the Lukan concepts of discipleship and renunciation of possessions with particular attention to the question whether the women of Lk 8:1-3 were itinerant preachers of Jesus or beneficent patronesses. It deals with this issue with reference to the immediate context (Lk 8:1-21), the journey narrative, and teachings about possessions in Lk 12 and 21:1-4. Then it focuses on the portrayals of women in the Lukan passion and Easter narratives, with special attention to Lk 22:54-65; 23:26-32; 23:47-49; 23:50-56; and 24:1-12. Bieberstein concludes that while it is clear that Luke's Gospel mediates a conception of women who followed Jesus from Galilee to Jerusalem, between the two mentions of their role (8:2-3 and 23:49) the text is silent. This indicates that at the level of the narrative framework the description of these women is without relation to history and reality.

M. BLACK, *An Aramaic Approach to the Gospels and Acts* (3rd ed.; Peabody, MA: Hendrickson, 1998, paper $24.95) xxxii and 359 pp. Bibliography. Indexed. ISBN: 1-56563-086-6.

This volume contains the reprint of the third revised edition of Black's classic study [see *NTA* 12, p. 392] of the evidence for Aramaic grammatical features, poetic features, and other linguistic elements in the Gospels and Acts, as well as C. A. Evans's new 21-page introduction (including nine pages of bibliography) that places Black's work in the context of research on the topic during the past thirty years.

D. L. BOCK, *Blasphemy and Exaltation in Judaism and the Final Examination of Jesus. A Philological-Historical Study of the Key Jewish Themes Impacting Mark 14:61-64,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 106 (Tübingen: Mohr Siebeck, 1998, paper DM 98) xiv and 285 pp. Bibliography. Indexed. ISBN: 3-16-147052-4.

Taking Mk 14:61-64 as the starting point, this volume first considers how the charge of blasphemy in Mk 14:53-65 has been interpreted by modern scholars from H. Leitzmann (1931) to C. A. Evans (1995), and examines how blasphemy was understood in various ancient Jewish sources (OT, Qumran, Septuagint, Pseudepigrapha, Josephus, Philo, Mishnah and Tosefta, Targums, Midrashim, Palestinian Talmud, Babylonian Talmud and *ʾAbot deRabbi Nathan*). Then it discusses exalted human figures (Adam, Abel, Enoch, Abraham, etc.) and exalted angelic figures (Gabriel, Michael, Prince of Light/Melchizedek/Heavenly Man, etc.). Finally it brings this evidence to bear on Mark's account of the Jewish examination of Jesus. Bock, professor of NT at Dallas Theological Seminary and author of a two-volume commentary on Luke's Gospel (1994, 1996), concludes that as a summary of trial events Mk 14:53-65 has a strong claim to authenticity, a stronger claim than the proposals that it was created by Mark or by the early church.

M. J. BORG AND N. T. WRIGHT, *The Meaning of Jesus. Two Visions* (San Francisco: HarperCollins, 1999, $24) xi and 288 pp. Indexed. LCN: 98-30672. ISBN: 0-06-060875-7.

In sixteen alternating chapters Borg, author of *Meeting Jesus Again for the First Time* (1994), and Wright, author of *Jesus and the Victory of God* (1996), present their different visions of who Jesus was, what he taught, and what he did. Their essays appear under eight headings: How do we know about Jesus?; What did Jesus do and teach?; the death of Jesus; "God raised Jesus from the dead"; Was Jesus God?; the birth of Jesus; "He will come again in glory"; and Jesus and the Christian life. The authors continue to disagree on many points but describe their work as "the celebration of shared friendship, faith, and scholarship."

R. E. BROWN, *Christ in the Gospels of the Ordinary Sundays. Essays on the Gospel Readings of the Ordinary Sundays in the Three-Year Liturgical Cycle* (Collegeville, MN: Liturgical Press, 1998, paper $5.95) viii and 110 pp., table. Indexed. LCN: 98-25613. ISBN: 0-8146-2542-8.

After explaining how the Gospels were written and their use in the Sunday liturgy, this volume presents chapters on the Gospels of Matthew (Year A), Mark (Year B), Luke (Year C), and John (latter part of Lent, and post-Easter season) that seek to show how the Sunday readings fit into the overall literary and theological shape of each Gospel. It discusses how the Sunday Gospel selections can be viewed in context and interpreted in the sequence in which the Evangelist presented them. A table illustrating the use of the Gospels in the Sunday and seasonal Mass lectionary as well as indexes of Synoptic and Johannine Gospel readings are included. The late Professor Brown (1928-98) wrote similar books on the Gospel readings for the Advent, Christmas, Holy Week, Easter, and Pentecost seasons.

M. CASEY, *Aramaic Sources of Mark's Gospel,* Society for New Testament Studies Monograph Series 102 (Cambridge, UK—New York: Cambridge University Press, 1998, $59.95) x and 278 pp. Bibliography. Indexed. LCN: 98-13839. ISBN: 0-521-63314-1.

After a 72-page survey of research on the Semitic sources of the Gospels (what advances and mistakes have been made), this volume proposes a seven-step procedure for recovering Aramaic sources from the evidence of the Greek Gospels (especially with the help of the Aramaic Dead Sea scrolls). Then it illustrates the methodology with reference to four passages in Mark's Gospel: Jesus' scriptural understanding of John the Baptist's death (Mk 9:11-13), two Sabbath controversies (2:23–3:6), the question of Jacob and John (10:35-45), and Jesus' final Passover with his disciples (14:12-26). Casey, reader in early Jewish and Christian studies in the department of theology at the University of Nottingham, and author of *Is John's Gospel True?* (1996), concludes that parts of Mark's Gospel are literal translations of written Aramaic sources, and suggests that a ca. A.D. 40 date of composition for Mark's Gospel is highly probable.

B. CHILTON, *Jesus' Baptism and Jesus' Healing. His Personal Practice of Spirituality* (Harrisburg, PA: Trinity Press International, 1998, paper $12) x and 134 pp. Indexed. LCN: 98-39833. ISBN: 1-56338-248-2.

Part of Chilton's project to appreciate Jesus within a Judaic context, this volume focuses on the practice of immersion (baptism), which was one of the more characteristic elements of Judaism in Jesus' time. Thus it discusses Yohanan the Purifier (John the Baptist), the political crisis of Yohanan and Yeshua (Jesus), purification and healing in the ministry of Yeshua, and baptism into the name of Jesus. Chilton is the author of *Jesus' Prayer and Jesus' Eucharist* (1997).

J. A. DARR, *Herod the Fox. Audience Criticism and Lukan Characterization,* JSNT Supplement Series 163 (Sheffield, UK: Sheffield Academic Press, 1998, £37.50 or $60) 241 pp. Bibliography. Indexed. ISBN: 1-85075-883-2.

A renamed and slightly revised version of a doctoral dissertation directed by M. A. Tolbert and presented in 1987 to Vanderbilt University, this volume seeks to clarify the understanding of Herod the tetrarch in Luke-Acts and to develop a comprehensive literary model for interpreting characters in NT narratives. It first constructs a methodological model by laying a presuppositional foundation in the soil of modern literary theory, taking up the issue of characterization, and reconstructing the ancient "extratextual repertoire" of knowledge that helped readers process and understand the depiction and role of Herod in Luke-Acts. Then it considers Herod, John, and Jesus in Luke 3–9 ("Who then is this?"); and Jesus and Herod in Luke 13–Acts 13 ("glorified in the presence of kings"). Darr, professor of NT at Boston College and author of *On Character Building. The Reader and the Rhetoric of Characterization in Luke-Acts* (1992), concludes that in Luke-Acts Herod the tetrarch is a connective factor among the distinct phases of Luke's story, a foil for two of the protagonists, a focalizer, and a negative paradigm of recognition and response.

S. T. DAVIS, D. KENDALL, AND G. O'COLLINS (EDS.), *The Resurrection. An Interdisciplinary Symposium on the Resurrection of Jesus* (Oxford—New York: Oxford University Press, 1998, paper $19.95) xxii and 368 pp. Indexed. ISBN: 0-19-826985-4.

The paperback edition of the volume described in *NTA* 42, pp. 379-380. The thirteen papers prepared for the 1996 "Resurrection Summit" deal with the resurrection from the perspectives of biblical studies, systematic theology, philosophy, moral theology, and homiletics. The contributors include O'Collins, C. C. Newman, A. F. Segal, F. S. Fiorenza, W. L. Craig, and B. V. Johnstone.

M. EBNER, *Jesus — ein Weisheitslehrer? Synoptische Weisheitslogien im Traditionsprozess,* Herders biblische Studien 15 (Freiburg—Basel—Vienna: Herder, 1998, DM 103) xii and 483 pp. Bibliography. Indexed. ISBN: 3-451-26546-X.

The slightly revised version of a *Habilitationsschrift* accepted in 1997 by the Catholic theological faculty at Würzburg, this investigation of wisdom sayings in the Synoptic tradition first considers the relation between wisdom and apocalyptic, the nature of wisdom, and whether Jesus' wisdom was distinctive. Then it examines wisdom clusters in Mark's Gospel and their Q doublets (Mk 4:21-25 parr.; 8:34-38 parr.), wisdom sayings in apophthegms (Mk 2:17; 2:27; 2:18-22; 7:15), double wisdom logia in Q discourse blocks (Q [Lk] 12:24, 27-28; 6:44; 12:6-7; 11:11-12; 6:39-40), and a cluster of wisdom sayings in an apophthegm and the Q doublets (Mk 3:24-25; Q 11:17 and Mk 3:27; Q 11:21-22). Then it offers general comments on pairs of sayings as the nucleus of the oldest composition units, the generic classification of individual sayings attributed to Jesus, the "location" of Jesus' sayings (the everyday wisdom of a wisdom teacher, the subversive wisdom of a Cynic, or apocalyptic wisdom in the service of God's kingdom), and the experiential wisdom of an itinerant preacher and its transformation. Ebner, author of *Leidenslisten und Apostelbrief* (1991), concludes that Jesus' apocalyptic preaching reflects a wisdom background.

C. A. EVANS AND S. E. PORTER (EDS.), *The Synoptic Gospels. A Sheffield Reader,* Biblical Seminar 31 (Sheffield, UK: Sheffield Academic Press, 1995, paper £14.95 or $19.95) 313 pp. Indexed. ISBN: 1-85075-732-1.

This volume contains articles on the Synoptic Gospels that were published in the first fifty issues of *Journal for the Study of the New Testament* between 1978 and 1993. The essays on Matthew's Gospel are by D. Hill on Son and Servant in Matthean Christology, A. Ito on Matthew and the community of the Dead Sea scrolls, and J. D. Kingsbury on the figure of Jesus in Matthew's story (with a response by Hill, and a rejoinder by Kingsbury). The five papers on Mark's Gospel are by K. Brower on Mk 9:1—seeing the kingdom in power, E. S. Johnson on whether Mk 15:39 is the key to Mark's Christology, P. G. Davies on Mark's christological paradox, F. J. Matera on the prologue as the interpretative key to Mark's Gospel, and L. W. Hurtado on whether Mark's Gospel is an evolutionary or a revolutionary document. The four articles that deal with Luke's Gospel are by W. G. Most on whether Luke imitated the Septuagint, J. L. Houlden on the purpose of Luke, C. L. Blomberg on the Law in Luke-Acts, and D. P. Moessner on the "leaven of the Pharisees" and "this generation"—Israel's rejection of Jesus according to Luke.

S. FAUSTI, *Una comunità legge il Vangelo di Matteo,* vol. 1, Lettura pastorale della Bibbia 29 (Bologna: Dehoniane, 1998, paper 33,000 L) 284 pp. ISBN: 88-10-20594-4.

Fausti, who has collaborated on similar volumes for the Gospels of Mark and Luke, first outlines a method of praying over a biblical text, and then provides for each pericope in the first half of Matthew's Gospel (1:1–13:52) a translation, reflections on the message in context, notes on reading the text, suggestions for prayer, and a list of related biblical texts. He divides the material into fifty-nine units: the genesis of Jesus Christ (1:1-17); do not fear to take Mary with you (1:18-25); where is the King of the Jews who has been born? (2:1-12); he shall be called a Nazorean (2:13-23); and so forth.

A. FEHRIBACH, *The Women in the Life of the Bridegroom. A Feminist Historical-Literary Analysis of the Female Characters in the Fourth Gospel* (Collegeville, MN: Liturgical Press, 1998, paper $19.95) vii and 222 pp. Bibliography. Indexed. LCN: 98-7102. ISBN: 0-8146-5884-9.

Fehribach, assistant professor of religion at Spalding University in Louisville, Kentucky, argues that the implied author of the Fourth Gospel drew on the literary and cultural conventions of his day to portray the female characters as the mother, the betrothed/bride, or the sister of the betrothed/bride of the messianic bridegroom. She contends that they support the characterization of Jesus as the messianic bridegroom who was sent to establish the *familia Dei.* Her feminist, historical-literary analysis considers the female characters in the following episodes of the Fourth Gospel: the mother of Jesus (2:1-12), the Samaritan woman at the well (4:1-42), Mary and Martha of Bethany (11:1-46; 12:1-11), the mother of Jesus at the cross (19:25-28), and Mary Magdalene at the tomb (20:1-18).

A. FERNANDO, *Acts,* NIV Application Commentary (Grand Rapids: Zondervan, 1998, $26.99) 656 pp. Bibliography. Indexed. LCN: 98-21272. ISBN: 0-310-49410-9.

In his exposition of Acts, Fernando, who is national director of Youth for Christ in Sri Lanka and is active at Colombo Theological Seminary, seeks to combine his dual passions—the theology and practice of evangelism, and NT studies—into one book. In his 21-page introduction he deals with authorship and date of writing, Acts as a historical document, major themes, applying Acts today, and Acts as a radical challenge to today's church. He discerns the following general outline: prologue (1:1-2), preparation for Pentecost (1:3-26), witness in Jerusalem (2:1–7:60), witness in Judea and Samaria and the beginnings of Gentile evangelism (8:1–11:18), and witness to the ends of the earth (11:19–28:31). For each pericope he discusses the original meaning, bridging contexts, and contemporary significance.

M. FIEGER, *Im Schatten der Artemis. Glaube und Ungehorsam in Ephesus* (Bern: Lang, 1998, paper $35.95) 213 pp. Bibliography. Indexed. ISBN: 3-906760-58-8.

This exegetical-historical study focuses on Paul's stay in Ephesus as it is presented from the perspective of the author of Acts. After a review of research, the volume treats each of the pertinent passages in five steps (structure and form, linguistic-grammatical analysis, exposition, tradition, redaction): Paul and Apollos (Acts 18:19-21, 24-27a; 19:1-7), Paul's subsequent activity in Ephesus (19:8-10), his unusual deeds (19:11-12), Paul's unsuccessful imitators (19:13-20), Paul's travel plans (19:21-22), the riot of the silversmiths (19:23-40), and Paul's departure from Ephesus (20:1). It concludes with general observations on the literary (source-critical, semantic, semiotic, etc.), historical, and theological (ecclesial, pneumatological, christological, etc.) contributions of these texts. Fieger finds in these passages an example of the victory of Christian faith over disobedience.

J. FREY, *Die johanneische Eschatologie.* Band 2, *Das johanneische Zeitverständnis,* Wissenschaftliche Untersuchungen zum Neuen Testament 110 (Tübingen: Mohr Siebeck, 1998, DM 178) xvi and 369 pp. Bibliography. Indexed. ISBN: 3-16-146845-7.

The first volume in this work was described in *NTA* 42, p. 159. After delineating the problem of Johannine eschatology (ἔρχεται ὥρα καὶ νῦν ἐστιν, Jn 4:23; 5:25) and the starting point and methodology for dealing with it, this volume considers the uses of time in Johannine language and thought: the statistical data, meaning and function, functionality and intentionality, the use of individual tenses (present, imperfect, aorist, perfect, pluperfect, future), and temporal contrasts. Then it discusses the treatment of time in John's Gospel: the temporal framework and its function, giving prominence to time and distinguishing between times, the fusion of temporal horizons, and the interpretation of prospective statements in light of the Johannine fusion of horizons. Frey concludes that the connection between the "hour of Jesus" and the time of the Johannine author and his community is best understood through the concept of the fusion of temporal horizons.

D. FRICKENSCHMIDT, *Evangelium als Biographie. Die vier Evangelien im Rahmen antiker Erzählkunst,* Texte und Arbeiten zum neutestamentlichen Zeitalter 22 (Tübingen: Francke, 1997, paper DM 158) xv and 549 pp. Bibliography. ISBN: 3-7720-1873-4.

The revised version of a doctoral dissertation directed by K. Berger and accepted in 1996 by the Evangelical theological faculty at Heidelberg, this volume contends that the four canonical Gospels can be regarded as four ancient Jesus-biographies in the full sense of the word "biography." After a review of research and of pertinent sources, it reflects on the methodology of comparison, and deals with person-related epics and biographical prose encomiums (conditions of origin and early formal elements of biographical narration), biographical material in historical works (OT, Greco-Roman, and early Jewish writings), titles and fragments (biographical material from the 5th to the 2nd century B.C.), the flourishing of ancient biography at the turn of the era and the transition to biographical romance literature, the conditions for preparing ancient biographies, and the ancient biography as an integrated tripartite literary whole. Then it shows how each of the canonical Gospels (Mark, John, Matthew, and Luke) can be viewed as a Jesus biography, and discusses Luke-Acts as a biographical-historiographical double-work.

M. GOURGUES, *Les deux livres de Luc. Clés de lecture du troisième Évangile et des Actes,* Connaître la Bible 7/8 (Brussels: Lumen Vitae, 1998, paper 315 BFr) 107 pp. Bibliography. ISBN: 2-87324-107-1.

After a general overview of Luke's Gospel and Acts (with an appendix on Lk 1:1-4), Gourgues, author of *Luc, de l'exégèse à la prédication* (1994) and *Les paraboles de Luc* (1997), discusses four keys to reading Luke's two-volume work: Jerusalem as the point of arrival and the point of departure; "under the action of the Spirit"; "unto the ends of the earth"—universalism according to Luke; and Luke's portrait of Jesus as Lord, Savior, Servant, and person of prayer.

S. GUIJARRO OPORTO, *Fidelidades en conflicto. La ruptura con la familia por causa del discipulado y de la misión en la tradición sinóptica,* Plenitudo Temporis 4 (Salamanca: Publicaciones Universidad Pontificia, 1998, cloth 3,600 Ptas, paper 3,000 Ptas) 473 pp. Bibliography. Indexed. ISBN: 84-7299-421-X.

Based on a doctoral dissertation directed by R. Trevijano and presented to the Pontifical University of Salamanca, this volume explores the theme of breaking with one's family for the sake of discipleship and mission according to the Synoptic Gospels. It first considers the family in Hellenistic-Roman society: the family in the context of society; different kinds of families; property, religion, and honor; and relations among family members. Then it examines Synoptic sayings and apophthegms about breaking with one's family: leaving work and father to follow Jesus (Mk 1:16-20; Mt 4:18-22; Lk 5:10-11), the new family of Jesus' disciples (Mk 10:28-30; Mt 19:27-29; Lk 18:28-30), handed over to death by family members (Mk 13:12; Mt 10:21; Lk 21:16), renouncing family obligations (Lk 9:57-62; Mt 8:18-22), divisions between members of a household (Lk 12:51-53; Mt 10:34-36), and hating family members for the sake of Jesus (Lk 14:26; Mt 10:37). Finally it deals with family and discipleship in early Christianity: Jesus and his disciples, the first Christian generation, and the second Christian generation.

L. GUYÉNOT, *Jésus et Jean Baptiste. Enquête historique sur une rencontre légendaire* (Chambéry: Exergue, 1999, paper 139 F; Paris: Imago) ii and 381 pp. Bibliography. ISBN: 2-911416-19-8 (E).

After discussing the quest for "the historical Baptist," this exploration of the relationship between John the Baptist and Jesus first treats messianic themes: Jesus and the good news of God's kingdom, John the Baptist and the threat of God's judgment, exorcism and baptism, "the one who is to come," and the return of Elijah. Then under the heading "dialogues and polemics," it deals with the baptism of Jesus, the Baptist's delegation, fraternal rivalry, and Mandaeans and Nazoreans. Finally it considers "the fatal division": the "scandal" of John the Baptist, the "violent" and the kingdom of God, and a king without a prophet. Guyénot, author of *Le Roi sans prophète* (1996), argues that it is doubtful that John expected another human messiah, that Jesus' baptism was not an occasion for John to recognize and to proclaim Jesus as the Messiah, that there is no evidence of real collaboration between John and Jesus, and that the hostility between their disciples may have had roots in rivalry between Jesus and John.

H. J. HELD, *Den Reichen wird das Evangelium gepredigt. Die sozialen Zumutungen des Glaubens im Lukasevangelium und in der Apostelgeschichte* (Neukirchen-Vluyn: Neukirchener, 1997, paper DM 19.80) 88 pp. ISBN: 3-7887-1641-X.

Held, who recently retired after many years of teaching, pastoral work, and ecumenical activity in Latin America and Europe, contends that Luke-Acts was written for rich Christians who needed to be confronted with the social demands of Christian faith. Taking as his starting point Lk 7:22 ("the poor have the good news proclaimed to them"), he considers the addressee(s) of Luke-Acts, Luke's project seen as a whole, the gospel of repentance, the "icon" of the church (or, the community of those led into repentance by the Holy Spirit), and "fruits worthy of repentance" (or, the demand of the gospel for the rich).

A. JASPER, *The Shining Garment of the Text. Gendered Readings of John's Prologue,* JSNT Supplement Series 165; Gender, Culture, Theory 6 (Sheffield, UK: Sheffield Academic Press, 1998, cloth £40 or $65, paper £14.95 or $19.95) 266 pp. Bibliography. Indexed. ISBN: 1-85075-893-X (cloth), -889-1 (paper).

After reflecting on reading the Christian Scriptures as a woman-centered critic, Jasper examines five readings of Jn 1:1-18 by Augustine, Hildegard of Bingen, Martin Luther, R. Bultmann, and A. von Speyr, which exhibit a common tendency to employ the symbols of woman and the feminine as if they signified the absence or lack of value defined against the absolute validity of masculine-identified divine presence. Then as a way of resisting these interpretative tendencies, she applies deconstructive and constructive/structuralist forms of criticism to the same text: which came first—Word or the words? (toward a feminist transformation); flesh insights on the Prologue of John's Gospel; and in the beginning was love. She concludes that the statement "the Word became flesh" can destabilize the phallogocentric context of so many readings of this passage in the past that have compounded the identification of human depravity and vulnerability with women and the feminine in general. The study is based on a doctoral dissertation directed by J. Riches and accepted by the University of Glasgow.

L. T. JOHNSON, *Living Jesus. Learning the Heart of the Gospel* (San Francisco: HarperCollins, 1999, $22) ix and 210 pp. Indexed. LCN: 98-22647. ISBN: 0-06-064282-3.

Intended as a less polemical and more constructive sequel to *The Real Jesus* (1996), this volume reflects on the mystery of the person of Jesus as good news. It first deals with the truth that is in Jesus: He is the living one; learning Jesus through tradition; he bodies forth whose glory is past change; the process of learning Jesus; the living Jesus and the revelatory text; and Paul's witness to Jesus. Then it treats Jesus in the Gospels: one person in four portraits; Jesus in Mark's Gospel; Jesus in Matthew's Gospel; Jesus in Luke-Acts; Jesus in John's Gospel; and the continuing mystery. Johnson, professor of NT at Candler School of Theology, Emory University, contends that the process of learning Jesus is necessarily both continuous and complex, because it requires not answering questions about a dead person in the past but relating to the mystery of a living person in the present.

K.-J. KUSCHEL, *Im Spiegel der Dichter. Mensch, Gott und Jesus in der Literatur des 20. Jahrhunderts* (Düsseldorf: Patmos, 1997, DM 49.80) xii and 460 pp. ISBN: 3-491-72378-7.

Küschel, professor of the theology of culture and interreligious dialogue on the Catholic theological faculty at the University of Tübingen, and author of *Jesus in der deutsch-*

sprachigen Gegenwartsliteratur (1978), first considers how 20th-century literature treats the human condition with reference to fear about the self and the world, the exhaustion of creation, the inevitability of guilt, experiences with evil, and outlines of a poetics of humanity. Then he discusses how the "abyss" of God is dealt with: making "taboo" criticism of God, how one can speak about the incomprehensible, whether God promotes disorder, waiting for God's justification, and outlines of a theopoetics. Finally he explores the different images of Jesus: the rebel who is spared, Christmas—utopia and its betrayal, *ecce homo*—images of Jesus in the mirror of greater cultures, resurrection—the attack of Christians who have become middle-class, and outlines of a Christopoetics.

G. LANGENHORST, *Jesus ging nach Hollywood. Die Wiederentdeckung Jesu in Literatur und Film der Gegenwart* (Düsseldorf: Patmos, 1998, paper DM 39.80) 296 pp. Bibliography. Indexed. ISBN: 3-491-72387-6.

This survey of depictions of Jesus in modern literature and films seeks to provide information and orientation, to encourage dialogue, and to contribute to religious-educational and pastoral practice. It deals with fictional biographies of Jesus (art or "kitsch"?), biblical figures around Jesus (from Judas to Paul), fictive encounters between Jesus and his contemporaries, and Jesus here and now (alleged manuscript finds, journeys through time, tranfigurations). Langenhorst, who teaches Catholic theology and religious education at the Pädagogische Hochschule in Weingarten, concludes with general comments about the tendencies of present-day Jesus-reception in literature and films, and with advice about including these materials in religious education today.

G. LÜDEMANN, *Der grosse Betrug. Und was Jesus wirklich sagte und tat* (Lüneburg: zu Klampen, 1998, DM 32) 125 pp. Indexed. ISBN: 3-924245-70-3.

After a ten-page "letter to Jesus," Lüdemann, professor of NT at Göttingen and author of *Bibel der Häretiker* (1997) and *Jungfrauengeburt?* (1997), explains how one can determine the authenticity and inauthenticity of Jesus' sayings and deeds (examples and criteria). Next he considers some inauthentic sayings (Mt 23:13-38; 21:33-46; 22:1-14; Jn 8:37-45; etc.) and some inauthentic deeds (the institution of the Lord's Supper, the nature miracles). Then he deals with authentic sayings of Jesus (Lk 6:20b-21; Mk 14:25; Mt 6:10/Lk 11:2; Mt 19:28; Lk 10:18; Lk 11:20/Mt 12:28; Mk 3:27; etc.) and authentic deeds of Jesus (baptism by John the Baptist, the call of the Twelve and other disciples, exorcisms, contact with marginal persons, cleansing of the Temple). He concludes that the process of falsifying the sayings and deeds of Jesus began very early in Christian history.

I. MAISCH, *Between Contempt and Veneration . . . Mary Magdalene. The Image of a Woman through the Centuries,* trans. L. M. Maloney (Collegeville, MN: Liturgical Press, 1998, paper $19.95) x and 185 pp., 8 plates, 3 figs. Indexed. LCN: 98-5542. ISBN: 0-8146-2471-5.

The English version of *Maria Magdalena. Zwischen Verachtung und Verehrung* (1996), this volume investigates the various images that have been associated with Mary Magdalene throughout the centuries: in the NT; the heiress of the empire of light (gnosticism); as interpreted by the medieval mystics; as saint in the Middle Ages; as a penitent (a symbol of the Baroque era); between religion and aesthetics; a pearl more precious than all others (in C. Brentano's novel); as fallen woman and noble courtesan; the woman at Jesus' feet; the "sinful Magdalene of Bethany" (the confused image today); and freed from sins, demons, and subjection. Maisch was formerly a professor in the Fachhochschule in Freiburg, Germany.

M. MAYORDOMO-MARÍN, *Den Anfang hören. Leserorientierte Evangelienexegese am Beispiel von Matthäus 1–2,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 180 (Göttingen: Vandenhoeck & Ruprecht, 1998, DM 98) 448 pp., table. Bibliography. Indexed. ISBN: 3-525-53864-2.

The slightly revised version of a doctoral dissertation directed by U. Luz and accepted in 1997 by the Evangelical theological faculty at the University of Bern, this volume seeks to show how the reader-oriented impulses of recent literary criticism can be made fruitful for the exegesis of the Gospels. It first explains the concerns and the history of reader-response criticism, and reflects on its potential as an operative model for the reception-critical exegesis of the Gospels. Then by way of illustration it presents a reception-critical exposition of the Matthean infancy narrative (Mt 1–2) with attention to both literary and hermeneutical issues. Interspersed throughout the work are six excursuses on the "implicit author," the effect of texts in ancient literary theory, the problem of the intention of the author, the mention of the women in Mt 1:1-17 from the reception-critical perspective, form- and *Gattung*-historical analysis of the birth story, and the problem of effective history.

L. MAZZINGHI AND S. TAROCCHI, *Matteo il Vangelo del Regno dei cieli. Guida per una lettura in comune* (Bologna: Dehoniane, 1998, paper 14,000 L) 95 pp., map. Bibliographies. ISBN: 88-10-90435-4.

After a twelve-page introduction to Matthew's Gospel (author, place and date, etc.), this volume presents an exposition: the beginnings of the Gospel (chaps. 1–2); preparation for the kingdom of heaven (3–7); the proclamation and signs of the kingdom (8–10); the mystery of the kingdom of heaven (11–13); the church as the first fruit of the kingdom (14–18); the coming of the kingdom (19–25); and passion, death, and resurrection (26–28). Points for reflection conclude the expositions, and eighteen excursuses are included. The authors are Catholic priests of the archdiocese of Florence.

P. MCFADYEN, *Open Door on John. A Gospel for Our Time* (London: Triangle, 1998, paper £6.99) xvi and 128 pp., map. ISBN: 0-281-05147-X.

Intended for use with groups and designed to encourage discussion and debate, this exposition of John's Gospel has been arranged as a guide to a seven-session course: an opening is made (1:1–2:25), the debate begins (3:1–4:54), things happen (5:1–6:24), reactions take place (6:25–7:36), the light shines through (7:37–11:54), plain speaking (11:55–16:33), and Jesus is lifted up (17:1–21:25). Also included are a five-page introduction to John's Gospel, a four-page guide to using this book in Bible study, and "interviews" with Mary Magdalene and the beloved disciple. McFadyen is the author of *Open Door on Luke* (1995) and *Open Door on Mark* (1996).

A. M. MCKENZIE, *Matthew,* Interpretation Bible Studies (Louisville, KY: Geneva, 1998, paper $7) vii and 112 pp. Illustrated. Bibliographies. LCN: 98-11626. ISBN: 0-664-50022-6.

After a seven-page introduction to Matthew's Gospel, this volume examines ten key units (Mt 1:1-25; 3:13–4:11; 5:1-5; 5:6-12, 17-20 and 6:5-14; 8:18-27 and 15:21-28; 16:13-28; 19:27–20:16; 22:1-14; 26:47–27:26; 27:27–28:20) that can help readers to capture the sweep of the whole biblical book. Each unit includes study helps such as maps, photographs, definitions of key terms, questions for reflection, and suggestions about resources for further study. A "leader's guide" at the end of the volume offers suggestions about using the volume with study-groups of adults and older youths. McKenzie is visiting lecturer in preaching at Princeton Theological Seminary and president of Homiletical Horizons.

M. MEISER, *Die Reaktion des Volkes auf Jesus. Eine redaktionskritische Untersuchung zu den synoptischen Evangelien,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 96 (Berlin—New York: de Gruyter, 1998, DM 228) xii and 437 pp. Bibliography. Indexed. ISBN: 3-11-016364-0.

The revision of a *Habilitationsschrift* accepted in 1997 by the Evangelical theological faculty at Erlangen, this volume investigates the significance of the statements in the Synoptic Gospels about the reactions of the people to Jesus for understanding the theology of the first three Gospels. After reviewing how the topic has been approached by modern scholars from different methodological perspectives, it considers the subject of the people's reactions from the viewpoint of philology (Greek, OT and early Jewish), and examines the form-history of expressions of admiration and acclamation. Then it focuses on the reactions of the people in the Gospels of Mark (with particular attention to Jesus' authority as the basis of the community's way, and to Jesus' suffering and Christian existence), Matthew (with particular attention to other groups), and Luke (with particular attention to the theology of Israel, and to Christianity and the πολλοί-antithesis), respectively. Meiser concludes that (apart from the pejorative uses of ὄχλος) the reaction of the people to Jesus is generally presented by the Synoptic Evangelists in a positive way.

H. MELZER-KELLER, *Jesus und die Frauen. Eine Verhältnisbestimmung nach den synoptischen Überlieferungen,* Herders biblische Studien 14 (Freiburg—Basel—Vienna: Herder, 1997, DM 93) xix and 487 pp. Bibliography. Indexed. ISBN: 3-451-26410-2.

The slightly revised version of a doctoral dissertation directed by K. Müller and accepted in 1997 by the Catholic theological faculty at Würzburg, this study of Jesus and women according to the Synoptic tradition tests the claim that Jesus was a liberator of women. It first examines the pertinent texts about Jesus and women in the redaction of Mark (prominent women in Jesus' career, women as disciples, Jesus' mother, the Markan Jesus on marriage), Matthew (the loss of importance in comparison with Mark's Gospel, parables relevant to women, Jewish mothers, Gentile women and prostitutes, the Matthean Jesus on marriage), Luke (women in Jesus' following, Jesus' mother, the women in the passion and resurrection narratives, women who need help, women as models for the community, the Lukan Jesus on marriage), and Q (male-female pairs of similitudes and parables, sayings about family and marriage). Then it discusses Jesus and women in community traditions (the women-theme, Jesus' attitude toward divorce and adultery), and reflects on the "historical Jesus" and women. Melzer-Keller concludes that the descriptions of Jesus as "friend" and "liberator" of women are not justified.

F. J. MOLONEY, *Glory not Dishonor. Reading John 13–21* (Minneapolis, MN: Fortress, 1998, paper $25) xvii and 217 pp. Bibliography. Indexed. ISBN: 0-8006-3140-4.

The first two volumes in this project were entitled *Belief in the Word* [*NTA* 37, p. 440] and *Signs and Shadows* [*NTA* 41, p. 149]. This third and final volume in the author's narrative commentary on John's Gospel proceeds according to the following outline: making God known (Jn 13:1-38); departure (14:1-31); to abide, to love, and to be hated (15:1–16:3); departure (16:4-33); making God known (17:1-26); consummation (18:1–19:42); a journey completed (20:1-31); and the journey continues (21:1-25). Moloney is now professor of NT at the Catholic University of America in Washington, DC.

J. H. NEYREY, *Honor and Shame in the Gospel of Matthew* (Louisville, KY: Westminster John Knox, 1998, paper $26) viii and 287 pp., 18 figs. Bibliography. Indexed. LCN: 98-7521. ISBN: 0-664-25643-0.

Neyrey, professor of NT studies at the University of Notre Dame and author of *Paul, in Other Words. A Cultural Reading of His Letters* (1990), proposes to read Matthew's Gospel in terms of the "general code" of honor and shame, and in light of the widespread, conventional rhetoric of praise and blame. After chapters on honor and shame in cultural perspective and on reading Matthew in cultural perspective, he explains the rhetoric of praise and blame, and analyzes Matthew's encomia for Jesus with reference to Jesus' (1) origins, birth, nurture, and training; (2) accomplishments and deeds; (3) deeds of the body and deeds of fortune; and (4) noble death. Then he considers the Sermon on the Mount in cultural perspective with reference to three texts: honoring the dishonored (Mt 5:3-12), calling off the honor game (5:21-48), and vacating the playing field (6:1-18). He concludes that Matthew portrays Jesus not as destroying the traditional honor game but rather as reforming it in his own interests.

R. NORDSIECK, *Johannes. Zur Frage nach Verfasser und Entstehung des vierten Evangeliums. Ein neuer Versuch* (Neukirchen-Vluyn: Neukirchener, 1998, paper DM 39.80) viii and 143 pp. Bibliography. Indexed. ISBN: 3-7887-1670-3.

Nordsieck, author of *Reich Gottes — Leben der Welt. Jesu eigene Botschaft. Unter*

Einbeziehung des Thomas-Evangeliums (1994), seeks to reopen the question of the authorship and origin of the Fourth Gospel. He deals with these topics according to the following outline: the quest for the "beloved disciple," the evidence about the "elder," the biography and the work, the sources of the Gospel, the relation to the historical Jesus, the quest for the *Grundschrift,* the revision of the *Grundschrift,* the author of the revision and the letters, the edition of the Gospel, and the Revelation of John.

J. Á. OÑATE-OJEDA, *El Paráclito y notas exegéticas sobre la Santísima Trinidad en San Juan,* Series Valentina 44 (Valencia: Publicaciones de la Facultad de Teología San Vicente Ferrer, 1998, paper) 90 pp., 5 figs. Bibliography. ISBN: 84-95269-03-1.

Oñate-Ojeda, canon at the Cathedral of Valencia in Spain, seeks to explore the meaning of the term παράκλητος, explain our insertion as Christians into the eternal (divine) life, and clarify the question raised by the *Filioque* clause (*qui a Patre* [*Filioque*] *procedit,* see Jn 15:26). He first discusses the figure of the Paraclete in John's Gospel and letters, with particular attention to the extent to which it is proper to call Jesus the Paraclete. Then he presents exegetical notes on the Holy Trinity in the Johannine writings. Finally he reflects on the Holy Trinity in catechetical instruction and in the life of the church.

M. A. POWELL, *Jesus as a Figure in History. How Modern Historians View the Man from Galilee* (Louisville, KY: Westminster John Knox, 1998, paper $22) ix and 238 pp. Bibliography. Indexed. LCN: 98-24284. ISBN: 0-664-25703-8.

Powell, professor of NT studies at Trinity Lutheran Seminary in Columbus, Ohio, and author of *Fortress Introduction to the Gospels* (1997), first offers a tour of the historical study of Jesus, describes the principles and procedures used in this research, and offers some "snapshots" that scholars apply to Jesus. Then he provides detailed discussions of what he regards as the six most important studies of Jesus produced in recent years—by the Jesus Seminar, J. D. Crossan, M. J. Borg, E. P. Sanders, J. P. Meier, and N. T. Wright, respectively. In each case he deals with their methodology and results, as well as criticisms raised against them. He concludes with a summary, cross-referencing topics on which these scholars agree and disagree.

G. ROSSÉ, *The Spirituality of Communion. A New Approach to the Johannine Writings,* trans. M. J. O'Connell (Hyde Park, NY: New City, 1998, paper) 124 pp. Bibliography. LCN: 98-11731. ISBN: 1-56548-116-X.

Rossé, who teaches at the Mystici Corporis Institute near Florence, seeks to show by a synchronic reading of the Johannine corpus that the Evangelist calls upon us to live our relationship with God, our life of faith, in and together with the community of believers, thereby championing a "spirituality of communion." He deals with Jesus as the revealer and revelation of God, the human response in faith and in love, the prayer for unity (Jn 17:20-23), and the spirituality of communion in 1 John. The Italian original was entitled *La spiritualità di comunione negli scritti giovannei* [*NTA* 41, pp. 365-366].

A. SALAS (ED.), *Los enigmas del Gólgota. Aproximación al Jesús histórico (III),* Biblia y Fe, Revista de Teología Bíblica, vol. 24, no. 72 (Madrid: Escuela Bíblica, 1998, paper) 176 pp. Illustrated. ISSN: 0210-5209.

This fascicle presents six articles on the mysteries of Jesus' passion and death: G. Heras on the persons, time, and place; B. Manzano on the location of Golgotha and the Holy Sepulchre; F. Díez on the contributions of archaeology regarding Golgotha and the Sepulchre; A. Granda on the contributions of the geophysical technique of "georadar" regarding Golgotha and the Sepulchre; R. Jackson on the Shroud of Turin and Jewish funerary rites; and various authors on the significance of studies on Golgotha and the Sepulchre for interpreting the Gospel data. Heras has provided a fourteen-page "final recapitulation" on the issues devoted to the Shroud of Turin [*NTA* 42, p. 588], the *sudarium* of Oviedo [*NTA* 43, p. 172], and the mysteries of Jesus' passion and death.

A. SALAS (ED.), *La última cena,* Biblia y Fe, Revista de Teología Bíblica, vol. 25, no. 73 (Madrid: Escuela Bíblica, 1999, paper) 160 pp. ISSN: 0210-5209.

After V. Serrano's article on the Passover meal in Judaism, this fascicle contains four essays on the Last Supper in the NT: J. Alonso Díaz on Paul's eucharistic vision in 1 Cor 11:17-33, F. T. Morell Baladrón on the eucharistic visions of Mark and Matthew, C. Quelle on Luke's eucharistic vision, and D. Muñoz León on John's eucharistic vision. Salas has provided a concluding theological reflection on the various NT approaches to the Last Supper.

L. SCHENKE, *Johannes. Kommentar,* Kommentare zu den Evangelien (Düsseldorf: Patmos, 1998, DM 68) 443 pp. Bibliography. ISBN: 3-491-77950-2.

Schenke, professor of NT at the Johannes Gutenberg-Universität in Mainz, presents his exposition of the Fourth Gospel according to the outline that he establishes in his nine-page introduction. There he describes the first part (Jn 1:1–12:50) as concerned with Jesus' activity before the world of humankind as the "descent from heaven" and as containing besides the prologue (1:1-18) and first epilogue (12:37-50) four acts comprised of two scenes each: exposition (1:19–3:21), recapitulation/consolidation (3:22–5:47), central conflict (6:1–10:39), and peripety (10:40–12:36). Then he captions the second part "Jesus' activity before the disciples as the 'ascent/exaltation into heaven,'" and views it as the fifth act (with three scenes) concerned with purification/catastrophe/resolution (13:1–20:29), followed by the second epilogue (20:30-31), the appendix (21:1-24), and the book's closing (21:25). In a 44-page appendix he takes up "introductory" issues: the genre of the Fourth Gospel, John's Gospel as a learning process, its content, language, purpose, author, readers, the "Jews," relation to the Synoptic Gospels, and place.

B. D. SCHILDGEN, *Power and Prejudice. The Reception of the Gospel of Mark* (Detroit: Wayne State University Press, 1999, $34.95) 201 pp., 10 figs. Bibliography. Indexed. LCN: 98-28981. ISBN: 0-8143-2785-0.

Schildgen, professor of comparative literature at the University of California at Davis, and author of *The Rhetoric Canon* (1997), argues that because Mark's Gospel is an "absent-presence" in the biblical canon, when it receives attention—a reversal of its commonly received inattention—the forms of the Gospel's reception turn out to be indicators of changing historical and cultural forces. After a seventeen-page introduction to the reception of Mark's Gospel, she traces the history of its reception in six chapters: present but absent—Mark as amanuensis and abbreviator (A.D. 130 to 430); the Gospel of Mark in the patristic period; medieval reception—commentaries, glossing, and popular genres; "taking the text captive"—philology and presence; Mark in the age of doubt—recovering the text; and the modern period.

R. SCHNACKENBURG, *Jesus Christus im Spiegel der vier Evangelien,* Akzente (Freiburg—Basel—Vienna: Herder, 1998, paper DM 34) 357 pp. ISBN: 3-451-26712-8.

The paperback version of a work first described in *NTA* 39, p. 511; for the English version see *NTA* 40, p. 347. After reflecting on faith and history, it describes how Jesus is portrayed in each of the four Gospels (Mark, Matthew, Luke, John), and considers the unity and diversity within the Gospels. Schnackenburg is emeritus professor of NT exegesis at the University of Würzburg.

F. F. SEGOVIA (ED.), *"What is John?"* Vol. 2, *Literary and Social Readings of the Fourth Gospel,* SBL Symposium 7 (Atlanta: Scholars Press, 1998, paper $29.95) xii and 361 pp. Bibliography. Indexed. LCN: 96-2495. ISBN: 0-7885-0491-6.

The first volume in this project was described in *NTA* 41, p. 152. This volume first presents four articles on reading John from a literary perspective: J. A. Du Rand on reading the Fourth Gospel like a literary symphony, I. R. Kitzberger on a feminist-theological rereading of John's Gospel, F. J. Moloney on the function of Jn 13–17 within the Johannine narrative, and G. R. O'Day on the Word become flesh—story and theology in John's Gospel. Next there are five essays on social approaches: J. H. Neyrey on the sociology of secrecy and the Fourth Gospel, A. Reinhartz on a reappraisal of the Johannine community and its Jewish neighbors, D. Rensberger on sectarianism and theological interpretation in John, L. Schottroff on the Samaritan woman and the notion of sexuality in the Fourth Gospel, and Segovia on inclusion and exclusion in Jn 17—an intercultural reading. Then there are six papers on the Fourth Gospel at the turn of the 20th century: W. Howard-Brook on reading for/about our lives—politics, poetics, and personhood in the Fourth Gospel; M. M. Thompson on after virtual reality—reading John's Gospel at the turn of the century; S. D. Moore on some ugly thoughts on the Fourth Gospel at the threshold of the third millennium; Reinhartz on travel, translation, and ethnography—Johannine scholarship at the turn of the century; R. L. Rohrbaugh on John's Gospel in the 21st century; and J. L. Staley on the politics of place and the place of politics in John's Gospel. Segovia has provided a 42-page concluding essay on reading readers reading John—an exercise in intercultural criticism.

D. C. Sim, *The Gospel of Matthew and Christian Judaism. The History and Social Setting of the Matthean Community,* Studies of the New Testament and Its World (Edinburgh: T&T Clark, 1998, $54.95) xvi and 347 pp. Bibliography. Indexed. ISBN: 0-567-08641-0.

Sim, lecturer in theology at the Australian Catholic University in Queensland and author of *Apocalyptic Eschatology in the Gospel of Matthew* (1996), seeks to reconstruct the Matthean community at the time when Matthew's Gospel was written and to trace its full history. After a 29-page introduction, he discusses the date and location of the Matthean community, the history of the Christian movement in Antioch prior to Matthew, the Matthean community and formative Judaism, the Matthean community and Pauline Christianity, the Matthean community and the Gentile world, the Matthean community and Ignatius of Antioch, and the fate of the Matthean community. He concludes that the Matthean community was first and foremost a Jewish group of believers in Jesus, and that the Matthean community can and should be located in Antioch on the Orontes in the latter part of the first century A.D.

M. Smith, *Jesus the Magician. Charlatan or Son of God?* (Berkeley, CA: Seastone, 1998, paper $13.95) xiii and 235 pp. Bibliography. LCN: 98-34816. ISBN: 1-56975-155-2.

This paperback edition of a work first published in 1978 [*NTA* 22, pp. 332-333] features a new four-page introduction by R. Shorto. Smith (1915-91) sought to reconstruct the picture of Jesus the magician from fragments of lost works and the magical papyri. After discussing suppressed evidence and perennial problems, he treats the historical framework, what the outsiders said (evidence in the Gospels and outside the Gospels), what the outsiders meant, the marks of a magician, the evidence for magical practices, and what the evidence shows. The two appendixes deal with the Pharisees in the Gospels and with Jesus versus the prophets.

F. Strickert, *Bethsaida. Home of the Apostles* (Collegeville, MN: Liturgical Press, 1998, paper $19.95) x and 187 pp., 14 maps. Illustrated. Indexed. LCN: 98-16536. ISBN: 0-8146-5519-X.

After reviewing the pertinent literary and material sources, Strickert, professor of NT at Wartburg College in Waverly, Iowa, and codirector of Bethsaida Archaeological Excavations since 1988, discusses the following topics: Bethsaida prior to the NT, Bethsaida as the home of the apostles, "across the sea . . . to Bethsaida," Bethsaida as a fishing village, the houses of fishermen and others, Philip as ruler, the founding of Bethsaida-Julias, the disciples of John the Baptist, the multiplication of loaves and fishes, the healing of the blind man, the "woe" saying against Bethsaida, the early Christian community in Bethsaida, the gathering of sayings of Jesus, and the destruction of Bethsaida.

A. Thayse, *Luc. L'évangile revisité* (Brussels: Racine, 1997, paper 715 BFr; Brussels: Lumen Vitae) 251 pp. Bibliography. Indexed. ISBN: 2-87386-123-1 (R).

Thayse, who teaches logic and artificial intelligence at the Catholic University of

Louvain, offers a personal reading of Luke's Gospel that views the text as coherent, unified, and open to various traditional and modern interpretive methodologies. He presents his exposition according to the following outline: introduction (Lk 1:1-4); the gospel of the infancy (1:5–2:52); the beginning of the gospel (3:1–4:13); Jesus proclaims the kingdom in Galilee (4:14–9:50); the journey to Jerusalem (9:51–19:28); and at Jerusalem—teaching, passion, and resurrection (19:29–24:53).

A. THAYSE, *Matthieu. L'évangile revisité* (Brussels: Racine, 1998, paper 715 BFr; Brussels: Lumen Vitae) 255 pp. Bibliography. Indexed. ISBN: 2-87386-145-2 (R), 2-87324-110-1 (LV).

After an eight-page discussion of Matthew's Gospel in the context of ancient and modern Judaism, Thayse, author of *Luc. L'évangile revisté* (1997), presents his personal and interdisciplinary exposition of the Gospel according to the following outline: prologue to the mission of Jesus (Mt 1:1–4:16); the kingdom of heaven (4:17–8:17); Jesus as proclaimer of the kingdom (8:18–12:21); "What sort is this one?" (12:22–16:20); toward Jerusalem (17:1–20:34); at Jerusalem (21:1–25:46); and from Golgotha to the mountain in Galilee (26:1–28:20).

R. L. THOMAS AND F. D. FARNELL (EDS.), *The Jesus Crisis. The Inroads of Historical Criticism into Evangelical Scholarship* (Grand Rapids: Kregel, 1998, paper) 416 pp. Indexed. LCN: 98-5608. ISBN: 0-8254-3811-X.

After Thomas's essay on what the "Jesus crisis" is, this volume presents six chapters on the roots of historical criticism: Thomas and Farnell on the Synoptic Gospels and the ancient church, Farnell on the philosophical and theological bent of historical criticism, T. R. Edgar on the Two-Source theory, R. W. Yarbrough on whether E. Linnemann is a friend or foe of scholarship, Farnell on form criticism and tradition criticism, and Thomas on redaction criticism. Then there are five papers on the fruits of historical criticism: P. W. Felix on literary dependence and Luke's prologue, K. Osborne on the impact of historical criticism on Gospel interpretation, Thomas on the impact of historical criticism on hermeneutics, D. A. Hutchison on the impact of historical criticism on preaching, and Thomas on the impact of historical criticism on theology and apologetics. In an eight-page epilogue, Thomas concludes that the Jesus crisis is rooted in the acceptance (even in evangelical circles) of historical criticism and its antisupernaturalistic bias.

J. VAN BRUGGEN, *Christ on Earth. The Gospel Narratives as History,* trans. N. Forest-Flier (Grand Rapids: Baker, 1998, paper $24.99) 320 pp., 11 tables. Bibliography. Indexed. LCN: 98-45972. ISBN: 0-8010-2186-3.

The English version of *Christus op aarde* [*NTA* 32, p. 247], the volume first considers sources for a history of Jesus' life, four Gospels and one history, and the periods of Jesus' life on earth. Then it deals with Jesus' birth and youth in Joseph's house; Jesus' brothers and sisters; John the Baptist and Jesus; the Galilean period in the Gospels; from the return to Galilee to the appointment of the Twelve; from the Sermon on the Mount to the commissioning of the Twelve; preparation for the passion in Galilee; through Perea and Judea; the ascent to Jerusalem; the last Passover meal; whether the Sanhedrin was allowed to carry out a death sentence; the plan to kill Jesus by cunning; the Good Friday of suffering and death; and burial, resurrection, and ascension. Van Bruggen is professor of NT at the Theological University in Kampen, Netherlands.

H. WANSBROUGH, *The Gospel of Luke,* Doubleday Bible Commentary (New York—London: Doubleday, 1998, paper $12.95) vii and 201 pp. LCN: 98-3804. ISBN: 0-385-49018-6.

Wansbrough, master of St. Benet's Hall in Oxford and editor of *The New Jerusalem Bible* (1985), divides Luke's Gospel into a hundred short units, and provides for each unit an exposition, a meditation, and a prayer: the prologue (1:1-4), Zechariah and Elizabeth (1:5-7), the message to Zechariah (1:8-25), the annunciation to Mary (1:26-38), Mary's visit to

Elizabeth (1:39-45), the Magnificat (1:46-56), the birth of John the Baptist (1:57-66), the Benedictus (1:67-80), and so forth.

G. YAMASAKI, *John the Baptist in Life and Death. Audience-Oriented Criticism of Matthew's Narrative,* JSNT Supplement Series 167 (Sheffield, UK: Sheffield Academic Press, 1998, £35 or $57.50) 176 pp. Bibliography. Indexed. ISBN: 1-85075-916-2.

The revision of a doctoral dissertation directed by J. D. Kingsbury and presented to Union Theological Seminary in Virginia in 1995, this volume investigates why Matthew keeps coming back to John the Baptist, and what role Matthew has for John in his Gospel. After surveying historical studies and redaction-critical analyses on John the Baptist, it explains the literary-critical approach to be used in this study and reflects on the structure of Matthew's Gospel. Then it presents a narrative analysis of John the Baptist in Matthew's Gospel under the following headings: pre-information, John—alive and well, John—bound and determined, and John—dead and gone. An appendix presents a text-critical analysis of Mt 21:29-31. Yamasaki concludes that John's primary role in Matthew's Gospel is at the discourse level (rather than the narrative level), and that the narrator uses John mainly to influence the way in which the narratee experiences the narrative.

B. H. YOUNG, *The Parables. Jewish Tradition and Christian Interpretation* (Peabody, MA: Hendrickson, 1998, $24.95) xv and 332 pp. Bibliography. Indexed. LCN: 98-17098. ISBN: 1-56563-244-3.

After an introduction to Gospel and rabbinic parables, this exploration of Jesus' parables in light of their Christian interpretations and Jewish traditions considers Jewish prayer and the parables of Jesus (the contemptible friend and the corrupt judge), parables of grace (the fair employer, the talents), teaching in parables (the Samaritan, the merciful lord and his unforgiving servant, the father of two lost sons, the two debtors), the disciple's call (the urgent invitation, the search, the find, the decision, the unjust steward), and Torah learning and God's reign (four types of hearers, death and eschatology). Young, author of *Jesus and His Jewish Parables* (1989) and *Jesus the Jewish Theologian* (1995), concludes that the Gospel parables belong to the rich cultural heritage and folklore traditions of the Jewish people, and form a bridge of solidarity between Jesus and the Jewish people.

EPISTLES—REVELATION

J.-N. ALETTI, *Israël et la Loi dans la Lettre aux Romains,* Lectio Divina 173 (Paris: Cerf, 1998, paper 185 F) 320 pp. Bibliography. ISBN: 2-204-05964-1.

After discussing the composition and genre of Paul's letter to the Romans, Aletti, professor of NT at the Pontifical Biblical Institute in Rome and author of *Comment Dieu est-il juste? Clefs pour interpréter l'épître aux Romains* (1991), considers the coherence and function of Romans 2 (the Law and its accomplishment); the case of Abraham in Romans 4 (faith and works, or faith and Jewish particularity); Adam, the Law, and Christ in Rom 5:12-21 (problems of composition); the holy Law in the service of sin in Rom 7:7-25 (rhetoric and its importance for interpretation); God and his people in Romans 9–11; the nature of the people of God in Rom 9:6-29; Israel, the Law, and the gospel in Romans 10; the salvation of Israel in Romans 11; and the Mosaic Law in Romans.

D. E. AUNE, *Revelation 6–16,* Word Biblical Commentary 52B (Nashville, TN: Nelson, 1998, $29.95) xlv and 529 pp. Bibliographies. LCN: 81-71768. ISBN: 0-8499-0251-7.

The first volume in Aune's three-volume commentary on Revelation was described in *NTA* 42, p. 393. This second volume presents for each pericope in chapters 6–16 a bibliography, translation, textual notes, literary and historical analysis (form/structure/setting), verse-by-verse commentary, and explanation. After dealing with the first six seals (6:1-17) and the protective sealing of the 144,000 (7:1-17), it treats the seventh seal and the first six trumpets: the seventh seal (8:1), the vision of the first six trumpets (8:2–9:21), the angel and the little scroll (10:1-11), and the temple and the two witnesses (11:1-14). Then it considers the seventh trumpet and the seven bowls: the seventh trumpet (11:15-18); the woman, the child, and the dragon (11:19–12:17); the two beasts (12:18–13:18); visions of eschatological salvation and judgment (14:1-20); and the seven bowls (15:1–16:21). There are excursuses on ancient prodigies and the plagues of Revelation; marking, branding, and tattooing in the ancient world; the order of the tribes in Rev 7:4-8; Michael the archangel; the commandments of God and the Torah; the Nero *redux* or *redivivus* legend; the eschatological antagonist; 666 and gematria; the provincial league (κοινόν) of Asia; the Roman imperial cult in Asia Minor; celibacy in antiquity; and Rome and Parthia. Aune is professor of New Testament and Christian origins at Loyola University in Chicago.

G. K. BEALE, *The Book of Revelation. A Commentary on the Greek Text,* New International Greek Testament Commentary (Grand Rapids—Cambridge, UK: Eerdmans, 1999, $75; Carlisle, UK: Paternoster) lxiv and 1245 pp. Bibliography. Indexed. LCN: 97-51674. ISBN: 0-8028-2174-X (E), 0-85364-851-4 (P).

In writing this commentary on Revelation, Beale, professor of NT at Gordon-Conwell Theological Seminary in South Hamilton, MA, and author of *John's Use of the Old Testament in Revelation* (1998), seeks to study the OT allusions in a more trenchant manner than has previously been done, to examine how Jewish exegetical tradition interpreted these OT texts and how such interpretation relates to their use in Revelation, to trace more precisely the exegetical argument in Revelation, and to interact with the secondary literature published since the commentaries by R. H. Charles and H. B. Swete. In his 177-page introduction to Revelation, he deals with the date, the situation of the churches and the purpose and theme of the book, authorship, genre, major interpretive approaches, and so forth. Then he presents his exposition according to the following outline: prologue (1:1-20), the letters to the seven churches (2:1–3:22), God and Christ are glorified because Christ's resurrection demonstrates that they are sovereign over creation to judge and to redeem (4:1–5:14), the seven seals (6:1–8:5), the seven trumpets (8:6–11:19), deeper conflict (12:1–15:4), the seven bowl judgments (15:5–16:21), final judgment of Babylon and the beast (17:1–19:21), the millennium is inaugurated (20:1-15), the new creation and the church perfected in glory (21:1–22:5), and conclusion (22:6-21).

G. BRAY (ED.), *Romans,* Ancient Christian Commentary on Scripture: New Testament 6 (Downers Grove, IL: InterVarsity, 1998, $39.99) xxvii and 404 pp. Indexed. LCN: 98-18076. ISBN: 0-8308-1491-4.

The first volume in this anthology of patristic interpretations of the NT dealt with Mark's Gospel [see *NTA* 43, p. 171]. After an eleven-page introduction to Paul's letter to the Romans, this volume presents for each pericope in Romans the text according to the Revised Standard Version, an "overview" of the argument that may be traced through the ancient Christian commentators, and pertinent quotations (arranged by verses and topics) from patristic interpreters from Clement of Rome to John of Damascus and Bede. Bray is professor of Anglican studies at Beeson Divinity School, Samford University, Birmingham, Alabama.

B. L. CAMPBELL, *Honor, Shame, and the Rhetoric of 1 Peter,* SBL Dissertation Series 160 (Atlanta: Scholars Press, 1998, $39.95) x and 266 pp., 4 figs. Bibliography. LCN: 98-42330. ISBN: 0-7885-0510-6.

Prepared as a doctoral dissertation under the direction of D. A. Hagner and accepted in 1995 by Fuller Theological Seminary in Pasadena, CA, this volume argues that the conflict in 1 Peter is best viewed as an "honor" contest in which the defamation of the Christian community is addressed according to the conventions of deliberative rhetoric. After general comments on the classical-rhetorical investigation of 1 Peter, it deals with the *exordium* (1:3-12), the three arguments (1:13–2:10; 2:11–3:12; 3:13–4:11), and the *peroratio* (4:12–5:14). The two appendixes deal with the semantic field of honor and shame in

1 Peter, and with the rhetorical handbooks. Campbell concludes that according to 1 Peter the harassed household of God stands in a divinely honored position and can look forward to a reversal in the honor contest presently occurring.

G. GIURISATO, *Struttura e teologia della Prima Lettera di Giovanni. Analisi letteraria e retorica, contenuto teologico,* Analecta Biblica 138 (Rome: Editrice Pontificio Istituto Biblico, 1998, paper 98,000 L or $66) iv and 720 pp., 2 folding charts. Bibliography. Indexed. ISBN: 88-7653-138-6.

The slightly revised version of a doctoral dissertation directed by U. Vanni and accepted in 1997 by the theological faculty at the Pontificia Università Gregoriana, this investigation of the literary structure of 1 John first surveys (on pp. 21-259) the various solutions that have been proposed throughout the centuries: from the patristic period to the Reformation, commentaries from the 16th through the 18th century, commentaries from the 19th century, and commentaries and studies from the 20th century. Then the author proposes a solution that takes into account the colometric disposition of the text, literary and rhetorical analysis, theological content, and connections and progressions, and provides detailed analyses of the individual pericopes (1:1-4; 1:5–2:6; 2:7-17; 2:18-28; etc.). He concludes that the major themes in 1 John include Christian conduct, love, faith, communion, and the three divine persons. An appendix in the form of a folding chart provides a structured Greek text of 1 John.

M. M. GRUBER, *Herrlichkeit in Schwachheit. Eine Auslegung der Apologie des Zweiten Korintherbriefs 2 Kor 2,14–6,13,* Forschung zur Bibel 89 (Würzburg: Echter, 1998, paper DM 56) 493 pp., 15 figs. Bibliography. Indexed. ISBN: 3-429-02041-7.

Prepared as a doctoral dissertation under the direction of N. Baumert and presented in 1997 to the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt am Main, this volume investigates the theme of God's glory shining on the face of humans (see 2 Cor 3:18) in the context of Paul's apology in 2 Cor 2:14–6:13. After discussing the text of 2 Cor 2:14–7:4 and its linguistic form, it considers the theme of "glory" with reference to the metaphorical self-portrait in 2 Cor 2:14-17 and to the typological presentation of the apostolic ministry in 3:1–4:6. Then under the heading "glory in weakness" it examines 2 Cor 2:14–4:6 in the context of 2:14–6:13 with regard to the context in general, through death to life, and the dynamic of reconciliation. Finally it deals with δόξα as God's radiance in reconciliation, and presents a translation of 2 Cor 2:14–6:13 ("glory in weakness for reconciliation") and fifteen charts.

G. H. GUTHRIE, *Hebrews,* NIV Application Commentary (Grand Rapids: Zondervan, 1998, $24.99) ii and 468 pp., 2 figs. Bibliography. Indexed. LCN: 98-29708. ISBN: 0-310-49390-0.

In his 22-page introduction, Guthrie, associate professor of Christian studies at Union University in Jackson, TN, and author of *The Structure of Hebrews. A Text-Linguistic Analysis* (1994), observes that the author's challenge was to encourage a group of discouraged believers drifting from real Christianity by bolstering their commitment to draw near to God and to endure in commitment to Christ. He deals with each pericope in a three-step process: the original context, the contemporary significance, and bridging the original and contemporary contexts. After treating the introduction (Heb 1:1-4), he discusses the two main expositions about the position of the Son in relation to the angels (1:5–2:18) and to the earthly sacrificial system (4:14–10:25) as well as the exhortations within and beside them (2:1-4; 3:1–4:13; 5:11–6:20; 10:26–13:25).

G. H. GUTHRIE, *The Structure of Hebrews. A Text-Linguistic Analysis,* Biblical Studies Library (Grand Rapids: Baker, 1998, paper $16.99) xix and 161 pp., 35 figs. Bibliography. Indexed. LCN: 98-38641. ISBN: 0-8010-2193-6.

The paperback edition of the work published in 1994 by E. J. Brill of Leiden and described in *NTA* 39, pp. 151-152. The work consists of a survey of past proposals and a text-linguistic analysis of the structure of Hebrews (with particular attention to delineating exposition and exhortation).

W. H. HARRIS, *The Descent of Christ. Ephesians 4:7-11 and Traditional Hebrew Imagery,* Biblical Studies Library (Grand Rapids: Baker, 1998, paper $19.99) xvii and 221 pp. Bibliography. Indexed. LCN: 98-35376. ISBN: 0-8010-2191-X.

The paperback version of the work described in *NTA* 41, p. 159, this volume argues that investigation of early Jewish and Christian imagery suggests that the reference to Christ's descent in Eph 4:9-10 refers to the descent of the Holy Spirit at Pentecost subsequent to the ascent mentioned in Eph 4:8. Harris is professor of NT studies at Dallas Theological Seminary.

J. D. HARVEY, *Listening to the Text. Oral Patterning in Paul's Letters,* Evangelical Theological Society Studies 1 (Grand Rapids: Baker, 1998, paper $24.99; Leicester, UK: Apollos) xviii and 357 pp. Bibliography. Indexed. LCN: 98-19538. ISBN: 0-8010-2200-2 (B), 0-85111-464-4 (A).

Harvey, associate professor of NT at Columbia Biblical Seminary and Graduate School of Missions in Columbia, South Carolina, first reviews work done in the areas of oral theory, epistolary analysis, and rhetorical analysis, and investigates orality and literacy in the 1st century, with particular attention to the aural audience of Paul's day. Then he discusses oral patterning in antiquity with reference to Greco-Roman precedents and parallels, samples from the Septuagint, and categories and controls. Finally he points out examples of oral patterning in Paul's uncontested letters (Romans, 1 and 2 Corinthians, Galatians, Philippians, 1 Thessalonians, Philemon), with particular attention to chiasmus, inversion, alternation, inclusion, ring-composition, word-chain, refrain, and concentric symmetry.

D. G. HORRELL, *The Epistles of Peter and Jude,* Epworth Commentaries (London: Epworth, 1998, paper £8.95) xx and 187 pp. Bibliography. ISBN: 0-7162-0523-8.

After a four-page general introduction to the letters of Peter and Jude, Horrell, lecturer in NT studies in the department of theology at the University of Exeter, and author of *The Social Ethos of the Corinthian Correspondence* (1996), provides for 1 Peter, Jude, and 2 Peter, respectively, an introduction (significance, historical questions, literary issues, content—themes and theology, and structure) and an exposition (by pericopes and the verses within them). He gives particular attention to what these epistles have to say about God, Christ, and the Spirit, and about Christian identity and hope, and reflects on their role in Christian life today.

J. C. HURD, *The Earlier Letters of Paul — and Other Studies,* Studies in the Religion and History of Early Christianity 8 (Frankfurt—Bern—New York: Lang, 1998, paper $34.95) 212 pp., 5 tables. Indexed. ISBN: 3-631-33941-0.

The ten essays in this collection concern Pauline chronology and Pauline theology (1967), the sequence of Paul's letters [§ 14-921], the structure of 1 Thessalonians, Isaiah's curse according to Mark, thoughts preliminary to writing a commentary on 1 and 2 Thessalonians, certain uncertain certainties in NT studies, Paul ahead of his time—1 Thess 2:13-16 (1984), the authenticity of 2 Thessalonians, "the Jesus whom Paul preaches"—Acts 19:13 (1984), and good news and the integrity of 1 Corinthians (1994). Until his retirement in 1993 Hurd, author of *The Origin of 1 Corinthians* (1965, 1983), was professor of NT at Trinity College in the University of Toronto and the Toronto School of Theology.

C. B. KITTREDGE, *Community and Authority. The Rhetoric of Obedience in the Pauline Tradition,* Harvard Theological Studies 45 (Harrisburg, PA: Trinity Press International, 1998, paper $17) xviii and 186 pp. Indexed. LCN: 98-34293. ISBN: 1-56338-262-8.

Prepared as a doctoral dissertation under the direction of E. Schüssler Fiorenza and presented to Harvard Divinity School in 1996, this analysis of the rhetoric of obedience in the Pauline tradition first considers the hermeneutical framework of the interpretation of obedience in Paul and the semantic field of obedience (with reference to the verbs ὑπακούειν and ὑποτάσσεσθαι). Then it discusses Paul's letter to the Philippians and the letter to the Ephesians in two steps: rhetorical analysis and rhetorical situation, and the move from rhetorical analysis to historical situation. Kittredge, assistant professor of NT at the Episcopal Theological Seminary of the Southwest in Austin, Texas, concludes that in both Philippians and Ephesians the authors use the language of obedience to respond to alternative languages and symbolic universes within early Christian communities.

H.-J. KLAUCK, *Die antike Briefliteratur und das Neue Testament. Ein Lehr- und Arbeitsbuch,* UTB für Wissenschaft: Uni-Taschenbücher 2022 (Paderborn—Munich: Schöningh, 1998, paper DM 39.80) 367 pp. Bibliographies. Indexed. ISBN: 3-506-99496-4.

Klauck, author of *Magie und Heidentum in der Apostelgeschichte des Lukas* (1996) and now professor of NT on the Catholic theological faculty at the University of Munich, seeks to place the NT letters in their social- and literary-historical context, and to give a comprehensive presentation of them on the basis of recent research. After discussing the contents of two letters from Apion (BGU 423, 632) and two letters from the "Elder" (2 and 3 John), he considers the external conditions for letter-writing in antiquity (materials and methods, postal service), nonliterary and diplomatic correspondence, the literary epistle, epistolary theory, letters in early Judaism (survey and examples), and letters in the NT (survey and selected textual analyses). Also included are fifty-four exercises and (in a 21-page appendix) answers to the assignments.

S. LÉGASSE, *Les Épîtres de Paul aux Thessaloniciens,* Lectio Divina, Commentaires 7 (Paris: Cerf, 1999, paper 250 F) 448 pp. Bibliographies. Indexed. ISBN: 2-204-05991-9.

After a 34-page introduction to 1 Thessalonians (Thessalonica, Paul and his companions there, where and when, unity, structure and literary genre, the community's needs, one or several authors), this volume presents a commentary on the text according to the following general outline: address (1:1), the great thanksgiving (1:2–3:13), instructions for Christian life (4:1–5:24), and final recommendations and greetings (5:25-28). Then after a ten-page introduction to 2 Thessalonians (authenticity; purpose; author, addressees, time and place of composition), it provides an exposition under these headings: address (1:1-2), the thanksgiving and its additions—the judgment through Christ (1:3-12), instruction against agitation on the subject of the parousia (2:1-17), encouragements and admonitions (3:1-16), and salutations (3:17-18). Légasse, professor emeritus of NT on the theological faculty at the Institut Catholique de Toulouse, is the author of *L'Évangile de Marc* (2 vols., 1997) in the same series.

K. R. LYLE, *Ethical Admonition in the Epistle of Jude,* Studies in Biblical Literature 4 (New York—Bern: Lang, 1998, $40.95) xvii and 152 pp., 11 figs. Bibliography. Indexed. LCN: 97-38142. ISBN: 0-8204-3838-3.

Based on a doctoral dissertation presented to Southern Baptist Theological Seminary, this volume argues that the epistle of Jude's concern with ethical admonition to be merciful is inherently linked with the redemptive action of God in Christ, and that Jude offers a window into how the early Christian community interpreted the Christ-event in light of their apocalyptic worldview. After an eighteen-page introduction, it presents a model for the interpretation of Jude's ethical admonition, provides an evaluation of the interpretation of Jude's ethical admonition, discusses Jude's ground of meaning, and reflects on ethical admonition in the epistle of Jude. Lyle concludes that the epistle of Jude demands that the community of faith must take seriously its role as the agent of God's mercy.

P. W. MACKY, *St. Paul's Cosmic War Myth. A Military Version of the Gospel,* Westminster College Library of Biblical Symbolism 2 (New York—Bern: Lang, 1998, $53.95) xiv and 309 pp. Bibliography. Indexed. LCN: 97-13443. ISBN: 0-8204-3829-4.

Based on a doctoral dissertation accepted by Oxford University in 1967, this volume explores how Paul used military symbolism to depict Christ's victory over the powers of evil as a way of presenting his version of the gospel. After discussing Paul's multiple windows on the gospel mystery, it considers the OT and Jewish background: the Lord is a man of war (military symbolism in the Hebrew theological tradition); the enemy commander-in-chief (Satan); and the army of the kingdom of darkness. Next it provides the background and setting for Paul's story: God's initial victory (through Christ God established the kingdom of light), the ongoing war between the two kingdoms, and the last battle. Then it examines the reality behind Paul's angelic armies symbol and the treasures in Paul's earthen vessels. Macky concludes that the cosmic war myth calls the church to recognize that the forces of evil in the world must be fought. Before his death in 1997 Macky was professor of religion at Westminster College in New Wilmington, PA.

J. MILLER (ED.), *Apocalypse 2000. The Book of Revelation* (Berkeley, CA: Seastone, 1998, $17.95) 144 pp. Illustrated. LCN: 98-19378. ISBN: 1-56975-138-2.

After a three-page preface by Miller and a five-page introduction by A. Codrescu, this volume presents the full text of the book of Revelation, along with illustrations and brief quotations from contemporary writers that show how popular culture represents the apocalypse. The modern writers include William Burroughs, Ernesto Cardenal, Don DeLillo, Ken Kesey. T. S. Eliot, Stephen Jay Gould, Allen Ginsberg, Mary Daly, William Blake, Walker Percy, D. H. Lawrence, Dylan Thomas, and George Wald.

J. MURPHY-O'CONNOR, *1 Corinthians,* Doubleday Bible Commentary (New York—London: Doubleday, 1998, paper $11.95) xiii and 185 pp. Bibliography. LCN: 98-15196. ISBN: 0-385-49022-4.

After a five-page general introduction to 1 Corinthians, this volume divides the epistle into ninety-one short units, and presents for each unit an exposition, a meditation, and a prayer: the greeting (1:1-3), thanksgiving (1:4-9), rivalry (1:10-17), the crucifixion compromised (1:18-25), class structures (1:26-31), power preaching (2:1-5), and so forth. Murphy-O'Connor, the author of *Paul the Letter-Writer* (1995) and *Paul. A Critical Life* (1996), observes that the two main issues in 1 Corinthians are divisions within the community and resurrection, and that this letter surfaces aspects of Paul's personality that never appear elsewhere.

D. NEWTON, *Deity and Diet. The Dilemma of Sacrificial Food at Corinth,* JSNT Supplement Series 169 (Sheffield, UK: Sheffield Academic Press, 1998, £55 or $85) 434 pp., 4 figs. Bibliography. Indexed. ISBN: 1-85075-932-4.

Based on a doctoral dissertation directed by L. C. A. Alexander and presented to the University of Sheffield, this volume contends that the essential problem confronted by 1 Corinthians 8–10 was the challenge of defining and delimiting "idolatrous worship." After a general survey of scholarly approaches to 1 Corinthians 8–10, it considers the issue of cultic ritual and communal eating among Torajanese people of south Sulawesi in Indonesia as a contemporary case-study, the current state of archaeological investigation in the Corinth area and its significance for the study of 1 Corinthians 8–10, the nature and perceived significance of images in the Greco-Roman world, the form and perceived function of food in Greco-Roman cultic contexts, and some implications for the exegesis of 1 Corinthians 8–10. Newton concludes that the issue at stake in 1 Corinthians 8–10 was the nature of the phenomenon new to both Paul and the Corinthians (and which we now call "Christianity") and how the beliefs and practices of that system ought to be defined and delimited in that complex cultural matrix called "Corinth."

M. ORSATTI, *Armonia e tensioni nella comunità. La seconda Lettera ai Corinti,* Lettura pastorale della Bibbia: Bibbia e spiritualità (Bologna: Dehoniane, 1998, paper 18,000 L) 144 pp. Bibliography. ISBN: 88-10-21102-2.

After an introduction to the Christian community at Corinth and Paul's correspondence with them, this volume presents an exposition of 2 Corinthians under the following headings: the God of consolation (2 Cor 1:1-11), Paul's integrity (1:12–2:17), Paul's ministry

(3:1–7:16), the organization of the collection and its significance (8–9), and Paul's apology (10–13). Also included are chapters on Titus and the other coworkers, Paul's theological vision in 2 Corinthians, and Paul as an apostle.

A. POHL, *Der Brief des Paulus an die Römer,* Wuppertaler Studienbibel, Ergänzungsfolge (Wuppertal: Brockhaus, 1998, paper DM 39) 324 pp. Bibliography. ISBN: 3-417-25026-9.

In his nine-page introduction, Pohl, author of *Der Brief an die Galater* (1995) in the series, describes Romans as the highpoint of all the Pauline letters, and explains where Romans fits in Paul's missionary career (from Corinth in A.D. 55-56) and broader plans. Then he presents an exposition of Romans in four major parts: the epistolary introduction (Rom 1:1-17), the doctrinal part of the letter (1:18–11:36), the hortatory part of the letter (12:1–15:13), and the epistolary conclusion (15:14–16:27). He divides the doctrinal part into four sections: the necessity for a revelation of God's righteousness—all people are indefensibly under indictment (1:18–3:20); the revelation of God's righteousness for faith (3:21–4:25); the righteous in faith shall live! (5:1–8:39); and whether Israel's infidelity invalidates God's fidelity (9:1–11:36).

U. RIEMER, *Das Tier auf dem Kaiserthron? Eine Untersuchung zur Offenbarung des Johannes als historischer Quelle,* Beiträge zur Altertumskunde 114 (Stuttgart—Leipzig: Teubner, 1998, DM 74) x and 200 pp. Bibliography. Indexed. ISBN: 3-519-07663-2.

The expanded version of a doctoral dissertation directed by P. Barceló and U. Borse, and accepted in 1997 by the philosophical faculty I at the University of Potsdam, this investigation of the book of Revelation as a source for early Christian history at the end of the 1st century A.D. first considers the book's historical setting (content, author, date), historical background, the state of research, and extrabiblical sources. Next it focuses on the "beast" figures in Revelation: the beast ἐκ τῆς ἀβύσσου (see 11:7; 17:3, 7-11, 12-13, 16-17), the beast ἐκ τῆς θαλάσσης (see 13:1-8, 18), the beast ἐκ τῆς γῆς (see 13:11-17), and the judgment (14:9-11; 15:2; 16:2, 10, 13; 19:19-20; 20:7-12). Then it discusses the letters to the seven churches (chaps. 2–3) and the pagan cults. A two-page appendix takes up the question of the Majority Text with reference to Rev 13:18. Riemer concludes that a persecution of Christians under Domitian cannot be proved, and that Domitian is not the beast in Revelation.

C. J. ROETZEL, *The Letters of Paul. Conversations in Context* (4th ed.; Louisville, KY: Westminster John Knox, 1998, paper $20) xii and 241 pp. Bibliography. Indexed. LCN: 98-37903. ISBN: 0-664-25782-8.

Previous editions of this introduction to Paul's letters have been described in *NTA* 20, p. 247; 27, p. 221; and 36, p. 278. After a five-page introduction ("contrary impressions"), Roetzel, professor of religious studies at Macalester College in St. Paul, MN, deals with Paul and his world, the anatomy of the letters, traditions behind the letters, the letters as conversations, Paul and his myths, the first interpreters of Paul, and "currents and cross-currents." For this edition the final chapter has been expanded, and additions to the supplementary bibliographies have been made. Changes in language and references have been made in all chapters.

R. M. ROYALTY, *The Streets of Heaven. The Ideology of Wealth in the Apocalypse of John* (Macon, GA: Mercer University Press, 1998, $27.95) viii and 292 pp. Bibliography. Indexed. LCN: 98-41237. ISBN: 0-86554-609-6.

Based on a doctoral dissertation directed by W. A. Meeks and S. R. Garrett, and accepted by Yale University, this volume argues that the imagery of wealth in Revelation had an ideological function in the context of power struggles within early Christian communities and between Christians and the dominant Greco-Roman culture. After a 38-page introduction, it deals with wealth imagery in ancient Jewish literature and with wealth motifs in Greco-Roman literature and culture. Then it focuses on the book of Revelation: the relation between wealth and rhetoric, the messages to Smyrna and Laodicea, the destruction of

Babylon, and the New Jerusalem. Royalty concludes that opposition to the dominant culture in Revelation was not an attempt to redeem that culture but rather an attempt to replace it with a Christianized version of the same thing.

T. R. SCHREINER, *Romans,* Baker Exegetical Commentary on the New Testament 6 (Grand Rapids: Baker, 1998, $39.99) xxi and 919 pp. Bibliography. Indexed. LCN: 98-18200. ISBN: 0-8010-2149-9.

Schreiner, author of *The Law and Its Fulfillment. A Pauline Theology of Law* (1993), seeks to trace the flow of thought in Paul's letter to the Romans and to demonstrate that the glory of God is the central theme that permeates the letter. After a 27-page introduction to Romans (significance; authorship and date; unity, text, and integrity; destination and purpose; literary structure), he presents his exposition according to the following outline: the gospel as the revelation of God's righteousness (1:1-17), God's righteousness in his wrath against sinners (1:18–3:20), the saving righteousness of God (3:21–4:25), hope as a result of righteousness by faith (5:1–8:39), God's righteousness to Israel and the Gentiles (9:1–11:36), God's righteousness in everyday life (12:1–15:13), the extension of God's righteousness through the Pauline mission (15:14–16:23), and final summary of the gospel of God's righteousness (16:25-27).

A. SCHWEITZER, *The Mysticism of Paul the Apostle,* trans. W. Montgomery, Albert Schweitzer Library (Baltimore, MD—London: Johns Hopkins University Press, 1998, paper $18.95) xxvi and 411 pp., frontispiece. Indexed. LCN: 98-27098. ISBN: 0-8018-6098-9.

This reissue of Schweitzer's classic work on Pauline mysticism (first English edition, 1931; second edition, 1953) features a new seven-page foreword by J. Pelikan. Its fourteen chapters deal with the distinctive character of Pauline mysticism, whether it was Hellenistic or Judaic, the Pauline epistles, the eschatological doctrine of redemption, the problems of Pauline eschatology, the mystical doctrine of dying and rising again with Christ, suffering as a mode of manifesting dying with Christ, possession of the Spirit as a mode of manifesting being risen with Christ, mysticism and the Law, mysticism and righteousness by faith, mysticism and the sacraments, mysticism and ethics, the hellenization of Paul's mysticism by Ignatius and the Johannine theology, and the permanent elements in Paul's mysticism.

J. M. SCOTT, *2 Corinthians,* New International Biblical Commentary, New Testament 8 (Peabody, MA: Hendrickson, 1998, paper; Carlisle, UK: Paternoster) xiv and 289 pp. Bibliography. Indexed. LCN: 98-22047. ISBN: 0-943575-98-2 (H), 0-85364-943-X (P).

After a fifteen-page introduction to 2 Corinthians (occasion and purpose, form and structure, etc.), Scott, assistant professor of biblical studies at Trinity Western University and author of *Adoption as Sons of God* (1992) and *Paul and the Nations* (1995), presents his exposition according to the following outline: opening (1:1-2), thanksgiving (1:3-11), accusations (1:12–2:13), glory (2:14–4:6), body (4:7–5:15), ambassador (5:16–6:2), self-commendation (6:3-10), hearts (6:11–7:4), repentance (7:5-16), gift (8:1–9:15), accusations (10:1-18), boasting (11:1–12:13), visit (12:14–13:10), and closing (13:11-14).

V. G. SHILLINGTON, *2 Corinthians,* Believers Church Bible Commentary (Scottdale, PA—Waterloo, Ont.: Herald, 1998, paper $19.99 or $28.50 Can.) 307 pp., map. Bibliography. Indexed. LCN: 97-37900. ISBN: 0-8361-9073-4.

In his eleven-page introduction to 2 Corinthians (rhetoric, historical setting, theology), Shillington, professor of biblical studies and theology at Concord College in Winnipeg, contends that inside each of the two principal parts of 2 Corinthians there are several smaller units that present variations on the theme of missionary ministry. In his exposition of the letter of reconciliation (1:1–9:15), he discerns three variations on the theme of right relationship in ministry: solidarity in affliction and joy (1:1–2:13), the new ministry in the light of Christ (2:14–7:4), and equity through a financial "gift of blessing" (8:1–9:15). Then in dealing with the letter of defense (10:1–13:13), he develops a response to betrayal in ministry under the heading "weak minister, strong God." Also included are fourteen short essays on the canonical shape of 2 Corinthians, the collection, a different gospel, and so forth.

C. F. SLEEPER, *James,* Abingdon New Testament Commentaries (Nashville, TN: Abingdon, 1998, paper $20) 152 pp. Bibliography. Indexed. ISBN: 0-687-05816-3.

In his 29-page introduction to the letter of James, Sleeper, professor emeritus of religion at Roanoke College in Salem, VA, and visiting professor of NT at Union Theological Seminary in Richmond, VA, deals with literary issues, literary context, social context, authorship and dating, and themes (theological, anthropological, ethical). Then he presents an exposition of the text: salutation (1:1), Christian character—growth and single-mindedness (1:2-8), true rewards—poor and rich (1:9-11), character—growth toward death and life (1:12-18), developing character through self-discipline (1:19-27), Christian morality and the Law (2:1-13), Christian morality as faith in action (2:14-26), and so forth. Sleeper views the main purpose of the letter as to preserve the tradition of Hellenistic-Jewish Christianity, and suggests that Jas 1:21 is an apt summary of James' moral advice.

A. B. SPENCER, *Paul's Literary Style. A Stylistic and Historical Comparison of II Corinthians 11:16-12:13, Romans 8:9-39, and Philippians 3:2-4:13* (Lanham, MD—New York—Oxford: University Press of America, 1998, $41) x and 253 pp., 13 tables. Bibliography. Indexed. LCN: 98-37049. ISBN: 0-7618-1264-4.

The first edition of this work was described in *NTA* 30, p. 238. This new edition features an updated bibliography, introduction, and conclusion. After a description of stylistics with reference to ten operations, it discusses the historical contexts of 2 Corinthians, Romans, and Philippians. Then it presents a stylistic and historical comparison of 2 Cor 11:16–12:13; Phil 3:2–4:13; and Rom 8:9-39, and concludes that the variations in Paul's writing style reflect his different relationships with the addressees. The two appendixes deal with (1) NT samples and stylistic operations, and (2) definitions of rhetorical terms. Spencer is professor of NT at Gordon-Conwell Theological Seminary in South Hamilton, MA.

H. STETTLER, *Die Christologie der Pastoralbriefe,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 105 (Tübingen: Mohr Siebeck, 1998, paper DM 118) xiii and 397 pp. Bibliography. Indexed. ISBN: 3-16-147056-7.

The updated and slightly revised version of a doctoral dissertation directed by P. Stuhlmacher and accepted in 1997 by the Evangelical theological faculty at Tübingen, this volume first surveys different scholarly assessments of the Christology of the Pastorals. Then it analyzes the christological (i.e. christologically relevant) texts in the Pastorals in terms of their form and tradition, exegesis, and theological significance: 1 Tim 1:1-2 and 2 Tim 1:1-2; 1 Tim 1:12-17; 2:1-7; 3:14-16; 6:2b-3; 6:13-16; 2 Tim 1:8-11; 1:16-18; 2:1-7; 2:8; 2:10-13; 3:10-17; 1 Tim 5:21 and 2 Tim 4:1-8; 2 Tim 4:16-22; Tit 1:1-4; 2:11-14; and 3:1-7. Finally it deals with the author's intention and way of working, the sources of the Christology of the Pastorals, and the christological content (preexistence and incarnation, Servant of God, Son of Man, the kerygmatic process, the earthly Jesus). Stettler concludes that the author of the Pastorals deliberately reformulated the Christology that he inherited from Paul and other early Christian teachers in the language of his own time.

L. L. THOMPSON, *Revelation,* Abingdon New Testament Commentaries (Nashville, TN: Abingdon, 1998, paper $22) 207 pp. Bibliography. Indexed. LCN: 98-28389. ISBN: 0-687-05679-9.

In his 28-page introduction to Revelation, Thompson, professor emeritus of religious studies at Lawrence University in Appleton, WI, and author of *The Book of Revelation. Apocalypse and Empire* (1990; paper, 1997), deals with local color and regional details of urban life in Asia, visionary elements and religious attitudes, and language and imagery. Then he presents an exposition according to the following outline with particular attention to the visions: introduction (1:1-8); John's first vision (1:9–3:22); the heavenly throne and the seven-sealed scroll (4:1–8:1); seven angels with seven trumpets (8:2–11:19); conflict, judgment, and deliverance (12:1–14:20); seven last plagues (15:1–16:21); victory over Babylon the whore and the beasts (17:1–19:10); vision of a grand finale (19:11–22:5); and conclusion (22:6-21).

F. Vouga, *An die Galater,* Handbuch zum Neuen Testament 10 (Tübingen: Mohr Siebeck, 1998, cloth DM 128, paper DM 68) viii and 162 pp. Bibliographies. ISBN: 3-16-148972-0 (cloth), -147002-8 (paper).

In his twelve-page introduction to Paul's letter to the Galatians, Vouga, professor of NT at the Kirchliche Hochschule Bethel in Bielefeld, deals with its text and reception in early Christian literature, place in the Pauline corpus, structure, argumentation, and date and place of composition and the problem of the addressees. Then he presents a philological, historical-critical, and theological exposition of the epistle according to the following general outline: epistolary prescript (1:1-5), the occasion of the letter (1:6-9), the basic thesis (1:10-12), Paul as the apostle of God's good news for the Gentiles (1:13–2:21), the call of freedom—dying and living with Christ (3:1–5:12), life in the Spirit in the new age (5:13–6:10), and the autobiographical subscription—the new creation (6:11-18). Five excursuses are interspersed throughout the commentary.

N. Walter, E. Reinmuth, and P. Lampe, *Die Briefe an die Philipper, Thessalonicher und an Philemon. Übersetzt und erklärt,* Das Neue Testament Deutsch 8/2 (Göttingen: Vandenhoeck & Ruprecht, 1998, paper DM 44) 232 pp. Bibliographies. ISBN: 3-525-51381-X.

This volume presents new introductions to and expositions of four Pauline letters: Walter on Philippians, Reinmuth on 1 and 2 Thessalonians, and Lampe on Philemon. Also included are excursuses interspersed throughout the commentaries: four on Philippians (what comes after death, suffering for Christ's sake, the way of God's Son according to 2:6-11, the opponents of the gospel according to chap. 3), one on 2 Thessalonians (NT Pauline pseudepigraphy), and one on Philemon (a psychological marginal note to the main letter).

B. Witherington, *The Paul Quest. The Renewed Search for the Jew of Tarsus* (Downers Grove, IL—Leicester, UK: InterVarsity, 1998, $22.99) 347 pp. Bibliography. Indexed. LCN: 98-8647. ISBN: 0-8308-1503-1 (USA), 0-85111-772-4 (UK).

Witherington, professor of NT at Asbury Theological Seminary in Wilmore, Kentucky, aims to expose the reader to some of the new approaches to Paul and his letters as they bear on the quest for the historical Paul. After surveying the cultural setting in which Paul operated, he deals with the "trinity" of Paul's identity (Jew, Roman citizen, Christian), and explores various facets of Paul's person: writer and rhetor, prophet and apostle, realist and radical, anthropologist and advocate, storyteller and exegete, and ethicist and theologian. He concludes with a portrait of Paul ("a remarkably flexible person in a very inflexible world") and an appendix on Pauline chronology.

J. H. Wray, *Rest as a Theological Metaphor in the Epistle to the Hebrews and the Gospel of Truth. Early Christian Homiletics of Rest,* SBL Dissertation Series 166 (Atlanta: Scholars Press, 1998, $34.95) xviii and 206 pp., 9 charts. Bibliography. Indexed. LCN: 98-42944. ISBN: 0-7885-0511-4.

Prepared as a doctoral dissertation under the direction of R. Scroggs and D. Good, and accepted in 1997 by Union Theological Seminary in New York, this volume examines how early Christians understood the concept of "rest" theologically, and how Christian preachers proclaimed "rest" as part of the Christian gospel. After discussing the pertinent Greek terms (ἀνάπαυσις and κατάπαυσις) and their Coptic equivalents, it considers the uses of "rest" as a theological metaphor in the letter to the Hebrews and in *Gospel of Truth,* respectively. Then it explores the relationships between the two works, and extends the investigation to other early Christian texts. Wray concludes that the sermon in Hebrews 3–4 opened the way for further Christian development of the theological metaphor of "rest."

P. BALLA, *Challenges to New Testament Theology. An Attempt to Justify the Enterprise* (Peabody, MA: Hendrickson, 1998, paper $19.95) xv and 279 pp. Bibliography. Indexed. LCN: 98-43246. ISBN: 1-56563-394-6.

The paperback edition of a work published in 1997 by Mohr Siebeck and described in *NTA* 42, pp. 180-181.

W. BARCLAY, *At the Last Trumpet. Jesus Christ and the End of Time* (Louisville, KY: Westminster John Knox, 1998, paper $10) vi and 136 pp. Indexed. LCN: 98-37925. ISBN: 0-664-25806-9.

After a seven-page treatment of the setting for the presentation of the "end of time" in the NT, this anthology of Barclay's expositions in his *Daily Study Bible* series treats fifty-one NT passages from Matthew's Gospel through Revelation that deal with the topic of "the last days": the messianic banquet (Mt 8:5-13), the challenge of the king to his messengers (Mt 10:16-23), the act of an enemy (Mt 13:24-30, 36-43), the catch and the separation (Mt 13:47-50), and so forth.

K. BERGER, *Wozu ist der Teufel da?* (Stuttgart: Quell, 1998, paper DM 29.80) 240 pp. Indexed. ISBN: 3-7918-1956-9.

This investigation of the devil in the NT (but with some attention to other sources) responds to five basic questions: Does the devil exist? What does the devil's warrant look like? What does the devil have to do with faith in God? Is the devil dead today? and What can one say with certainty about the devil? Berger, the author of *Darf man an Wunder glauben?* (1996) and *Ist Christsein der einzige Weg?* (1997), concludes with reflections on the purpose of the devil.

M. BOCK, *Ihr aber, wer sagt ihr, dass ich sei? (Mk 8,29). Christologische Fragestellungen im christlich-jüdischen Gespräch nach 1945,* Beiträge zur theologischen Urteilsbildung 4 (Frankfurt—Berlin—Bern: Lang, 1998, paper $51.95) 328 pp. Bibliography. ISBN: 3-631-31895-2.

The slightly revised version of a doctoral dissertation directed by G. Sauter and accepted in 1996 by the Evangelical theological faculty at the University of Bonn, this volume first reviews developments in formulating the question of Christology in Christian-Jewish dialogue since 1945, with reference to church statements and the writings of various exegetes and theologians. Then it focuses on how three systematic theologians—F.-W. Marquardt, J. Moltmann, and P. M. van Buren—have approached Christology in the context of Christian-Jewish dialogue. Finally it considers the unity of Jesus' person in light of the early church's Christology and the critique of it in the framework of Christian-Jewish dialogue ("truly human" or "truly Jewish"). As a way of summarizing the investigation, Bock lists twelve christological leitmotifs in Christian-Jewish dialogue.

M.-É. BOISMARD, *Our Victory Over Death: Resurrection?,* trans. M. Beaumont (Collegeville, MN: Liturgical Press, 1999, paper $16.95) xv and 156 pp. Indexed. LCN: 98-29486. ISBN: 0-8146-2458-8.

The English version of *Faut-il encore parler de "résurrection"?* [*NTA* 40, p. 364], this volume argues that while biblical revelation teaches us with certainty the fact of our victory over death, it is divided on the how of this victory. Boismard, professor emeritus of NT at the École Biblique de Jérusalem, considers in turn the resurrection of the dead (Dan 12:1-3; 2 Maccabees; 1 Thess 4:13-18; 1 Cor 15:22-28; and 15:35-57), the immortality of the soul (biblical preparations; *1 Enoch* 102–104; Wisdom; 2 Corinthians 3 and 5; *4 Maccabees;* the teaching of Christ), and the risen Christ.

G. BORTONE (ED.), *Angeli e Demoni nella Bibbia,* Studio Biblico Teologico Aquilano, Studi biblici 18 (L'Aquila: Edizioni ISSRA, 1998, paper 25,000 L) xxvii and 303 pp. Bibliography. Indexed.

The nine papers in this volume are by G. De Carlo on the devil as the perpetrator of the fall and Adam's sin (the tempter from Genesis 3 to Wis 2:24), M. Cimosa on angels and demons in intertestamental apocalyptic literature, G. Biguzzi on angels and demons in Revelation, G. Deiana on the development of the figure of the devil in the OT (Tobit—Job), G. Giordani on the angels in the accounts of the infancy of Jesus, Biguzzi on angels and demons in Acts, C. Del Zotto on the guardian angel in the biblical and early Christian tradition, R. Lavatori on angels and demons today—theological aspects of angelology, and C. Balducci on angels and demons today—theological and moral aspects of demonology. Bortone has provided a seventeen-page introduction.

J. T. BURTCHAELL, *Philemon's Problem. A Theology of Grace* (Grand Rapids—Cambridge, UK: Eerdmans, 1998, paper $18) xvi and 334 pp. LCN: 98-35615. ISBN: 0-8028-4549-5.

The extensively revised version of a book first published in 1973 under the title *Philemon's Problem. The Daily Dilemma of the Christian,* this volume takes as its starting point Paul's admonition to Philemon to receive his slave Onesimus back into his household as his own brother in Christ. Burtchaell, author of *From Synagogue to Church* (1992), explores our ability and calling to be as outright in love of the Lord and neighbor as Jesus has shown himself outright in becoming our neighbor. He first deals with "a distinctive doctrine": the Father of Jesus, and strange gods before him; his Father's Son, firstborn of many children; and what need there is for Jesus, if the Father already loves and saves. Then he treats "a distinctive morality": whether moral behavior matters, if it makes no difference to the Lord; old morality or new—the moral force of action and forbearance; an ethic both personal and social—decisions of choice; and the suppleness of moral wisdom—a case study in armed force. Finally he considers "a distinctive worship": when a gesture is not only a gesture—the good of ritual; the rituals of Jesus the anti-ritualist—worship as the real make-believe; and close to the prodigal father—case studies on penance and prayer.

G. CERETI, *Divorzio, nuove nozze e penitenza nella chiesa primitiva,* Studi e ricerche 26 (2nd ed.; Bologna: Dehoniane, 1998, paper 49,000 L) 438 pp. Indexed. ISBN: 88-10-40436-X.

The second edition of a work initially published in 1977, this volume first discusses divorce and remarriage in the OT and in the Jewish world, marriage and divorce in Roman law and in Greco-Roman society, and the teaching of the NT on these topics. Then with reference to developments in the patristic period it deals with the preaching of "monogamy" in the early church, the sin of "adultery," how Christian marriage came to be regulated by ecclesiastical law, the understanding of πορνεία and development of practices pertaining to divorce, the absolution of adulterers and of those in second marriages, and the readmittance to communion for those in second marriages between the Councils of Nicea and Chalcedon.

M. DE JONGE, *God's Final Envoy. Early Christology and Jesus' Own View of His Mission,* Studying the Historical Jesus (Grand Rapids—Cambridge, UK: Eerdmans, 1998, paper $18) x and 166 pp. Bibliography. Indexed. LCN: 98-25620. ISBN: 0-8028-4482-0.

After discussing sources and methods, de Jonge, professor emeritus of NT and early Christian literature at the University of Leiden and author of *Jesus, the Servant-Messiah* (1991), deals with Jesus' mission and death on the cross, Jesus' message about the kingdom of God, contemporary ideas about the kingdom of God, Jesus' role in the future kingdom (Mk 14:25), Jesus' parousia, the exaltation of Jesus the Son of Man, Jesus as Messiah and Son of God, Christology and theology in the context of eschatology (from Jesus to John), and the one God and Jesus. He contends that characteristic of early Christian views about Jesus were the convictions that Jesus was God's final envoy, and that the death and vindication of this righteous person and martyr brought a decisive and definitive turn in the history of humankind.

H. FRANKEMÖLLE (ED.), *Der ungekündigte Bund? Antworten des Neuen Testaments,* Quaestiones Disputatae 172 (Freiburg—Basel—Vienna: Herder, 1998, paper DM 48) 276 pp., 10 plates. ISBN: 3-451-02172-2.

The eleven essays in this volume treat the question of "the unrevoked covenant" from various perspectives: N. Lohfink on children of Abraham from stones—whether Israel according to the OT will one day accept the "covenant"; W. Gross on "reception" in Exod 31:12-17 and Lev 26:39-45; C. Safrai on the covenant of *rišômîn*/the first one and the covenant of the *gôyîm;* K. Löning on eschatological crisis and (new) covenant—the place of the covenant motif in relation to NT soteriologies; W. Kirchschläger on "covenant" in the Lord's Supper tradition; J. Eckert on God's covenant stipulations and the new covenant according to Paul; F. Mussner on God's "covenant" with Israel according to Rom 11:27; Frankemölle on the unrevoked covenant in Matthew's Gospel—the inviolability of God's fidelity to Israel and to the Gentiles; K. Backhaus on the covenant motif in the developing early church—Hebrews, *Barnabas,* and *Dialogue with Trypho;* H. Vorgrimler on the unrevoked covenant from the perspectives of systematic theology; and H. Jochum on Ecclesia and Synagoga—old and new covenants in Christian art.

W. HORBURY, *Jewish Messianism and the Cult of Christ* (London: SCM, 1998, paper £17.95) vi and 234 pp. Bibliography. Indexed. ISBN: 0-334-02713-6.

Horbury, reader in Jewish and early Christian Studies and fellow of Corpus Christi College, Cambridge, and author of *Jews and Christians in Contact and Controversy* (1998), argues that recent scholarship has underrated the significance of messianic hope in the Judaism of the Second Temple period, and that the cult of Christ has so many Jewish elements that it more likely originated from the Jewish or Christian-Jewish community than from Gentile influences. The four chapters in his presentation deal with messianism and the OT, the prevalence of messianism in the Second Temple period, the coherence of messianism, and the messianic origins of the cult of Christ. He concludes that Jewish messianism formed the great link between the Judaism of the Herodian period and the Christian cult of the exalted Christ.

J. KOENIG, *Rediscovering New Testament Prayer. Boldness and Blessing in the Name of Jesus* (Harrisburg, PA: Morehouse, 1998, paper $14.95) xi and 203 pp. Indexed. ISBN: 0-8192-1760-3.

Koenig, professor of NT at General Theological Seminary in New York, seeks to present the NT teaching on prayer in such a way as we can enter it, begin to participate anew in the extraordinary 1st-century movement that gave rise to it, and work out our own definitions as needed. After reflecting on communion with God at the turn of the ages, he deals with Jesus our teacher and priest, how the Spirit leads us in prayer, "thy kingdom come," whatever you ask for in prayer, the heartbeat of praise and thanksgiving, our high calling to pray for neighbors, prayers of forgiveness and healing, "out of the depths I cry," prayer in the church's worship, prayer as peacemaking and warfare, and the accomplishments of prayer in the new creation.

D. LIDERBACH, *Christ in the Early Christian Hymns* (New York—Mahwah, NJ: Paulist, 1998, paper $14.95) vii and 153 pp., frontispiece. Bibliography. Indexed. LCN: 98-28762. ISBN: 0-8091-3809-3.

This analysis of early Christian hymns focuses on Christology from below, i.e. the human awareness of the identity of Christ as experientially based. The point of departure as well as the constant reference point throughout is the Holy Spirit that is present within and directs not only the centralized church authorities but the worshipping community as well. The eight chapters deal with Christology in worship, the significance of hymns (the rule of faith), early hymns (a preface to a dialectical interpretation of the meaning of Christ Jesus), the pre-Nicean hymns concerning Christ and the belief expressed in those early hymns, the early church's declarations about Christ in its hymns, the development of the controversies leading up to Chalcedon—the dialectic between Antioch and Alexandria, the need for tensive dialectic to express mystery, and the tensive approach to Christ Jesus. Liderbach, who teaches at Canisius College in Buffalo, NY, contends that the pre-Nicean and the post-Chalcedon hymns held in tension Jesus' full humanity and his more-than-human status.

R. N. LONGENECKER (ED.), *Life in the Face of Death. The Resurrection Message of the New Testament,* McMaster New Testament Studies (Grand Rapids—Cambridge, UK: Eerdmans, 1998, paper $22) x and 314 pp. Bibliographies. Indexed. ISBN: 0-8028-4474-X.

After Longenecker's eighteen-page introduction, this volume presents essays by E. Yamauchi on life, death, and the afterlife in the ancient Near East; P. G. Bolt on life, death, and the afterlife in the Greco-Roman world; R. Bauckham on life, death, and the afterlife in Second Temple Judaism; D. A. Hagner on gospel, kingdom, and resurrection in the Synoptic Gospels; A. T. Lincoln on the resurrection message of the Fourth Gospel; M. J. Harris on resurrection and immortality in the Pauline corpus; Longenecker on whether there is development in Paul's resurrection thought; G. W. Hansen on resurrection and the Christian life in Paul's letters; J. B. Green on resurrection, salvation, discipleship, and mission in Acts; W. L. Lane on living a life of faith in the face of death—the witness of Hebrews; and A. A. Trites on witness and the resurrection in Revelation.

J. MACQUARRIE, *Christology Revisited* (Harrisburg, PA: Trinity Press International, 1998, paper $13) 123 pp. Indexed. LCN: 98-39835. ISBN: 1-56338-252-0.

Macquarrie, emeritus professor of divinity at the University of Oxford and author of *Jesus Christ in Modern Thought* (1990), explores the absolute paradox of Jesus as the God-man. After highlighting some of the most important aspects of the paradox, he considers some ideas that originate in the NT and have obscured the genuine humanity of Jesus, evaluates some ideas that had their beginnings around the time of the Council of Chalcedon, examines some views that have been included under the term "adoptionism," calls for a broader epistemology in which interpersonal knowledge and self-knowledge are given their due alongside objective knowledge, and follows up some clues (from B. Pascal, N. Berdyaev, and D. Bonhoeffer) in quest of the "metaphysical" Christ.

W. MARCHEL, *Dieu Père dans le Nouveau Testament,* trans. M. Cé, Foi vivante 401 (Paris: Cerf, 1998, paper 50 F) 142 pp. ISBN: 2-204-06090-9.

The reprint of the French version (1966) of a work published in 1963 in German under the title *Abba, Vater! Die Vaterbotschaft des Neuen Testaments* [*NTA* 8, p. 300], this volume first surveys belief in God's fatherhood before the time of Christ in pagan religions, the OT, and Palestinian Judaism, respectively. Then after reflecting on Mark as the Gospel of the Son of God, it considers how Jesus reveals the Father in the Synoptic Gospels: the Father's perfection, mercy, solicitude, retribution, and heavenly dwelling. Finally it treats God the Father according to Paul's letters (the Father of our Lord Jesus Christ, God our Father) and John's Gospel (the Father and the Son).

G. MARROCU (ED.), *L'obbedienza e la disobbedienza nella Bibbia,* Studio Biblico Teologico Aquilano, Studi biblici 17 (L'Aquila: Edizioni ISSRA, 1997, paper 25,000 L) xv and 223 pp. Bibliographies. Indexed.

The nine essays in this volume deal with obedience and disobedience in various parts of the Bible: G. De Caro on Adam—between obedience and self-divinization; M. Cimosa on the obedience of Abraham—a man willing to be actualized by God; F. Bianchi on obedience and disobedience in the book of Exodus; G. Giordani on examples of obedience and disobedience in prophetic predictions; A. Barbi on "we must obey God rather than men" (Acts 5:29) in the context of the Jerusalem persecution; B. Maggioni on Christ's obedience even to death on the cross (see Phil 2:6-11); E. Manicardi on the antitheses between Adam and Jesus in the Pauline letters; G. Marconi on "thy will be done"—the disciple between the law of the flesh and obedience in faith; and G. Biguzzi on being faithful unto death (see Rev 2:10). Marrocu has provided a three-page introduction.

K. NIELSEN, *Satan—The Prodigal Son? A Family Problem in the Bible,* Biblical Seminar 50 (Sheffield, UK: Sheffield Academic Press, 1998, paper £14.95 or $19.95) 198 pp. Bibliography. Indexed. ISBN: 1-85075-820-4.

In her study of biblical texts related to Satan, Nielsen, professor in the department of biblical studies at the University of Aarhus in Denmark, argues that there is a network of passages where the image of the father and his sons has been employed to interpret the relationship between good and evil, between God and Satan. After asking why and how we should concern ourselves with Satan today, she considers literary analysis of imagery texts, metaphors and clusters of metaphors—the father-son image as a root metaphor, and the current view of research into the Satan figure in the OT. Then she discusses the use of images in the book of Job, the temptation narrative in Mt 4:1-11 read as the story of a father and his two sons, the parable of a father and his two sons (Lk 15:11-32) in light of the Satan traditions, and variations on the theme—the Son of God.

S. F. NOLL, *Angels of Light, Powers of Darkness. Thinking Biblically About Angels, Satan & Principalities* (Downers Grove, IL: InterVarsity, 1998, paper $19.99) 255 pp. Bibliography. Indexed. LCN: 98-24694. ISBN: 0-8308-1504-X.

After surveying how philosophers and theologians from the early church to the present have treated the topic of angels, this volume attempts to "think biblically" about angels, Satan, and principalities under the following headings: angels and the uniqueness of God, angels and the mystery of creation, angels and the triune God, the fallen angel, principalities and powers, holy angels as messengers and militants, and angels and the fellowship of heaven. An appendix provides the text of a sermon on Gal 1:8 ("if we or an angel from heaven"). Noll, professor of biblical studies and academic dean at Trinity Episcopal School for Ministry in Ambridge, PA, concludes by answering ontological and epistemological questions about the angels in light of the Bible.

J. PELIKAN, *Mary Through the Centuries. Her Place in the History of Culture* (New Haven, CT—London: Yale University Press, 1998, paper $14) xii and 267 pp., 34 plates. Bibliography. Indexed. LCN: 96-24726. ISBN: 0-300-07661-4.

The paperback edition of the work described in *NTA* 41, p. 566, this volume traces what Mary has meant to people from NT times to the 20th century. Pelikan is also the author of *Jesus Through the Centuries* (1985).

P. POKORNÝ, *Jesus in the Eyes of His Followers. Newly Discovered Manuscripts and Old Christian Confessions,* Dead Sea Scrolls & Christian Origins Library 4 (N. Richland Hills, TX: BIBAL, 1998, paper $8.95) x and 100 pp., 8 plates, fig. Bibliography. LCN: 98-25310. ISBN: 0-941037-65-7.

Pokorný, director of the biblical institute and head of the faculty at the Charles University in Prague, and author of *The Genesis of Christology* (1987) and *Theologie der lukanischen Schriften* (1998), first considers the problem of Christology, the formula of faith in 1 Cor 15:3b-5, the history of research, and methodology. Then he deals with Jesus' proclamation and with Jesus as the prophet and as the Messiah. Finally he deals with Christology: the problem of a new beginning, Easter, from Easter to its various expressions, Christology of early Christian literature, and Christology of the canon.

G. RAVASI, *Lo Spirito Santo nelle Scritture. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni bibliche (Bologna: Dehoniane, 1998, 19,000 L) 147 pp. Bibliography. ISBN: 88-10-70964-0.

The five conferences included in this volume concern the Spirit in creation and in the history of the people of God according to the OT, the promise of the Spirit in the messianic fullness, the Holy Spirit in the earthly life of Jesus of Nazareth, the Spirit of the risen Christ, and the Holy Spirit in the life of the church.

H. G. Reventlow (ed.), *Eschatology in the Bible and in Jewish and Christian Tradition,* JSOT Supplement Series 243 (Sheffield, UK: Sheffield Academic Press, 1997, £46 or $75) 267 pp. Indexed. ISBN: 1-85075-664-3.

Prepared for a conference held in 1995 between the department of Bible of Tel Aviv University and the faculty of Protestant theology of the University of Bochum, this volume presents papers by Y. Amir on messianism and Zionism, H. Balz on early Christian faith as "hope against hope," R. Elior on eschatology and Kabbalah ("not *all* is in the hands of heaven"), C. Frey on eschatology and ethics—their relation in recent continental Protestantism, Y. Hoffman on eschatology in the book of Jeremiah, C. Link on points of departure for a Christian eschatology, G. Nebe on the Son of Man and the angels—the formation of Christology in the context of eschatology, B. Nitzan on eschatological motives in Qumran literature—the messianic concept, A. Oppenheimer on leadership and messianism in the time of the Mishnah, Reventlow on the eschatologization of the prophetic books—a comparative study, W. Thiel on the character and function of divine sayings in the Elijah and Elisha additions, B. Uffenheimer on the move from prophetic to apocalyptic eschatology, M. Weinfeld on expectations of the divine kingdom in biblical and postbiblical literature, and K. Wengst on aspects of the last judgment according to Matthew.

J. Sanders, *The God Who Risks. A Theology of Providence* (Downers Grove, IL: InterVarsity, 1998, paper $21.99) 367 pp. Bibliography. Indexed. LCN: 98-24532. ISBN: 0-8308-1501-5.

Sanders, associate professor of philosophy and religion at Huntington College in Indiana, treats the issue of divine providence by developing the idea of God as risk taker in the context of a model of a personal God who enters into genuine give-and-take with creatures. After delineating the nature of the task, he deals with OT and NT materials for a relational view of providence involving risk, divine relationality in the Christian tradition, risk and the divine character, the nature of divine sovereignty, and applications to the Christian life. He concludes that, according to relational theism, which entails the risk view of providence, God adapts his strategies to take account of our decisions, and so there is no eternal blueprint by which all things happen exactly as God desires.

H. Schwarz, *Christology* (Grand Rapids—Cambridge, UK: Eerdmans, 1998, paper $25) xii and 352 pp. Indexed. LCN: 98-29921. ISBN: 0-8028-4463-4.

Schwarz, professor of Protestant theology and director of the Institute of Protestant Theology at the University of Regensberg, as well as adjunct professor of systematic theology at the Lutheran Theological Southern Seminary in Columbia, SC, seeks to present a solid historical and biblical introduction to the Christ of faith and an exposition of the relevance of this faith for today. After reviewing the various phases in the quest for Jesus, he considers the biblical testimony and its assessment through history: the history of Jesus, Jesus the Christ, and stations of christological reflection. Then he deals with the relevance of Jesus Christ for today: the human face of God, cross and resurrection, and Christ's presence and future. An excursus treats incarnation, preexistence, and virgin birth.

S. Solivan, *The Spirit, Pathos and Liberation. Toward an Hispanic Pentecostal Theology,* JPT Supplement Series 14 (Sheffield, UK: Sheffield Academic Press, 1998, paper £10.95 or $13.95) 160 pp., 2 figs. Bibliography. Indexed. ISBN: 1-85075-942-1.

In developing a Hispanic Pentecostal theology, Solivan, professor of Christian theology at Andover Newton Theological School, proposes the concept of "orthopathos" as a way to understand theology as the proper relationship between correct belief (orthodoxy) and proper ethics or action (praxis). After an overview of Hispanic diversity as well as common roots and struggles, he studies the nature of God, with particular attention to our encounter with God in suffering. Then he examines some biblical paradigms that disclose the essential nature of orthopathos for us today, and reflects on four critical issues in Hispanic theology: religious experience, suffering, the work of the Holy Spirit, and the importance of language and culture. Finally he explores some contemporary issues facing the Hispanic church and its *missio Dei.*

R. STRONSTAD, *Spirit, Scripture and Theology: A Pentecostal Perspective* (Baguio City, Philippines: Asian Pacific Theological Seminary Press, 1995, paper) 192 pp. ISBN: 971-8942-02-5.

The seven essays in this collection concern trends in Pentecostal hermeneutics; the hermeneutics of Lukan historiography; Pentecostal experience and hermeneutics; "filled with the Holy Spirit" terminology in Luke-Acts; signs on the earth beneath; the Holy Spirit in Luke-Acts; and unity and diversity—Lukan, Johannine, and Pauline perspectives on the Holy Spirit. W. W. Menzies has provided a four-page foreword. Stronstad is dean of education at Western Pentecostal Bible College in Abbotsford, British Columbia.

G. THEISSEN, *Lebenszeichen. Predigten und Meditationen* (Gütersloh: Kaiser/Gütersloher Verlagshaus, 1998, paper DM 36) 192 pp. ISBN: 3-579-03079-5.

This collection of twenty-seven meditations on OT and NT texts includes reflections on the following NT passages: making reality into a parable (Mt 20:1-16), the vicarious death of Jesus (Mt 10:42-45), Jesus of Nazareth as King of the Jews (Mk 15:24-27), waiting for God in the wilderness of life (Lk 3:1-14), invitation to the feast of life (Lk 14:16-24), mustard seed faith (Lk 17:5-6/Mk 11:22-24), the honest Zacchaeus (Lk 19:1-10), "I am who I am" (Jn 1:19-23), whether Christian faith is necessarily tolerant (Jn 14:6), the weak members as the strength of the body of Christ (1 Cor 12:12-31), "my power is made perfect in weakness" (2 Cor 12:1-10), love as a sign of life (Col 3:12-15), prudence as a sign of life (2 Tim 1:7), the necessity to grow in faith (Heb 6:9-12), trust (Heb 10:35), and the mysterious heaven (Rev 5:1-10).

B. THURSTON, *Women in the New Testament. Questions and Commentary,* Companions to the New Testament (New York: Crossroad, 1998, paper $14.95) xiii and 170 pp. Bibliographies. Indexed. LCN: 97-40128. ISBN: 0-8245-1670-2.

Thurston, professor of NT at Pittsburgh Theological Seminary and author of *Reading Colossians, Ephesians, and 2 Thessalonians* (1995), seeks to ferret out ways in which early Christianity attempted to liberate people from oppression (particularly patriarchy) and to point out the places and ways in which the early Christian community compromised with the dominant society and why that might have taken place. After outlining the position of women in the Greco-Roman world, she examines in chronological order the following NT witnesses about women in early Christianity: the Pauline letters, the Gospels of Mark and John, Luke's Gospel and Acts, and the Deuteropauline texts. She concludes that while the NT contains some passages that express disdain for women, there are a striking number of ways in which women are valued positively.

A. VÖGTLE, *Unnötige Glaubensbarrieren. Neutestamentliche Texte und ihre Glaubensaussagen,* ed. C. Diebold-Scheuermann, Stuttgarter Bibelstudien 174 (Stuttgart: Katholisches Bibelwerk, 1998, paper DM 41.80) 159 pp. ISBN: 3-460-04741-0.

After reflecting on the theme of unnecessary obstacles to faith and its pertinence even to the NT, this volume considers the church's Magisterium and the teaching of Vatican II's *Dei verbum.* Then it discusses possible barriers to faith connected with the antiquated ancient Near Eastern worldview, the biblical worldview and the NT (heaven and earth, angels, Satan, etc.), descriptions of the parousia, the question of cosmic end-time events, and some passages about Christ in the Synoptic Gospels (epiphanies, Easter accounts, the infancy narratives). Vögtle (1910-96) was professor of NT literature and exegesis at the University of Freiburg. Diebold-Scheuermann served as Vögtle's assistant from 1987 to 1995.

J. WILKINSON, *The Bible and Healing. A Medical and Theological Commentary* (Edinburgh: Handsel, 1998; Grand Rapids: Eerdmans, $25) viii and 350 pp. Bibliography. Indexed. ISBN: 1-871828-39-2 (H), 0-8028-3826-X (E).

The revised and expanded version of a work first published under the title *Health and Healing. Studies in New Testament Principles and Practice* (1980), this volume first delineates the concept of health in the OT and the NT. Next after considering epidemic and systemic disease and healing in the OT, it treats healing in the Gospels: records of healing, words for healing, approach to healing, and methods of healing, as well as the cases of the epileptic boy, the bent woman, and the man born blind. Then it deals with healing (records and practice) in Acts and in the Epistles, with particular attention to the "thorn in the flesh" and to healing in James. Finally it discusses the healing commission to the disciples, from the commission to the ministry, and the practice of the healing ministry today. Wilkinson, senior fellow of the Royal College of Physicians of Edinburgh, is a theologian and biblical scholar who spent his life as a medical missionary in Africa and as a consultant physician in Scotland.

D. J. WOLD, *Out of Order. Homosexuality in the Bible and the Ancient Near East* (Grand Rapids: Baker, 1998, paper $17.99) 238 pp. Bibliography. Indexed. LCN: 98-22499. ISBN: 0-8010-2114-6.

Wold, who has served as pastor, counselor, and professor of Near Eastern studies, contends that the biblical teachings on homosexuality must be understood against the background of the concern for order, both in society and in the cosmos, that was of paramount importance to peoples throughout the ancient Near East. After discussing order and homosexuality in the ancient Near East, he deals with homosexuality in the OT under the following headings: the daze of Noah, Sodom—inhospitality or homosexuality, order and Leviticus, biblical law and homosexuality, impurity in Israel, sanctions for homosexuality, and reconciling the homosexual. Then he treats the NT evidence: Christ and the homosexual, nature and homosexuality, and homosexuals and the kingdom of God. He concludes that the biblical hope for homosexuals is in the new covenant of Christ's blood that cleanses from sin and empowers one to live a transformed life, pure in body and mind.

P. WOLFF, *Die frühe nachösterliche Verkündigung des Reiches Gottes,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 171 (Göttingen: Vandenhoeck & Ruprecht, 1999, paper DM 68) 144 pp. Bibliography. ISBN: 3-525-53854-5.

Based on a doctoral dissertation accepted in 1988 by the University of Greifswald, this volume examines the forms, contents, and developments in the early post-Easter proclamation of the kingdom of God, and inquires about its life setting and tradents. It first considers the kingdom of God and of Christ in various phases of the Pauline tradition: the pre-Pauline tradition, the Pauline interpretation, and the post-Pauline developments. Then it deals with the kingdom of God in the Synoptic tradition: the sayings about entering the kingdom of God, the promise of God's kingdom to a certain group of persons, the temporal aspect of God's kingdom, and the proclamation of God's kingdom in the formulaic language of the post-Easter community. Wolff concludes that both the Pauline and Synoptic traditions gave particular attention to the ethical sphere, and did not emphasize the apocalyptic aspect of the kingdom of God.

THE WORLD OF THE NEW TESTAMENT

F. M. AUSBÜTTEL, *Die Verwaltung des römischen Kaiserreiches. Von der Herrschaft des Augustus bis zum Niedergang des Weströmischen Reiches* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1998, DM 78) ix and 222 pp., 2 figs., 2 maps. Bibliography. Indexed. ISBN: 3-534-12272-0.

After a five-page introduction, this investigation of the administration of the Roman empire from the 1st century B.C. to the 7th century A.D. deals with the administrative structure, internal security, jurisdiction, finances, the road system, the postal system, the construction and administration of water supplies, public buildings and works, the food supplies for the cities, food distribution, the intensity and efficiency of the administration, and the foundations and characteristics of administration in the Roman empire. Ausbüttel, the author of *Die Verwaltung der Städte und Provinzen im spätantiken Italien* (1988), teaches in Königstein/Taunus.

C. BAKIRTZIS AND H. KOESTER (EDS.), *Philippi at the Time of Paul and after His Death* (Harrisburg, PA: Trinity Press International, 1998, paper $16) xv and 87 pp. and 7 figs. and 16 plates. Indexed. LCN: 98-39837. ISBN: 1-56338-263-6.

The product of a symposium held in 1993 at Kavala in Greek Macedonia, the four essays on Philippi and Paul in this volume are by C. Koukouli-Chrysantaki on the history of the *Colonia Julia Augusta Philippensis,* Bakirtzis on the archaeological evidence pertaining to Paul and Philippi, Koester on the evidence regarding Paul and Philippi from early Christian literature, and A. D. Callahan on "dead Paul"—the apostle as martyr in Philippi. Also included are the publication of a recently discovered inscription mentioning a Jewish synagogue, photographs, and other illustrations.

M. BAR-ILAN, *Some Jewish Women in Antiquity,* Brown Judaic Studies 317 (Atlanta: Scholars Press, 1998, $29.95) xiii and 165 pp. Bibliography. Indexed. LCN: 98-36898. ISBN: 0-7885-0496-7.

Bar-Ilan, who teaches in the departments of Jewish history and Talmud at Bar-Ilan University in Ramat-Gan, Israel, sets out to characterize different types of Jewish women in the land of Israel from the biblical period, through the Hellenistic and Roman ages, to the time of the Mishnah and Talmud. He divides his treatment into six parts: heroines (e.g. Judith, Tamar, Susanna, etc.), women's literacy, keening women, prayers said by women (Miriam, Deborah, Hannah, Eve, etc.), sorceresses, and prostitutes. Each chapter presents first the literary sources in chronological order, followed by a discussion of the social aspects of the historical facts. What emerges from this presentation is a picture of women's social status, men's attitudes toward women, feminine literary creativity, and so forth.

J. R. BARTLETT, *1 Maccabees,* Guides to Apocrypha and Pseudepigrapha (Sheffield, UK: Sheffield Academic Press, 1998, paper £8.95 or $14.95) 111 pp. Bibliographies. Indexed. ISBN: 1-85075-763-1.

This study guide to 1 Maccabees first considers the origin of the book, its composition, and its chronology and sequence of events. Then it treats the major parts: the decree of Antiochus (1 Maccabees 1–2); the acts of Judas (3:1–9:22); and Jonathan, Simon—and John (9:23–16:24). Bartlett, author of *The First and Second Books of the Maccabees* (1973), describes the author of 1 Maccabees as both a serious historian and a convinced Jewish nationalist.

M. BEARD, J. NORTH, AND S. PRICE, *Religions of Rome.* Vol. 1, *A History* (Cambridge, UK—New York: Cambridge University Press, 1998, cloth $69.95, paper $24.95) xxiv and 454 pp., 5 maps. Illustrated. Bibliography. Indexed. ISBN: 0-521-30401-6 (cloth), -31682-0 (paper).

This volume offers a new survey of Roman religion from the foundation of the city to its rise to world empire and its conversion to Christianity. It gives particular attention to how religious change could be generated in Rome and how the political revolutions in Rome's history affected religion. Its eight chapters concern early Rome, imperial triumph and religious change, religion in the late republic, the place of religion—Rome in the early empire, the boundaries of Roman religion, the religions of imperial Rome, Roman religion and Roman empire, and Roman religion and Christian emperors—4th and 5th centuries A.D. A companion volume entitled *Religions of Rome.* Vol. 2, *A Sourcebook* sets out a wide range of documents (including paintings, coins, sculptures, and inscriptions) to illustrate the religious life of the Roman world. Beard is lecturer in classics at the University of Cambridge and fellow of Newnham College. North is professor of history at University College, London. Price is fellow and tutor at Lady Margaret Hall, Oxford.

R. M. BERCHMAN (ED.), *Mediators of the Divine. Horizons of Prophecy, Divination, Dreams and Theurgy in Mediterranean Antiquity,* South Florida Studies in the History of Judaism 163 (Atlanta: Scholars Press, 1998, $59.95) vi and 267 pp. LCN: 98-16005. ISBN: 0-7885-0442-8.

After a five-page introduction by the editor, this volume presents nine essays by A. Karp on prophecy and divination in archaic Greek literature, J. Neusner on the view of rabbinic Judaism on what exactly ended with prophecy, J. D. Turner on "to see the light"—a gnostic appropriation of Jewish priestly practice and sapiential and apocalyptic visionary lore, Berchman on *arcana mundi*—magic and divination in Philo's *De somniis,* J. F. Finamore on Iamblichean dream theory, D. M. Hay on the veiled thoughts of the Therapeutae, B. Chilton on prophecy in the Targums, E. V. Gallagher on prophecy and patriarchs in Eusebius' apologetic, and G. Shaw on divination in the Neoplatonism of Iamblichus.

F. BOVON, A. G. BROCK, AND C. R. MATTHEWS (EDS.), *The Apocryphal Acts of the Apostles. Harvard Divinity School Studies,* Religions of the World (Cambridge, MA: Harvard University Center for the Study of World Religions, 1999, cloth $34.95, paper $24.95) xxix and 394 pp., 2 figs., 10 tables. Bibliography. Indexed. LCN: 98-43460. ISBN: 0-945454-17-1 (cloth), -18-X (paper). Distributed by Harvard University Press.

After Bovon's essay on editing the apocryphal Acts of the apostles, this volume presents three studies on performance and rewriting: C. M. Thomas on the "prehistory" of *Acts of Peter;* A. D. Callahan on *Acts of Mark*—tradition, transmission, and translation of the Arabic version; and Bovon on Byzantine witnesses for the apocryphal Acts of the apostles. Next there are two papers on language: D. H. Warren on the Greek language of the apocryphal Acts of the apostles—a study in style; and E. Zachariades-Holmberg on philological aspects of the apocryphal Acts of the apostles. Then there are six literary and religious studies: Brock on political authority and cultural accommodation—social diversity in *Acts of Paul* and *Acts of Peter;* C. Johnson on ritual epicleses in the Greek *Acts of Thomas;* Matthews on articulate animals—a multivalent motif in the apocryphal Acts of the apostles; L. S. Nasrallah on "she became what the words signified"—the Greek *Acts of Andrew*'s construction of the reader-disciple; D. W. Pao on physical and spiritual restoration—the role of healing miracles in *Acts of Andrew;* and R. N. Slater on the relationship between community and text—*Acts of Philip* 1 and the Encratites of Asia Minor. There are two appendixes: Bovon and Zachariades-Holmberg on *Martyrdom of the Holy Apostle Ananias* (*BHG* 75y); and Y. Taniguchi, Bovon, and A. Antonopoulos on *Memorial of Saint John the Theologian* (*BHG* 919fb).

B. J. BROOTEN, *Love Between Women. Early Christian Responses to Female Homoeroticism,* Chicago Series on Sexuality, History, and Society (Chicago—London: University of Chicago Press, 1998, paper $19) xxii and 412 pp., 12 figs. Bibliography. Indexed. LCN: 96-4727. ISBN: 0-226-07592-3.

The paperback edition of a work described in *NTA* 41, pp. 392-393, this volume investigates female homoeroticism in the Roman world and early Christian responses to female homoeroticism. Particular attention is given to Rom 1:18-32 and the place of 1:26-27 within it. Brooten is professor of Christian studies at Brandeis University in Waltham, MA.

F. F. BRUCE, *Israel & the Nations. The History of Israel from the Exodus to the Fall of the Second Temple,* rev. D. F. Payne (Downers Grove, IL: InterVarsity, 1998, paper) xii and 258 pp., tables. Bibliography. Indexed. LCN: 98-22122. ISBN: 0-8308-1510-4.

Published first in 1963 and then in a revised edition in 1983, this volume traces ancient Israel's history from ca. 1300 B.C. to the end of the 1st century A.D. The chapters most pertinent to NT studies concern the Jews in the Persian empire, rival Greek empires, Oniads and

Tobiads, an ambitious Greek king, the abomination of desolation, the Hasmonean resistance, Judas Maccabeus, independence won, the Hasmonean dynasty, the Roman conquest, the reign of Herod, the sons of Herod and the early Roman governors, Herod Agrippa and the Jews, troubles multiply in Judea, and the war with Rome and the end of the Second Temple. Genealogical and chronological tables are included. Bruce (1910-91) was professor of biblical criticism and exegesis at the University of Manchester. The most important aspects of Payne's revision concern factual data and bibliography.

C. BURINI, *Policarpo di Smirne. Lettera ai Filippesi. Martirio. Introduzione, versione, commento,* Scritti delle origini cristiane 26 (Bologna: Dehoniane, 1998, paper 26,000 L) 178 pp. Bibliography. ISBN: 88-10-20617-7.

Burini, researcher at the Istituto di filologia classica at the Università di Perugia, first assembles (pp. 13-31) the evidence about Polycarp in the writings of Ignatius of Antioch, Polycrates of Ephesus, Irenaeus, Tertullian, Eusebius of Caesarea, Jerome, and ps.-Pionus. Then for Polycarp's *Letter to the Philippians* she provides (pp. 35-93) an introduction (ancient testimonies, the problem of two letters, teaching and sources, manuscript tradition) as well as a pericope-by-pericope translation and exposition. Finally in treating *Martyrdom of Polycarp* she deals (pp. 97-170) with the introductory issues (data about Polycarp's death, redaction and authenticity, literary genre and structure, etc.) and presents a commentary for each pericope.

W. BURKERT, *Creation of the Sacred. Tracks of Biology in Early Religions* (Cambridge, MA—London: Harvard University Press, 1998, paper $15.95) xii and 255 pp. Bibliography. Indexed. LCN: 95-44787. ISBN: 0-674-17570-0.

The paperback edition of a work published in 1996, this volume searches for the "tracks of biology" in ancient Greek and Roman religions as well as in the Bible and ancient Near Eastern texts. Burkert, professor of classics at the University of Zurich, looks at the universal phenomena of religion through the lenses of sociobiology and ancient Mediterranean religions, with particular attention to the role of fear in the genesis of religion. After reflecting on the relation between human nature and culture, he deals with such topics as sacrifice and circumcision, the "quest story" and the "maiden's tragedy," hierarchy (divine and human), guilt and causality, the reciprocity of giving, and the validation of signs (divination, ordeals, markers, oaths). The book grew out of the Gifford Lectures given at the University of Saint Andrews in 1989. A review symposium on it was described in § 42-1933r.

J. H. CHARLESWORTH, *Critical Reflections on the Odes of Solomon.* Vol. 1, *Literary Setting, Textual Studies, Gnosticism, the Dead Sea Scrolls and the Gospel of John,* JSP Supplement Series 22, Distinguished Scholars Collection (Sheffield, UK: Sheffield Academic Press, 1998, £50 or $85) 302 pp. Bibliography. Indexed. ISBN: 1-85075-660-0.

The ten revised and rewritten essays presented in this collection appear with corrections and with the original scripts usually now present. After an overview of *Odes of Solomon* (1976), they treat hymns and odes in early Judaism (1986); hymns and odes in early Christianity [§ 27-771]; the original language of *Odes of Solomon; bʿwtʾ* in earliest Christianity (1972); paronomasia and assonance in the Syriac text of *Odes of Solomon* (1970); haplography and philology—a study of *Odes of Solomon* 16:8 [§ 23-721]; *Odes of Solomon* as not gnostic [§ 14-682]; Qumran, John, and *Odes of Solomon* (1972); and *Odes of Solomon* and John's Gospel [§ 18-141].

J. H. CHARLESWORTH, *How Barisat Bellowed. Folklore, Humor, and Iconography in the Jewish Apocalypses and the Apocalypse of John,* Dead Sea Scrolls & Christian Origins Library 3 (N. Richland Hills, TX: BIBAL, 1998, paper $8.95) xiii and 60 pp., 8 plates. LCN: 98-3081. ISBN: 0-941037-64-9.

After a four-page essay on the Jewish apocalypses and the Apocalypse of John, Charlesworth discusses the social setting and origin of Jewish apocalyptic literature with particular attention to folklore and humor and to *3 Maccabees* and *Apocalypse of Abraham.*

Then in a ten-page essay on iconography he treats pre-6th century inscribed seals as well as cherubim and other fantastic beasts.

J. H. CHARLESWORTH (ED.), *Caves of Enlightenment. Proceedings of the American Schools of Oriental Research Dead Sea Scrolls Jubilee Symposium (1947-1997)* (N. Richland Hills, TX: BIBAL, 1998, paper $14.95) xviii and 139 pp. Indexed. LCN: 98-25408. ISBN: 0-941037-68-1.

After a six-page preface by Charlesworth, this volume presents six essays by J. A. Sanders on the Judean Desert scrolls and the history of the text of the Hebrew Bible; M. Broshi on whether Qumran was indeed a monastery—the consensus and its challengers from an archaeologist's perspective; S. White Crawford on how archaeology affects the study of texts—reflections on the category "rewritten Bible" at Qumran; D. Dimant on new perspectives on dualism at Qumran; Charlesworth on John the Baptizer, Jesus, and the Essenes; and J. D. G. Dunn on Paul and the Dead Sea scrolls.

M. CHYUTIN, *The New Jerusalem Scroll from Qumran. A Comprehensive Reconstruction,* JSP Supplement Series 25 (Sheffield, UK: Sheffield Academic Press, 1997, £31.50 or $52.50) 167 pp., 14 plates, 29 figs. Bibliography. Indexed. ISBN: 1-85075-683-X.

After an introduction to the Qumran *New Jerusalem Scroll,* this volume presents the Aramaic fragments from Qumran and English translations of them. Then it discusses various features in the text: the architecture of the temple, ceremonies in the temple, the architecture of the New Jerusalem, the purpose of the New Jerusalem, orthogonal cities in the ancient world, and number mysticism and architecture. Also included are notes on reconstructing the *New Jerusalem Scroll* and photographs of the Qumran fragments.

J. R. CLARKE, *Looking at Lovemaking. Constructions of Sexuality in Roman Art, 100 B.C.–A.D. 250* (Berkeley—Los Angeles—London: University of California Press, 1998, $39.95) xvii and 372 pp., 16 plates, 107 figs., map. Bibliography. Indexed. LCN: 96-40380. ISBN: 0-520-20024-1.

In this study of Roman erotic art, Clarke, professor of the history of art at the University of Texas in Austin, and author of *The Houses of Roman Italy* (1991), argues that the ancient Romans were not at all like us in their sexuality, and that there were many different Roman sexualities within a society that was anything but homogeneous. After reflecting on the cultural construction of sexuality and considering Greek and Hellenistic constructions of lovemaking, he examines the art of the Augustan and early Julio-Claudian periods (27 B.C. to A.D. 30) for representations of male-to-male lovemaking, representations of male-to-female lovemaking, and sex and the body of the other. Then with reference to Pompeii in the Neronian and Flavian periods (A.D. 54 to 79), he deals with the display of erotica and the erotics of display in houses and in public buildings, respectively. Finally with regard to Italy and the provinces from the 1st through the 3rd centuries A.D., he considers the invention and spread of sexual imagery through the Roman world. He concludes that the works of art examined in this volume suggest that rather than hiding sexual representations the ancient Romans enjoyed seeing them, primarily because they associated sex with pleasure rather than sin. A review article on this work was described in § 43-514r.

D. J. A. CLINES (ED.), *The Dictionary of Classical Hebrew.* Vol. 4, *y-l* (Sheffield, UK: Sheffield Academic Press, 1998, £75 or $123.50) 642 pp. Bibliography. Indexed. ISBN: 1-85075-681-3.

The three previous volumes in this dictionary of classical Hebrew were described in *NTA* 39, p. 532; and 42, pp. 188. With this fourth (and largest) volume the project reaches its half-way point. It is expected that it will be completed by the end of the year 2004. Not only does this volume cover more than 1,200 words, but it also treats fourteen words that occur more than a thousand times: *yhwh, yśr'l, ywm, yd,* etc. The key authors include D. Stec, F. Gosling, A. Lee, R. Kossov, J. Harding, and J. Rogerson. In addition to the entries for Hebrew words that begin with *yodh, kaph,* and *lamed,* the volume contains a four-page introduction, a list of sources (Qumran and related nonbiblical texts), word-frequency lists, bibliographical information, and an English-Hebrew index.

A. COHEN, *Rereading Talmud. Gender, Law and the Poetics of* Sugyot, Brown Judaic Studies 318 (Atlanta: Scholars Press, 1998, $34.95) xi and 242 pp. Bibliography. Indexed. LCN: 98-41180. ISBN: 0-7885-0499-1.

Based on a doctoral dissertation directed by R. Kimelman and B. Brooten at Brandeis University in Waltham, MA, this volume first analyzes how various scholars (D. Weiss, D. W. Halivni, S. Friedman, J. Neusner, J. Fraenkel, D. Boyarin) read and interpret *sugyot,* and contends that literary analysis of *sugyot* needs to take both subject and object equally seriously. Then after proposing a poetics of the *sugya* or "Sugyaetics" and its theoretical grounding, it presents two textual studies that illustrate the method: framing women/constructing exile (*b. Giṭṭ.* 34b-35b), and women and slaves (*b. Giṭṭ.* 12a-13a). The overall intention of the textual studies is to begin a renewed discussion of the thematic issues of the construction of gender in/by talmudic law, and the impact of the midrashic discourse of divorce on the legal discourse.

M. D. COOGAN (ED.), *The Oxford History of the Biblical World* (New York—Oxford: Oxford University Press, 1998, $49.95) xii and 643 pp., frontispiece, 3 figs., 24 maps, table. Illustrated. Bibliographies. Indexed. LCN: 98-16042. ISBN: 0-19-508707-0.

After Coogan's prologue on the earliest history, this volume presents essays by W. T. Pitard on Syria-Palestine in the Bronze Age (before Israel), C. A. Redmount on Israel in and out of Egypt (bitter lives), L. E. Stager on the emergence of ancient Israel (forging an identity), J. A. Hackett on the era of the Judges ("there was no king in Israel"), C. Meyers on the early monarchy (kinship and kingship), E. F. Campbell on Judah and Israel from the death of Solomon to the fall of Samaria (a land divided), M. Cogan on the period from the Assyrian conquest of Israel to the fall of Babylon (into exile), M. J. W. Leith on the Persian period (Israel among the nations), L. J. Greenspoon on Jews and Judaism in the Hellenistic period (between Alexandria and Antioch), A.-J. Levine on the period from Pompey to the First Jewish Revolt (visions of kingdom), D. N. Schowalter on the Jesus movement in the Roman world (churches in context), and B. Geller on Jews and Christians in the Roman empire (transitions and trajectories).

H. COUSIN (ED.), *Le monde où vivait Jésus* (Paris: Cerf, 1998, 350 F) 800 pp. Bibliography. Indexed. ISBN: 2-204-05686-3.

This introduction to 1st-century Judaism features 558 excerpts from primary sources such as Greco-Roman authors, inscriptions, the NT, OT Pseudepigrapha, Dead Sea scrolls, Philo and Josephus, rabbinic writings, and patristic literature. It first deals with the Jews in the Roman empire: the Roman empire in the 1st century, the Diaspora (or, life with the God of Israel in a foreign land), Jews as part of the empire (allied kingdoms and the Roman province of Judea), and two ways of life (Greco-Roman and Jewish). Then it treats Jewish faith and practice: worship, the reading of Scripture, faith in one God, and Judaism with diverse sensibilities. The main text was written by Cousin, J.-P. Lémonon, and J. Massonnet, with the collaboration of P. Abadie, J. Comby, A. Méasson, and F. Richard.

J. L. CRENSHAW, *Old Testament Wisdom. An Introduction* (rev. ed.; Louisville, KY: Westminster John Knox, 1998, paper $20) xv and 255 pp. Bibliography. Indexed. LCN: 98-7520. ISBN: 0-664-25462-4.

This revised and enlarged version of Crenshaw's 1981 introduction to OT literature features some additional sections, minor revisions in the text, and updated notes and bibliography. After discussing the definition of wisdom, it treats the world of wisdom, the sapiential tradition, the pursuit of knowledge (Proverbs), the search for divine presence (Job), the chasing after meaning (Ecclesiastes), the quest for survival (Sirach), the widening hunt (Wisdom of Solomon, wisdom psalms, and beyond), wisdom's legacy, and Egyptian and

Mesopotamian wisdom literature. Crenshaw is professor of OT at the Divinity School, Duke University.

R. CRIBIORE, *Writing, Teachers, and Students in Graeco-Roman Egypt,* American Studies in Papyrology 36 (Atlanta: Scholars Press, 1996, $49.95) xiv and 316 pp. and 80 plates, 7 figs., 3 tables. Bibliography. Indexed. LCN: 96-8012. ISBN: 0-7885-0277-8.

The three introductory chapters in this volume deal with writing in Greco-Roman Egypt, the evidence for schools and teachers, and the school exercises. Next there are four chapters on identifying school exercises: types of textual material, writing materials used in schools, distinguishing characteristics of school exercises, and paleography—teachers' and students' hands. Then there are three chapters on writing in Greco-Roman schools: the teachers' models, writing and levels of education, and learning to write. Also included are lists of teachers and students, as well as a catalogue of 412 school exercises from Greco-Roman Egypt. Cribiore concludes that the evidence of the school exercises of Greco-Roman Egypt shows the importance of copying at initial levels of education.

F. H. CRYER AND T. L. THOMPSON (EDS.), *Qumran between the Old and New Testaments,* JSOT Supplement Series 290, Copenhagen International Seminar 6 (Sheffield, UK: Sheffield Academic Press, 1998, £55 or $85) 398 pp. Indexed. ISBN: 1-85075-905-7.

Prepared for a conference held in 1995 at Schaeffergården just north of Copenhagen, the sixteen papers in this volume are by A. Aschim on the genre of 11QMelchizedek; P. Bilde on the Essenes in Philo and Josephus; E. J. Christiansen on the consciousness of belonging to God's covenant and what it entails according to *Damascus Document* and *Community Rule;* Cryer on Genesis in Qumran; T. Elgvin on "the mystery to come"—early Essene theology of revelation; J. Høgenhaven on the Isaiah scroll and the composition of the book of Isaiah; R. W. Kvalvaag on the spirit in human beings in some Qumran nonbiblical texts; N. P. Lemche on the understanding of community in the OT and in the Dead Sea scrolls; F. García Martínez on the history of the Qumran community in the light of recently available texts; S. Metso on the use of OT quotations in the Qumran *Community Rule;* S. Olofsson on Qumran and the Septuagint; A. R. Petersen on the archaeology of Khirbet Qumran; Thompson on 4QTestimonia and Bible composition—a "Copenhagen Lego" hypothesis; E. Tov on the significance of the texts from the Judean Desert for the history of the text of the Hebrew Bible—a new synthesis; H. Ulfgard on the teacher of Righteousness, the history of the Qumran community, and our understanding of the Jesus movement—texts, theories, and trajectories; and B. Z. Wacholder on the historiography of Qumran—the sons of Zadok and their enemies.

J. DART AND R. RIEGERT, *Unearthing the Lost Words of Jesus. The Discovery and Text of The Gospel of Thomas* (Berkeley, CA: Seastone, 1998, $17) v and 105 pp., 2 plates, 2 maps. Bibliography. LCN: 98-4422. ISBN: 1-56975-095-5.

This volume first presents a 33-page account of the discovery of the Nag Hammadi codices, with particular attention to *Gospel of Thomas.* Then after a three-page introduction to *Gospel of Thomas,* it provides a translation (with brief comments) of the 114 sayings and a five-page summary of the work's teaching (J. D. Crossan).

A. DE JONG, *Traditions of the Magi. Zoroastrianism in Greek and Latin Literature,* Religions in the Graeco-Roman World 133 (Leiden—New York—Cologne: Brill, 1997, 315 gld. or $184.50) xii and 496 pp. Bibliography. Indexed. LCN: 97-14806. ISBN: 90-04-10844-0.

The slightly revised version of a doctoral dissertation directed by R. van den Broek and P. Kreyenbroek and presented to the faculty of theology of the University of Utrecht, this new investigation of the classical texts on Zoroastrianism discusses the possible interpretations of the religion of the Persians that are suggested by the evidence of the Greek and Latin texts on that religion. After taking up preliminary questions and reflecting on various approaches to Zoroastrian history (fragmentizing, harmonizing, diversifying), it presents a detailed commentary on five key texts: Herodotus, *Histories* 1.131-132; Strabo, *Geography* 15.3.13-15; Plutarch, *De Iside et Osiride* 46-47 (369D-370C); Diogenes Laertius 1.6-9; and Agathias, *Histories* 2.23-25. Then it offers a thematic inventory of the Greek and Latin texts under eight headings: the pantheon, the pandemonium, Zoroaster, theology and doctrine, temple and cult, ritual, priests, and social and ethical codes. De Jong concludes that the classical texts show ancient Zoroastrianism to be a living faith, a social reality in the ancient world, with as much diversity as most other religious traditions.

D. A. DESILVA, *4 Maccabees,* Guides to Apocrypha and Pseudepigrapha (Sheffield, UK: Sheffield Academic Press, 1998, paper £8.95 or $14.95) 173 pp. Bibliographies. Indexed. ISBN: 1-85075-896-4.

After treating introductory issues regarding *4 Maccabees* (author, title, date; location and audience; occasion; etc.), this study guide considers *4 Maccabees* and the Jewish Diaspora: setting, purpose, and strategy. Next it deals with *4 Maccabees* as a philosophical demonstration, as an encomium, and as a protreptic discourse, respectively. Then it discusses its theology and its influence on the early church. DeSilva is associate professor of NT and Greek at Ashland Theological Seminary in Ohio.

B. W. W. DOMBROWSKI, *Wider die Hellenisierung jüdischer Religion: Hellenisierung jüdischen Erbes und Lebens. Die Qumran-Assoziation nach dem 'Manual of Discipline' (QS),* Qumranica Mogilanensia 16 (2 vols. in 1; Krakow: Enigma, 1998, DM 198 or $120) iv and 235 pp. and iii and 395 pp., fig. Bibliography. Indexed. ISBN: 83-86110-33-3.

This two-volume work, which represents a thorough reworking of the author's 1963 Basel doctoral dissertation, investigates the nature of the Qumran Association in the light of various manuscripts of *Manual of Discipline.* It gives particular attention to the theme of resistance to the hellenization of Jewish religion through the hellenization of other elements of the Jewish heritage. The first volume presents an introduction to and outline of 1QS, an annotated Hebrew text, and an annotated German translation, as well as the texts (with notes) of fragments and related manuscripts from Qumran Caves 4 and 5. The second volume deals with the social heritage (the use of the biblical-Hebrew concepts of *qhl, ʿm,* and *ʿdh* in 1QS), the sociological self-presentation of the Qumran Association according to 1QS (ethical, gnostic, cultic, legal, social, communal, charismatic, and public-political dimensions), and the Qumran Association's sociological position and Hellenistic character. Also included are appendixes on the Qumran Association's understanding of God, humanity, and the world; the use of *hspr* in 1QS and its background; the *hʾyš hpqyd* and other persons with an office; and the structure of the Qumran Association. There is also an eight-page dialogue with S. Metso's *The Textual Development of the Qumran Community Rule* (1997).

K. P. DONFRIED AND P. RICHARDSON (EDS.), *Judaism and Christianity in First-Century Rome* (Grand Rapids—Cambridge, UK: Eerdmans, 1998, paper $24) xiv and 329 pp. Bibliography. Indexed. LCN: 98-15906. ISBN: 0-8028-4265-8.

After Donfried's thirteen-page introduction to the nature and scope of the question regarding Judaism and Christianity in 1st-century Rome, this volume presents three archaeological and epigraphic studies: Richardson on Augustan-era synagogues in Rome, L. M. White on synagogue and society in imperial Ostia, and G. F. Snyder on the interaction of Jews with non-Jews in Rome. Then there are four social-historical studies: L. V. Rutgers on Roman policy toward the Jews—expulsions from the city of Rome during the 1st century A.D., R. Brändle and E. W. Stegemann on the formation of the first "Christian congregations" in Rome in the context of the Jewish congregations, J. S. Jeffers on Jewish and Christian families in 1st-century Rome, and C. Osiek on the oral world of early Christianity in Rome—the case of Hermas. Finally there are three developmental studies: J. C. Walters on Romans, Jews, and Christians—the impact of the Romans on Jewish-Christian relations in 1st-century Rome; W. L. Lane on social perspectives on Roman Christianity during the formative years from Nero to Nerva—Romans, Hebrews, and *1 Clement;* and C. C. Caragounis on the development of the Roman church between Romans and *1 Clement*—from obscurity to prominence.

D. DÖRFEL, *Engel in der apokalyptischen Literatur und ihre theologische Relevanz am Beispiel von Ezechiel, Sacharja, Daniel und Erstem Henoch,* Theologische Studien (Aachen: Shaker, 1998, paper DM 79) v and 291 pp. Bibliography. ISBN: 3-8265-2681-3.

Prepared as a doctoral dissertation under the direction of K. Koch and accepted in 1996 by the department of Evangelical theology at the University of Hamburg, this volume first delineates the problem of angels in apocalyptic literature and surveys preexilic passages about angels. Next it considers angelology in the exilic and early postexilic periods with reference to Ezekiel (1:1-28; 8–11; 40–48) and Zechariah (1:7-17; 3:1-10), and in apocalyptic writings with reference to the Aramaic and Hebrew parts of Daniel and to the various parts of *1 Enoch.* Then it discusses the relation between monotheism and angelology in Ezekiel, Zechariah, *1 Enoch,* and Daniel, with regard to the concept of God, the trajectory of the "angel of the Lord," and the heavenly hierarchy.

I. DRAZIN, *Targum Onkelos to Numbers. An English Translation of the Text with Analysis and Commentary (Based on the A. Sperber and A. Berliner Edition)* (Hoboken, NJ: Ktav, 1998; Denver, CO: Center for Judaic Studies, University of Denver) xiii and 359 pp. Bibliography. Indexed. LCN: 98-12295. ISBN: 0-88125-621-8 (K).

The final volume in the five-volume study [see *NTA* 26, pp. 216-217; 28, pp. 101-102; 35, p. 403; 38, p. 487] of differences between *Targum Onqelos* and the Masoretic text of the Pentateuch, this book provides on facing pages the Aramaic text of *Targum Onqelos of Numbers* according to the editions by A. Berliner (1894) and A. Sperber (1959), and an English translation, with extensive notes below. After a 59-page introduction, Drazin notes, analyzes, explains, classifies, and tabulates 3,496 targumic deviations from the Masoretic text. He also compares the targumic readings with readings found in other targums of the Pentateuch, ancient Bible versions, rabbinic writings, and other relevant texts. He argues that while *Targum Onqelos* replaces anthropomorphisms and anthropopathisms and deviates from the original Hebrew text for the honor of God and Israelite ancestors, it renders the plain meaning of the Masoretic text, even when this meaning is contrary to rabbinic tradition and halakah. He also observes that *Targum Onqelos* relied on material in the midrashim *Sifre* and *Sifre Zuta,* and so must have been composed after the 4th century A.D.

The Echoes of Many Texts. Reflections on Jewish and Christian Traditions. Essays in Honor of Lou H. Silberman, ed. W. G. Dever and J. E. Wright, Brown Judaic Studies 313 (Atlanta: Scholars Press, 1998, $29.95) xvi and 250 pp. Bibliography. LCN: 97-38267. ISBN: 0-7885-0417-7.

The twelve papers honoring Professor Silberman on his 80th birthday are by Dever on listening to the texts and the artifacts; D. C. Hopkins on the first stories of Genesis and the rhythm of the generations; Z. Zevit on proclamations to the fruitful tree and the spiritualization of androgyny; S. Ackerman on *Prayer of Nabonidus,* Elijah on Mount Carmel, and the development of monotheism in Israel; P. Machinist on Job's daughters and their inheritance in *Testament of Job* and its biblical congeners; J. L. Crenshaw on the restraint of reason and the humility of prayer; S. J. D. Cohen on whether Pharisees and rabbis were the leaders of communal prayer and Torah study in antiquity—the evidence of the NT, Josephus, and the Church Fathers; S. Talmon on the "Dead Sea scrolls" or "the community of the renewed covenant"; Wright on Heb 11:37 and the death of the prophet Ezekiel; J. A. Sanders on identity, apocalyptic, and dialogue; R. Kimelman on the literary structure of the Amidah and the rhetoric of redemption; and M. Fishbane on justification through living—M. Buber's third alternative. Also included is a six-page addendum to Silberman's bibliography.

L. H. FELDMAN, *Josephus's Interpretation of the Bible,* Hellenistic Culture and Society 27 (Berkeley—Los Angeles—London: University of California Press, 1998, $75) xvi and 837 pp. Bibliography. Indexed. LCN: 97-36613. ISBN: 0-520-20853-6.

Feldman, professor of classics at Yeshiva University and author of *Studies in Hellenistic Judaism* (1996) and *Studies in Josephus' Rewritten Bible* (1998), first attempts to explain Josephus' purposes and techniques in retelling the Bible in five chapters: Josephus' historiographical predecessors, Josephus as rewriter of the Bible, the qualities of biblical heroes, Josephus as apologist to non-Jews and to Jews, and stylistic and other changes. Then he presents case studies of twelve key biblical figures to test the degree to which these purposes and techniques are fulfilled: Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samson, Samuel, Saul, David, Solomon, and Daniel. He concludes that Josephus emerges as a historian in the grand manner, deserving of Jerome's tribute to him as a second Livy, combining the best of the two great schools of historiography—the Isocratean with its stress on moralizing, psychologizing, and dramatizing, and the Aristotelian with its emphasis on scientific, empirical investigation.

P. V. M. FLESHER (ED.), *Targum Studies.* Vol. 2, *Targum and Peshitta,* South Florida Studies in the History of Judaism 165 (Atlanta: Scholars Press, 1998, $59.95) xx and 252 pp. Bibliography. Indexed. LCN: 98-105352. ISBN: 0-7885-0447-9.

After Flesher's ten-page introduction to Targum and Peshitta relationships, this volume [see *NTA* 37, p. 304] presents nine articles: P. Dirksen on some basic questions about Targum and Peshitta, M. D. Koster on the Copernican revolution in the study of the origins of the Peshitta, Y. Maori on the relationship between the Peshitta Pentateuch and the Pentateuchal Targums, J. A. Lund on Balaam's third and fourth oracles in the Peshitta and Targums, M. J. Bernstein on the "given" Levites—targumic method and method in the study of the Targums, A. Gelston on Peshitta and Targum of the Twelve Prophets, H. M. Szpek on the influence of the Targum on the Peshitta to Job, M. P. Weitzman on whether the Peshitta of Chronicles is a Targum, and R. J. Owens on the relationship between the Targum and Peshitta texts of Proverbs.

D. FRANKFURTER, *Religion in Roman Egypt. Assimilation and Resistance* (Princeton, NJ: Princeton University Press, 1998, $49.50) xvi and 314 pp., map. Illustrated. Bibliography. Indexed. LCN: 97-49576. ISBN: 0-691-02685-8.

In his study of Egyptian religion between ca. A.D. 100 and 600, Frankfurter, assistant professor of history and religious studies at the University of New Hampshire and author of *Elijah in Upper Egypt* (1993), argues that the religion of Pharaonic Egypt did not die out as early as has been supposed but was instead relegated from political centers to village and home, where it continued a vigorous existence for centuries. After delineating the scope and method of his investigation, he deals with religion and temples; the local scope of religious belief; mutations of the Egyptian oracle; priest to magician—evolving modes of religious authority; the scriptorium as crucible of religious change; and idiom, ideology, and iconoclasm—a prolegomenon to the conversion of Egypt. He concludes that the shape that Egyptian Christianity eventually assumed speaks to the resilience, indeed the triumph, of local culture.

S. L. GOGEL, *A Grammar of Epigraphic Hebrew,* SBL Resources for Biblical Study 23 (Atlanta: Scholars Press, 1998, $44.95) xx and 522 pp., map, 41 tables. Bibliography. ISBN: 1-55540-287-9.

Based on a doctoral dissertation directed by D. Pardee and presented to the University of Chicago, this volume provides a grammar of the extrabiblical Hebrew inscriptions (including ostraca, graffiti, and seals) of Palestine which have been attributed by various archaeological, historical, and paleographical analyses to the period between the 10th and the 6th century B.C. After an introduction that provides the historical context, it treats phonology, morphology, and syntax, and provides a lexicon. The transliterations and translations of the epigraphic Hebrew inscriptions (texts and seals) are found in an appendix. The section on morphology (which is the main focus) contains extensive treatments of epigraphic Hebrew verbs (e.g. verbal stems, finite forms, simple and derived stems), pronouns, nouns (including numerals), and particles (e.g. adverbs, prepositions, conjunctions, and interjections).

L. L. GRABBE, *Wisdom of Solomon,* Guides to Apocrypha and Pseudepigrapha (Sheffield, UK: Sheffield Academic Press, 1997, paper £8.95 or $14.95) 106 pp. Bibliographies. Indexed. ISBN: 1-85075-762-3.

This guide for students working with the book of Wisdom is meant to be suggestive and illustrative, showing how some scholars have answered or approached the major critical questions. After dealing with introductory issues (content, structure, unity, genre, etc.), it treats typology, midrash, and Greek rhetoric; the message of the book; the figure of Wisdom; and the historical context. Grabbe is professor of Hebrew Bible and early Judaism at the University of Hull.

C. HABICHT, *Pausanias' Guide to Ancient Greece,* Sather Classical Lectures 50 (Berkeley—Los Angeles—London: University of California Press, 1998, paper $16.95) xxiii and 207 pp. Illustrated. Bibliography. Indexed. LCN: 84-16243. ISBN: 0-520-06170-5.

This paperback edition of the work originally published in 1985 contains a new seven-page preface in which the author reviews recent scholarship on Pausanias and makes some corrections and additions prompted by it. The main text, which was presented as the 1982 Sather Classical Lectures, consists of six chapters: the man and his work, Pausanias as a guide, Pausanias and the evidence of inscriptions, Pausanias on the history of Greece, the Roman world of Pausanias, and a profile of Pausanias. The two appendixes concern (1) Pausanias and his critics, and (2) Pausanias' use of the expression "in my time." Habicht, professor at the School of Historical Studies, Institute for Advanced Studies, Princeton, NJ, is also the author of *Athens from Alexander to Antony* (1997).

R. HACHLILI, *Ancient Jewish Art and Archaeology in the Diaspora,* Handbook of Oriental Studies. I: The Near and Middle East 35 (Leiden—Boston—Cologne: Brill, 1998, 363 gld. or $213.75) xxxiii and 499 pp. and 63 plates, 150 figs., map, table. Bibliography. Indexed. LCN: 97-28225. ISBN: 90-04-10878-5.

The complement to the author's *Ancient Jewish Art and Archaeology in the Land of Israel* [*NTA* 34, p. 132], this volume presents the evidence for ancient Jewish art of the Diaspora, and shows how the Jews of late antiquity, both in the land of Israel and in the Diaspora, were usually in accord as to their self-identity and their relationship with their non-Jewish neighbors. It contains chapters on the synagogue; synagogue architecture; synagogue art—the Dura-Europos synagogue wall paintings; synagogue art—mosaic pavements; figurative art; burial and funerary practices; Jewish symbols; motifs of Jewish art; inscriptions; features of Jewish art; Jewish, Christian, and pagan art; artists and pattern books; and dating. Hachlili concludes that in the Diaspora as in the land of Israel the synagogue encapsulated not only the religious cult but also a national tradition commemorating the significance of the Temple for Jews and an artistic tradition as expressed in the wall paintings of the 3rd-century A.D. Dura-Europos synagogue.

F. HAHN, *Frühjüdische und urchristliche Apokalyptik. Eine Einführung,* Biblisch-Theologische Studien 36 (Neukirchen-Vluyn: Neukirchener, 1998, paper DM 39.80) xiii and 174 pp. Bibliography. ISBN: 3-7887-1667-3.

After discussing the nature of apocalyptic and sketching the history of research on it, this volume considers early Jewish apocalyptic: the OT precedents, the book of Daniel, *Assumption of Moses,* the Enoch tradition, *4 Ezra,* the Syriac and Greek Baruch apocalypses, and other apocalyptic traditions. Then it deals with early Christian apocalyptic: apocalyptic presuppositions and basic structures in the NT, apocalyptic elements in Paul's writings, 2 Thessalonians, the Synoptic apocalypse (Mk 13 parr.), the Johannine tradition, and Christian apocalyptic in the transition to the ancient church. Finally there are chapters on the distinctive character and significance of early Jewish apocalyptic, the reception and importance of apocalyptic in early Christianity and in the ancient church, and the theological function of apocalyptic thought and its present significance. Hahn is emeritus professor of NT on the Evangelical theological faculty at the University of Munich.

F. G. HÜTTENMEISTER, *Sota. Die des Ehebruchs verdächtigte Frau,* Übersetzung des Talmud Yerushalmi 3/2 (Tübingen: Mohr Siebeck, 1998, DM 198) xxix and 283 pp. Bibliography. Indexed. ISBN: 3-16-147045-1.

The rabbinic tractate *Soṭa* concerns the procedures to be followed when a woman is suspected of adultery (see Num 5:11-31). After a brief description of the tractate and translations of relevant texts from Philo (*De specialibus legibus* 3:52-62) and Josephus (*Antiquities* 3:270-273), this volume presents the first German translation and commentary on the Talmud Yerushalmi's treatment of *Soṭa.* It follows the usual series format of translation (with cross-references) and extensive notes (on textual variants, biblical sources, rabbinic parallels, etc.) below. Hüttenmeister is the author of the volumes on *Megilla* [*NTA* 32, p. 392] and *Sheqalim–Scheqelsteuer* [*NTA* 35, p. 265] in the series. He has incorporated material prepared by L. Prijs.

S. JONES AND S. PEARCE (ED.), *Jewish Local Patriotism and Self-Identification in the Graeco-Roman Period,* JSP Supplement Series 31 (Sheffield, UK: Sheffield Academic Press, 1998, £31.50 or $52.50) 156 pp. Indexed. ISBN: 1-85075-832-8.

Prepared for a conference held at the University of Southampton in 1995, this volume presents essays by Pearce and Jones on Jewish local identities and patriotism in the Greco-Roman period, Jones on identities in practice—toward an archaeological perspective on Jewish identity in antiquity, L. L. Grabbe on whether the Ezra-Nehemiah reforms (and their *Nachgeschichte*) constitute the triumph of the pious or the failure of the xenophobes, R. Coggins on Jewish local patriotism—the Samaritan problem, Pearce on belonging and not belonging—local perspectives in Philo of Alexandria, D. Noy on letters out of Judea—echoes of Israel in Jewish inscriptions from Europe, J. Schwartz on the patriotic rabbi—Babylonian scholars in Roman period Palestine, and G. Harvey on synagogues of the Hebrews—"good Jews" in the Diaspora.

H. KOESTER (ED.), *Pergamon: Citadel of the Gods. Archaeological Record, Literary Description, and Religious Development,* Harvard Theological Studies 46 (Harrisburg, PA: Trinity Press International, 1998, $40) xx and 445 pp., 32 plates, 44 figs., map, folding map. Bibliography. Indexed. LCN: 98-39838. ISBN: 1-56338-261-X.

The fifteen papers on Pergamum in this volume were prepared for a symposium held at Harvard Divinity School in 1996. They are by W. Radt on recent (ca. 1987-97) research in and about the site, A. Hoffmann on the Roman remodeling of the Asclepieion, C. Jones on Aelius Aristides and the Asclepieion, K. Nohlen on the "red hall," Koester on the cult of the Egyptian deities in Asia Minor, V. Kästner on the architecture of the great altar, A. Yarbro Collins on Pergamum in early Christian literature, G. Nagy on the library as a classical model, D. N. Schowalter on the Zeus Philios and Trajan temple as a context for imperial honors, M. P. Bonz on the Pergamum evidence for a developing theology of empire, C. M. Thomas on the sanctuary of Demeter—cultic space for women and its eclipse, U. Wulf-Rheidt on the Hellenistic and Roman houses, L. M. White on the social economy of Pergamum—counting the costs of nobility, U. Kampmann on *homonoia* politics in Asia Minor—the example of Pergamum, and K. Rheidt on Pergamum and the Byzantine millennium—in the shadow of antiquity.

N. KOKKINOS, *The Herodian Dynasty. Origins, Role in Society and Eclipse,* JSP Supplement Series 30 (Sheffield, UK: Sheffield Academic Press, 1998, £55.50 or $85) 518 pp., 14 figs., 3 maps, 3 charts. Bibliography. Indexed. ISBN: 1-85075-690-2.

The revision of a doctoral dissertation directed by F. Millar and accepted in 1993 by the

University of Oxford, this investigation of the history of the Herodian dynasty first explores the origins of the Herods in Hellenistic Idumaea. Then it considers the Herodian family and social structure with reference to the uncles and cousins of Herod, the brothers as well as the nephews and nieces of Herod, the sister of Herod and her offspring, the wives of Herod and their offspring, the descendants of Alexander I, and the descendants of Aristobulus I. There are ten appendixes (on Herodian prosopography, main points in the chronology of Herod, etc.). Kokkinos contends that Herod the Great was Phoenician by descent, hellenized by culture, Idumaean by place of birth, Jewish by official religion, Jerusalemite by place of residence, and Roman by citizenship.

J. L. KUGEL, *Traditions of the Bible. A Guide to the Bible As It Was at the Start of the Common Era* (Cambridge, MA—London: Harvard University Press, 1998, $75) xxii and 1055 pp. Illustrated. Bibliography. Indexed. LCN: 98-26763. ISBN: 0-674-79151-7.

Twice as long as its predecessor entitled *The Bible As It Was* [*NTA* 42, p. 422], this volume includes all the material contained in the previous book as well as more than a hundred new interpretative traditions and more detailed explanations of individual motifs and a survey of relevant scholarship for each motif. After a 41-page essay on the world of ancient biblical interpreters, it deals with the creation of the world, Adam and Eve, Cain and Abel, Noah and the flood, the tower of Babel, Abraham's journey from Chaldea, Melchizedek, the trials of Abraham, and so forth. Review articles on *The Bible As It Was* were abstracted in §§ 42-1395r, 2034r; and 43-631r. Kugel is a professor at both Harvard University and Bar Ilan University in Israel.

L. KUNDERT, *Die Opferung/Bindung Isaaks.* Band 1, *Gen 22,1–19 im Alten Testament, im Frühjudentum und im Neuen Testament,* Wissenschaftliche Monographien zum Alten und Neuen Testament 78 (Neukirchen-Vluyn: Neukirchener, 1998, DM 148) xi and 334 pp. Bibliography. Indexed. ISBN: 3-7887-1668-1.

The slightly revised version of a doctoral dissertation directed by E. W. Stegemann and accepted in 1997 by the theological faculty at Basel, this volume first surveys research on the 'Aqedah tradition and examines the text of Gen 22:1-19 in the Masoretic tradition and in the Septuagint, respectively. Next it treats Isaac in early Jewish literature: *Jubilees,* Qumran texts, Philo's writings, Josephus' *Antiquities, 4 Maccabees,* and ps.-Philo's *Biblical Antiquities.* Then it deals with Isaac traditions in the NT: Rom 8:31-32 and related Pauline texts; Jas 2:21-24; Heb 11:17-20; Jn 8:56-59; and Mk 9:2-13. Kundert concludes that the early Jewish traditions about the binding of Isaac are discernible in the NT and influenced NT traditions about Jesus and his atoning activity.

A. LAATO, *A Star Is Rising. The Historical Development of the Old Testament Royal Ideology and the Rise of the Jewish Messianic Expectations,* University of South Florida International Studies in Formative Christianity and Judaism 5 (Atlanta: Scholars Press, 1998, $79.95) xii and 456 pp. Bibliography. Indexed. LCN: 97-40762. ISBN: 0-7885-0420-7.

This volume examines how certain historical circumstances provided the impulse for the birth and development of the OT royal ideology and how this ideology generated different messianic expectations in the Judaism(s) of late antiquity. Thus it deals with the "coming ideal king" in ancient near Eastern literature, Nathan's dynastic oracle, Yahweh as the king of Israel in the premonarchic period, the rise of the monarchy, the formation of early Israelite royal ideology, the Assyrian crisis and messianic expectations, hopes for the restoration of the Davidic empire during Josiah's reign, the dynasty in crisis, the hope of restoration, messianic expectations in the postexilic period, the formation of eschatological messianic expectations, Hasmonean propaganda and messianic expectations, the messiah in the Qumran scrolls, the Messiah in the NT, and the messiah in tannaitic Judaism. Laato, author of *History and Ideology in Old Testament Prophetic Literature* (1996), concludes that Jesus himself would have identified with the messianic figure of Zechariah 9–14.

M. LATTKE, *Die Oden Salomos in ihrer Bedeutung für Neues Testament und Gnosis,* Band 4, Orbis Biblicus et Orientalis 25/4 (Fribourg: Universitätsverlag, 1998, 83 SFr; Göttingen: Vandenhoeck & Ruprecht) xii and 272 pp. Bibliography. Indexed. ISBN: 3-7278-1164-1 (U), 3-525-53796-4 (V&R).

Previous volumes in Lattke's project on *Odes of Solomon* were described in *NTA* 24, pp. 209-210, 319; and 31, p. 389. This fourth volume contains sixteen previously published articles, five reviews of books, and two previously unpublished items. The topics include the gnostic interpretation of *Odes of Solomon* in *Pistis Sophia* (1982); the imagery of *Odes of Solomon* (1982); *Odes of Solomon* and the NT [§ 27-817]; the significance of *Odes of Solomon* for NT scholarship (1983); the Messiah-passages in *Odes of Solomon* (1991); the antiquity of the allegory that Christ (the Messiah) is the true Solomon (1991); the dating of *Odes of Solomon* (1993); the Greek words in the Syriac text of *Odes of Solomon* (1993); inventory and trajectories of the history of early Christian literature; and an annotated bibliographic updating of literature on *Odes of Solomon* and related topics. Lattke is professor of NT and early Christian studies at the University of Queensland in Australia.

D. LENHARD, *Die Rabbinische Homilie. Ein formanalytischer Index,* Frankfurter Judaistische Studien 10 (Frankfurt: Gesellschaft zur Förderung Judaistischer Studien, 1998) ix and 541 pp. Bibliography. Indexed. ISBN: 3-922056-07-5.

Based on a doctoral dissertation begun under A. Goldberg and carried on with P. Schäfer and M. Schlüter, and accepted in 1993 by the Johann Wolfgang-Universität in Frankfurt am Main, this volume first discusses the nature of a rabbinic homily (with an excursus on form analysis), the prototype-theory as a model of categorization, and the standard form of the "rabbinic homily" (with an excursus on J. Neusner's methodology [see § 42-2064]). Then on pp. 109-478 it provides a catalogue of rabbinic homilies on Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and non-Pentateuchal texts, respectively. The individual entries in the index give information about the formal elements and the content of each homily.

S. H. LEVEY, *The Text and I. Writings of Samson H. Levey,* ed. S. F. Chyet, South Florida Studies in the History of Judaism 166 (Atlanta: Scholars Press, 1998, $49.95) x and 208 pp. Indexed. LCN: 98-16630. ISBN: 0-7885-0453-3.

The ten essays in this collection concern the rabbi's use of Jewish literature (1933), the voice of the prophet in biblical law (1973), Amos in the rabbinic tradition (1984), the best kept secret of the rabbinic tradition (1972), Aqiba as a sage in search of the messiah (1992), J. Neusner's *History of the Mishnaic Law of Purities* (1978), *Targum of Ruth* (1934), the date of *Targum Jonathan to the Prophets* (1971), the messianic exegesis of the Targum (1974), and *Targum of Ezekiel* (1987).

S. N. C. LIEU, *Manichaeism in Central Asia and China,* Nag Hammadi and Manichaean Studies 45 (Leiden—Boston—Cologne: Brill, 1998, 175 gld. or $103) xiii and 258 pp. Indexed. LCN: 97-47631. ISBN: 90-04-10405-4.

The first volume of Lieu's selected essays on Manichaeism was entitled *Manichaeism in Mesopotamia and the Roman East* [*NTA* 39, p. 172]. This volume contains studies on the history and texts of the Manichaean sect in Central Asia and especially in China: Manichaean art and texts from the Silk Road (1997), from Parthian into Chinese—some observations on the *Traktat (Traité) Pelliot* (1995), precept and practice in Manichaean monasticism (1981), a lapsed Manichaean's correspondence with a Confucian official in the Sung dynasty (1977), polemics against Manichaeism as a subversive cult in Sung China—A.D. ca. 960-1200 (1979, 1986), and Nestorians and Manichaeans on the south China coast (1980). Also included is a working catalogue of published Manichaean texts. Lieu is now professor of ancient history and codirector of the Ancient History Documentary Research Centre at Macquarie University in Sydney, Australia.

G. LÜDEMANN AND M. JANSSEN, *Suppressed Prayers. Gnostic Spirituality in Early Christianity,* trans. J. Bowden (Harrisburg, PA: Trinity Press International, 1998, paper $18) 174 pp. Bibliography. LCN: 98-33525. ISBN: 1-56338-250-4.

The English edition of *Unterdrückte Gebete. Gnostische Spiritualität im frühen Christentum* [*NTA* 41, p. 581] is a corrected and substantially enlarged version of the original publication. After a six-page introduction, it presents an anthology of gnostic hymns and prayers in five sections: the unknown Father, fall and suffering in the world, salvation and return, hostility from the church, and additional materials.

J. MAIER, *Die Tempelrolle vom Toten Meer und das "Neue Jerusalem." 11Q19 und 11Q20; 1Q32, 2Q24, 4Q554-555, 5Q15 und 11Q18. Übersetzung und Erläuterung,* UTB für Wissenschaft: Uni-Taschenbücher 829 (3rd ed.; Munich—Basel: Reinhardt, 1997, paper DM 39.90) lvi and 350 pp., 13 figs. Bibliography. Indexed. ISBN: 3-497-01440-0 (R), 3-8252-0829-X (UTB).

The first edition of this introduction to and translation of *Temple Scroll* was described in *NTA* 23, pp. 368-369 [for the English version, see *NTA* 30, p. 250]. A second German edition appeared in 1992. This thoroughly revised, expanded, and updated edition includes textual material not only from 11Q19 (Exemplar A) but also from 11Q20 (Exemplar B) and the related Qumran "New Jerusalem" texts (1Q32, 2Q24, 4Q554–555, 5Q15, and 11Q18). Maier served as professor of Jewish studies at the University of Köln from 1966 to 1995.

S. MASON (ED.), *Understanding Josephus. Seven Perspectives,* JSP Supplement Series 32 (Sheffield, UK: Sheffield Academic Press, 1998, £43.25 or $70) 260 pp. Bibliographies. Indexed. ISBN: 1-85075-878-6.

After Mason's eight-page introduction, this volume presents essays by J. Sievers on Josephus and the afterlife, P. Bilde on Josephus and Jewish apocalypticism, Mason on the aim and audience of Josephus' *Antiquities/Life* ("should any wish to enquire further," *Ant.* 1:25), G. E. Sterling on Josephus' retelling of Ruth (the invisible presence), P. Spilsbury on God and Israel in Josephus (a patron-client relationship), J. M. G. Barclay on Josephus versus Apion (analysis of an argument), and T. Rajak on *Against Apion* and the continuities in Josephus' political thought.

J. S. MCLAREN, *Turbulent Times? Josephus and Scholarship on Judaea in the First Century CE,* JSP Supplement Series 29 (Sheffield, UK: Sheffield Academic Press, 1998, £50 or $85) 312 pp. Bibliography. Indexed. ISBN: 1-85075-891-3.

McLaren, lecturer in the School of Theology, Australian Catholic University, Ascot Vale, Victoria, contends that modern scholarship on Judea in the 1st century A.D. fails to achieve conceptual independence from Josephus, and simply repeats Josephus' presentation of a society engulfed in an escalating turmoil that allegedly culminated in the revolt of A.D. 66-70. After outlining how Josephus portrays the state of affairs in 1st-century A.D. Judea up to A.D. 66, the author explores how Josephus developed his crafted narrative, analyzes his interpretive framework in operation in his major works (*Life, War, Antiquities*), considers how scholarship interacts with Josephus' narrative, and shows the clear parallel between the picture presented by Josephus and that constructed by scholarship. Then he proposes a "case study" approach and presents a reading of events in Judea during A.D 66 as a sample that shows the way toward developing a more appropriate methodology for using Josephus' works in historical research.

D. MENDELS, *Identity, Religion and Historiography. Studies in Hellenistic History,* JSP Supplement Series 24, Distinguished Scholars Collection (Sheffield, UK: Sheffield Academic Press, 1998, £55 or $85) 480 pp. Indexed. ISBN: 1-85075-682-1.

After a 22-page essay on Hellenism, Judaism, and Christianity in Palestine in the Hellenistic era, this volume presents twenty-six essays on the historiography of the Hellenistic world and related issues. The topics include ps.-Philo's *Biblical Antiquities,* the "Fourth

Philosophy," and the political messianism of the 1st century A.D. (1991); the five empires as a propagandistic topos [§ 26-699]; "On Kingship" in the Qumran *Temple Scroll* and the ideological *Vorlage* of the Seven Banquets in *Letter of Aristeas* [§ 25-707]; the tradition of the death of Antiochus IV [§ 26-738]; "creative history" in the Hellenistic Near East in the 3rd and 2nd centuries B.C.—the Jewish case [§ 33-1446]; the polemical character of "On Kingship" in the Qumran *Temple Scroll* and the implications for dating it [§ 31-405]; Hellenistic writers of the 2nd century B.C. on the Hiram-Solomon relationship (1986); the presentation of Paul's mission in Acts—pagan or Jewish (1996); Hellenistic utopia and the Essenes [§ 25-682]; and Jesus and the politics of his day (1994). Mendels is professor of ancient history at the Hebrew University in Jerusalem.

P. B. MUNOA, *Four Powers in Heaven. The Interpretation of Daniel 7 in the Testament of Abraham,* JSP Supplement Series 28 (Sheffield, UK: Sheffield Academic Press, 1998, £31.50 or $52.50) 170 pp. Bibliography. Indexed. ISBN: 1-85075-885-9.

Prepared as a doctoral dissertation under the direction of J. Fossum and accepted by the University of Michigan, this volume argues that Dan 7:9-27 with its portrayal of exalted figures influenced the depiction of Adam, Abel, and the tribes of Israel in the judgment scene of *Testament of Abraham.* After treating introductory issues regarding *Testament of Abraham* (contents, text and recensions, language, etc.), it discusses the judgment scene in *Testament of Abraham* 11:1–13:8, the exegesis of Daniel 7 in Testament of Abraham, Adam and Abel as exalted figures in *Testament of Abraham* and Middle Judaism, and the place of *Testament of Abraham* in Middle Judaism. Munoa describes the author of *Testament of Abraham* as incorporating Jewish as well as Egyptian and Greek literary materials, interacting with Jewish ideas, drawn to ambiguous biblical texts, contributing to the developing interest in Hellenistic Jewish mysticism, and polemicizing against throne mysticism.

P. NAGEL, *Der Tractatus Tripartitus aus Nag Hammadi Codex I (Codex Jung),* Studien und Texte zu Antike und Christentum 1 (Tübingen: Mohr Siebeck, 1998, paper DM 59) vii and 120 pp. Indexed. ISBN: 3-16-147033-8.

After a sixteen-page introduction to the text and translation of *Tripartite Tractate,* this volume presents a translation of each part of the Coptic text (with textual notes below): *De supernis* (NHC 1,*5,* 51,1–104,3), *De creatione hominis et de paradiso* (104,4–108,12), and *De salvatore et de redemptione* (108,13–138,27). Also included are longer notes on the translation (pp. 89-96), various indexes (Greek words, proper names), and a seven-page addendum on the treatment of *Tripartite Tractate* in G. Lüdemann and M. Janssen's *Bibel der Häretiker* (1997). Nagel is professor of Eastern Christian languages, literatures, and church history at Bonn.

J. NEUSNER, *The Documentary Form-History of Rabbinic Literature.* Vol. 1, *The Documentary Forms of the Mishnah,* South Florida Studies in the History of Judaism 167 (Atlanta: Scholars Press, 1998, $64.95) xxxii and 274 pp. LCN: 98-15589. ISBN: 0-7885-0455-X.

With this volume Neusner begins a project in which he will describe the formal traits of the canonical writings of rabbinic Judaism. After a 24-page introduction in which he contends that for the rabbinic canon the medium bears an important part of the message, he makes an initial probe with reference to *m. ʿAboda Zara.* Then he gives a complete account of the Mishnah's forms (the list, the dispute, the apocopated sentence, etc.), discusses debates in the Mishnah, and considers the Mishnah's extra-documentary forms and its unpatterned discourses.

J. NEUSNER, *The Documentary Form-History of Rabbinic Literature.* Vols. 2-3, 5, *The Aggadic Sector,* South Florida Studies in the History of Judaism 171-172, 174 (Atlanta: Scholars Press, 1998) LCN: 98-15589. ISBN: 0-7885-0459-2 (vol. 2).

Continuing from the Mishnah, these volumes examine the formal traits of various haggadic compositions in the rabbinic canon. The second volume ($64.95—xxxvi and 252 pp. ISBN: 0-7885-0459-2) analyzes the forms of *m. ʾAbot* ("a collection, not a crafted composition"), *ʾAbot deRabbi Nathan* ("one kind of commentary"), *Sifra* ("a conventional kind of commentary"), *Sifre to Numbers* ("commentary in the conventional mode"), and *Sifre to Deuteronomy* ("the last conventional commentary of the rabbinic canon"). The third volume ($64.95—xxxv and 215 pp.; -0460-6) deals with the forms of *Mekilta deRabbi Ishmael* ("a miscellany arranged as a commentary") and *Genesis Rabbah* ("the last conventional commentary"). The fifth volume ($59.95—xxxvii and 185 pp.; -0462-2) examines the forms of *Song of Songs Rabbah* ("syllogistic discourse in exegetical form"), *Ruth Rabbah* ("a conventional commentary?"), *Lamentations Rabbah* ("a conventional commentary?"), and *Esther Rabbah I* ("a conventional commentary?"). Each volume contains a preface and an introduction.

J. NEUSNER, *The Documentary Form-History of Rabbinic Literature.* Vols. 6A-7F, *The Halakhic Sector,* South Florida Studies in the History of Judaism 175-183 (9 vols.; Atlanta: Scholars Press, 1998) LCN: 98-15589. ISBN: 0-7885-0467-3 (vol. 6A).

These volumes extend the formal analysis of rabbinic literature to the halakic sector with reference to the Talmuds of the Land of Israel and of Babylonia. Each volume contains sections on the Mishnah-commentary form, the dispute form, the propositional form, the topical composite, and narratives. After an "initial probe," the first volume (6A; $59.95—xxxv and 242 pp. ISBN: 0-7885-0467-3) of the three that deal with the Talmud of the Land of Israel covers the following tractates: *Berakot, Šabbat, ʿErubin, Yoma, Pesaḥim, Sukka, Beṣa,* and *Taʿanit.* The second volume (6B; $59.95—ix and 293 pp.; -0468-1) deals with *Megilla, Roš Haššana, Hagiga, Moʿed Qatan, Yebamot, Ketubot, Nedarim, Nazir, Giṭṭin,* and *Qiddušin.* The third volume (6C; $59.95—xi and 288 pp.; -0469-X) treats *Soṭa, Baba Qamma, Baba Meṣiʿa, Baba Batra, Sanhedrin, Makkot, Šebuʿot, ʿAboda Zara, Horayot,* and *Nidda;* it concludes with a ten-page summary of the Yerushalmi's forms. The six volumes devoted to the Babylonian Talmud use the same five formal categories. The first volume (7A; $59.95—xlii and 284 pp.; -0470-3) treats four tractates: *Berakot, Šabbat, ʿErubin,* and *Pesaḥim.* The second volume (7B; $64.95—xi and 299 pp.; -0471-1) deals with *Yoma, Sukka, Beṣa, Roš Haššana, Taʿanit, Megilla, Moʿed Qaṭan, Hagiga, Yebamot,* and *Ketubot.* The third volume (7C; $59.95—xi and 287 pp.; -0472-X) analyzes *Nedarim, Nazir, Soṭa, Giṭṭin, Qiddušin, Baba Qamma,* and *Baba Meṣiʿa.* The fourth volume (7D; $54.95—xi and 251 pp.; -0473-8) extends the analysis to *Baba Batra, Sanhedrin, Makkot, Šebuʿot, ʿAboda Zara,* and *Horayot.* The fifth volume (7E; $54.95—xi and 234 pp.; -0474-6) concerns *Zebaḥim, Menaḥot, Ḥullin,* and *Bekorot.* The final volume (7F; $54.95—xi and 239 pp.; -0475-4) covers *ʿArakin, Temura, Keritot, Meʿila, Tamid,* and *Nidda;* it also includes a 103-page summary of the forms of the Bavli and a 53-page essay on the preliminary results of the documentary form-history of rabbinic literature.

J. NEUSNER, *From Scripture to 70. The Pre-Rabbinic Beginnings of the Halakah,* South Florida Studies in the History of Judaism 192 (Atlanta: Scholars Press, 1998, $49.95) xxxii and 253 pp. LCN: 98-31614. ISBN: 0-7885-0517-3.

After asking what it can mean to speak about pre-rabbinic Judaism in Second Temple times, Neusner traces the development from Scripture to the foundations of the Oral Torah's halakah: what the Oral Torah did not contribute, the Oral Torah's own categories, and the Oral Torah's contributions (dependent amplification of the letter of the Written Torah's category-formations, the independent definition of received category-formations, the independent definition of the generative problematic of the Written Torah's category-formations, the independent reconfiguration of the Written Torah's facts). Then he moves backward from the Mishnah-Tosefta-Yerushalmi-Bavli to the beginnings of the halakic process with regard to the halakah in Temple times—elements of the initial category formation. Finally he traces the beginnings of rabbinic Judaism with reference to the three stages in halakic category-formation.

J. NEUSNER, *The Halakhah of the Oral Torah. A Religious Commentary.* Vol. 1/1, *Between Israel and God. Faith, Thanksgiving—Tractate Berakhot. Enlandisement—Tractates Kilay-*

im, Shebiʿit, and ʿOrlah, South Florida Studies in the History of Judaism 159 (Atlanta: Scholars Press, 1998, $39.95) lii and 97 pp. LCN: 97-40711. ISBN: 0-7885-0421-5.

This volume inaugurates Neusner's "religious commentary" to the halakah of the Oral Torah in which he explores how the modes of thought concerning the facts of the Torah revealed at Sinai produce a coherent statement. After a 36-page introduction in which he explains what is required in a religious reading of the halakah of the Oral Torah, he begins the project with two phases of Israel's relationship with God—the explicitly religious and even theological (*Berakot*), and the "enlandised" (*Kilʾayim, Šebiʿit,* and *ʿOrla*). In each case he provides an economical recapitulation of the main points of the halakah, an account of the problematic that governs the articulation of the law, and an inquiry into the religious premises and contents of the halakah.

J. NEUSNER, *How Adin Steinsaltz Misrepresents the Talmud. Four False Propositions from His "Reference Guide,"* South Florida Studies in the History of Judaism 190 (Atlanta: Scholars Press, 1998, $44.95) xi and 253 pp. LCN: 98-44112. ISBN: 0-7885-0515-7.

Neusner contends that, contrary to Steinsaltz, the Babylonian Talmud is systematic and orderly (once properly decoded), and not merely a compilation of miscellaneous sayings and discussions. To advance the debate, Neusner takes up four principal positions that Steinsaltz holds and contrasts them with Neusner's own positions: "the Talmud has no formal, external order" (Steinsaltz), versus the Talmud is carefully and systematically ordered (Neusner); "the Talmud deals with all possible subjects in the world," versus the Talmud takes up a cogent problem; "the Talmud is not written in a systematic fashion," versus the Talmud adheres to an orderly rhetorical repertoire; and "the structure of the Talmud is associative," versus the Talmud is carefully structured according to a coherent plan.

J. NEUSNER, *How the Rabbis Liberated Women,* South Florida Studies in the History of Judaism 191 (Atlanta: Scholars Press, 1998, $29.95) xiv and 141 pp. LCN: 98-31613. ISBN: 0-7885-0516-5.

Neusner contends that the rabbis of late antiquity, founders of Judaism as we know it, in the normative law set forth in the Mishnah-Tosefta-Yerushalmi-Bavli liberated Israelite women by according to them what Scripture had denied. He argues that the rabbis liberated women especially by endowing them with the power of intentionality and the concomitant responsibility for their own actions and condition that Scripture denied them. After an eight-page preface in which he situates his work in reference to that of other scholars (J. Hauptman, J. Baskin, M. Gruber), he shows how the rabbis liberated women with reference to material in four tractates: *Qiddušin, Giṭṭin, Soṭa,* and *Ketubot.*

J. NEUSNER, *The Place of the Tosefta in the Halakhah of Formative Judaism. What Alberdina Houtman Didn't Notice,* South Florida Studies in the History of Judaism 156 (Atlanta: Scholars Press, 1998, $59.95) ix and 221 pp. LCN: 98-15588. ISBN: 0-7885-0454-1.

This monograph conducts a systematic *Auseinandersetzung* with Houtman's *Mishnah and Tosefta. A Synoptic Comparison of the Tractates Berakhot and Shebiit* [*NTA* 41, p. 580]. Neusner contends that Houtman ignores the fact that rabbinic documents not only exhibit interesting formal traits but also make statements. After describing her work, he identifies the substance of the halakah as the critical issue at which his own research intersects with hers. Then he goes over the documentary problems that she treats with reference to the Tosefta in documentary context. Finally he presents fresh research on the Tosefta tractates *Šebiʿit, Baba Qamma,* and *Šabbat,* respectively, that bears on the problem that she has raised, "the data she did not notice."

J. NEUSNER, *The Talmud of the Land of Israel. An Academic Commentary to the Second, Third, and Fourth Divisions.* Vol. 1, *Yerushalmi Tractate Berakhot;* vol. 2A-B, *Yerushalmi Tractate Shabbat;* vol. 3, *Yerushalmi Tractate Erubin;* vol. 4, *Yerushalmi Tractate Yoma;*

vol. 5A-B, *Yerushalmi Tractate Pesahim,* South Florida Academic Commentary 108-114 (7 vols.; Atlanta: Scholars Press, 1998) LCN: 98-26391. ISBN: 0-7885-0478-9 (vol. 1).

Making provision for corrections and revisions, Neusner generally reproduces the translations that appeared in his *The Talmud of the Land of Israel. A Preliminary Translation and Expanation* (1982-95). With these volumes he seeks to provide a visual portrait of the Talmud of the Land of Israel through graphics. They present the Mishnah text in boldface type, give Hebrew passages in plain type and Aramaic passages in italics, mark the various thought-units, and use indentation to indicate what we might put in footnotes or appendixes. The volume dedicated to *Berakot* (vol. 1; $69.95—xix and 398 pp. ISBN: 0-7885-0478-9) is based on the translation by T. Zahavy, and presents structured translations of the nine chapters along with a 96-page essay on the structure of Yerushalmi *Berakot.* The first (vol. 2A; $59.95—xix and 271 pp.; -0479-7) of the two volumes devoted to Yerushalmi *Šabbat* covers chapters 1–10, and the second volume (vol. 2B; $59.95—xix and 253 pp.; -0480-0) treats chapters 11–24 and presents a 125-page essay on the structure of the Yerushalmi *Šabbat.* The volume on the Yerushalmi *ʿErubin* (vol. 3; $59.95—xix and 313 pp.; -0481-9) provides translations of its ten chapters, as well as a 93-page study of its structure. The volume on the Yerushalmi *Yoma* (vol. 4; $59.95—xix and 276 pp.; -0482-7) offers structured translations of its eight chapters and a 76-page analysis of its structure. The volumes devoted to tractate *Pesaḥim* are based on the English translation by B. M. Bokser and L. H. Schiffman. The first volume (vol. 5A; $49.95—xix and 205 pp.; -0483-5) covers chapters 1–6, and the second volume (vol. 5B; $54.95—xix and 250 pp.; -0484-3) treats chapters 7–10 and contains a 122-page essay on its structure. A preface by Neusner appears in each volume.

J. NEUSNER, *The Tosefta. Translated from the Hebrew. Fifth Division, Qodoshim, The Order of Holy Things,* South Florida Studies in the History of Judaism 152 (Atlanta: Scholars Press, 1997, $59.95) xv and 282 pp. Indexed. LCN: 97-27117. ISBN: 0-7885-0387-1.

The reprint of Neusner's translations of the Tosefta's tractates on *Zebaḥim, Ḥullin, Menaḥot, Bekorot, ʿArakin, Temura, Meʿila,* and *Keritot* [see *NTA* 23, p. 369].

J. NEUSNER (ED.), *Approaches to Ancient Judaism. [New Series],* vol. 10, South Florida Studies in the History of Judaism 142 (Atlanta: Scholars Press, 1997, $49.95) viii and 222 pp., 7 tables. Bibliography. LCN: 90-8969. ISBN: 0-7885-0330-8.

The twelve articles in this volume are by S. Mandell on whether S. Lieberman knew Latin or Greek; H. Fox on from simplicity to complexity; Neusner on *Judaism: The Evidence of the Mishnah* (1981) after fifteen years; Neusner on criticism of *Judaism: The Evidence of the Mishnah;* Neusner on recent works by H. K. Harrington, S. Stern, and T. Ilan; Mandell on religious and sociopolitical construction of early Israel; R. Zeidman on methods of reading intertextuality in the laws of idolatry; Neusner on exile and return as the history of Judaism; T. Fornberg on deicide and genocide—Matthew, the death of Jesus, and Auschwitz; L. K. Loimaranta on whether a shorter text of Matthew's Gospel is preferable to a longer one; S. Olson on where holy Israel will be one hundred years from now; and Olson on the infusion of transcendence—new mental acumen in the academy.

J. NEUSNER (ED.), *Approaches to Ancient Judaism. New Series,* vol. 11, South Florida Studies in the History of Judaism 154 (Atlanta: Scholars Press, 1997, $49.95) viii and 269 pp. LCN: 90-8969. ISBN: 0-7885-0361-8.

The ten articles in this volume are by H. Basser on "feminism" and mishnaic law, J. R. Strange on problems with D. Stern's *Parables in Midrash* (1991), Neusner on M. Fisch's *Rational Rabbis* (1997), G. Stemberger on the redaction history of *Sifra,* Neusner on the documentary form-history of *Sifra* through *Genesis Rabbah,* Neusner on the documentary form-history of *Leviticus Rabbah* through *Lamentations Rabbah,* M. Pickup on the emergence of the suffering messiah in rabbinic literature, Neusner on paradigmatic versus historical thinking—the case of rabbinic Judaism, S. Olson on covenant as an unbroken relationship with holy Israel—a paradigm identity for the social order in the third millennium, and Olson on new directions in NT studies ("in search of oneness")—relevance to the social order in the third millennium.

J. NEUSNER (ED.), *Approaches to Ancient Judaism. New Series,* vol. 12, South Florida Studies in the History of Judaism 158 (Atlanta: Scholars Press, 1997, $59.95) viii and 209 pp. LCN: 90-8969. ISBN: 0-7885-0408-8.

The six articles in this volume are by R. M. Berchman on pagan philosophical views of Jews and Judaism, Neusner on theology as the grammar of religious experience, T. Holmén on covenant thinking—accounting for diversity in early Judaism, Neusner on the components of rabbinic documents—from the whole to the parts of midrash-compilations, H. W. Basser on the status of the Mishnah in women's studies, Neusner on studies of formative Judaism—the state of learning and the next phase, and Neusner on revisiting B. Gerhardsson's *Memory and Manuscript* (1961). Also included are five book reviews by Neusner.

J. NEUSNER (ED.), *Approaches to Ancient Judaism. New Series,* vol. 13, South Florida Studies in the History of Judaism 164 (Atlanta: Scholars Press, 1998, $59.95) viii and 209 pp. LCN: 90-8969. ISBN: 0-7885-0437-1.

The nine articles in this volume are by R. M. Price on messiah as Mishnah—the problem of the Jesus-attributed saying, H. Goldblatt on a teacher and learner of the talmudic era—fifty-four dialogues of Raba and R. Papa, B. Kern-Ulmer on discourse in midrash—textual strategy and the use of personal pronouns in halakic midrash, S. Fishbane on "go and enjoy your acquisition"—the prostitute in the Babylonian Talmud, Neusner on why the rabbis are right—before and after the Oral Torah, Kern-Ulmer on the power of the eye (the evil look) in rabbinic literature, Neusner on the iconography of Judaisms, Neusner on defining what is normative in the theology of Judaism, and S. Olson on whether anything justifies anti-Judaism—the evidence of Christian Judaism.

K. NIEDERWIMMER, *The Didache. A Commentary,* ed. H. W. Attridge, trans. L. M. Maloney, Hermeneia—A Critical and Historical Commentary on the Bible (Minneapolis, MN: Fortress, 1998, $52) xxvii and 288 pp. Bibliography. Indexed. LCN: 98-28758. ISBN: 0-8006-6027-7.

The English version of the second edition (1993) of *Die Didache* [*NTA* 34, p. 138], this volume first deals with introductory issues: structure and genre, attestation, the direct tradition, the versions, the indirect tradition, the relationship to the "two ways" tractate, and reconstructing the work's origin. Then it presents a translation and commentary under four major headings: baptismal catechesis—the tractate on the two ways (1:1–6:3), the liturgy (7:1–10:7), the church order (11:1–15:4), and the eschatological conclusion (16:1-8). Niederwimmer, who held the chair in NT on the Evangelical theological faculty at the University of Vienna from 1973 to 1997, concludes that *Didache* is a kind of "rule book" written in the early 2nd century A.D. for communities still strongly influenced by Jewish Christianity but already clearly distinct from the synagogue.

M. NISSINEN, *Homoeroticism in the Biblical World. A Historical Perspective,* trans. K. Stjerna (Minneapolis, MN: Fortress, 1998, $24) vii and 208 pp. Bibliography. Indexed. ISBN: 0-8006-2985-X.

Based on a work published in Finnish in 1994 under the title *Homoerotiikka Raamatun maailmassa,* this book seeks to read biblical and pertinent extrabiblical texts that address or pertain to same-sex eroticism, to examine them in their historical contexts, and to determine precisely what they are arguing about, how they interpret sex and gender, how they understand erotic same-sex interaction, and whether they pertain to today's understandings of same-sex interaction. After a seventeen-page introduction, it deals with texts from Mesopotamia, the Hebrew Bible, classical antiquity, early Judaism, the NT (Rom 1:26-27; 1 Cor 6:9; 1 Tim 1:10), and homoeroticism in the biblical world and homosexuality today.

An appendix concerns creation, nature, and gender identity. Nissinen, reader in OT studies at the University of Helsinki and senior researcher of the Finnish Academy, concludes that the image of homosexuality in the Bible and other ancient sources differs basically from modern images in that no distinction is made in the ancient sources between gender roles (man/woman), sexual orientation (homosexual/bisexual/heterosexual), and sexual practice.

G. OBERHÄNSLI-WIDMER, *Biblische Figuren in der rabbinischen Literatur. Gleichnisse und Bilder zu Adam, Noah und Abraham im Midrasch Bereschit Rabba,* Judaica et Christiana 17 (Bern—Berlin—Frankfurt: Lang, 1998, paper $53.95) 395 pp. Bibliography. ISBN: 3-906759-66-0.

Accepted in 1996 as a *Habilitationsschrift* by the philosophical faculty I of the University of Zurich, this volume first discusses (with special attention to *Genesis Rabbah*) various aspects of the rabbinic parables: the concept of *māšāl* from the Hebrew Bible to the rabbis, the normative beginning and programmatic ending of the rabbinic parables, the place of the parable in the rabbinic catalogue of images, the setting in life and the setting in the text, and whether the parable is primary material or a secondary method of teaching. Then it considers how three biblical figures are treated with the help of rabbinic images and parables: Adam (guilt and atonement in *Urzeit* and *Endzeit,* Adam and Israel, from the mythological-mystical divine-human being to the "human condition," etc.), Noah (as early Jewish hero, rabbinic assessments of him, etc.), and Abraham (stories about his youth, the concept of the ten tests or trials, the binding of Isaac, etc.).

G. S. OEGEMA, *The Anointed and his People. Messianic Expectations from the Maccabees to Bar Kochba,* JSP Supplement Series 27 (Sheffield, UK: Sheffield Academic Press, 1998, £50 or $85) 356 pp., 3 tables. Bibliography. Indexed. ISBN: 1-85075-848-4.

This English version of *Der Gesalbte und sein Volk* [*NTA* 38, p. 497] has been considerably revised and expanded, especially by incorporating new publications up to 1996 that deal with messianic expectations in the Qumran texts and in early Christianity. After a 26-page introduction, it deals with messianic expectations to the time of the Maccabees, from Judas Maccabeus to Pompey, from Pompey to Titus, from Titus to Bar Kosiba, and after Bar Kosiba. The final chapter discusses the hermeneutic of messiah concepts. Oegema, visiting professor of NT on the theological faculty at Tübingen and assistant director of the Institut für antikes Judentum und hellenistische Religionsgeschichte, concludes that we can only locate the historical realizations of messianism, not the idea itself.

R. PATAI, *The Children of Noah. Jewish Seafaring in Ancient Times* (Princeton, NJ: Princeton University Press, 1998, $24.95) xix and 227 pp., 19 figs., 2 maps. Indexed. LCN: 97-40059. ISBN: 0-691-01580-5.

Taking as its starting point the biblical description of Noah's ark and its ancient Near Eastern context, this volume gathers material from the Bible, early Jewish writings, and (especially) rabbinic literature to explore the topic of ancient Jewish seafaring. It contains chapters on ships and seafaring in the Bible, construction and parts, types of ships, the crew, maritime trade, in the harbor, on the high seas, naval warfare, laws of the sea and the river, similes and parables, sea legends and sailors' tales, ports and port cities, and Lake Kinneret. Also included are an appendix by J. M. Lundquist on biblical seafaring and the *Book of Mormon,* as well as a contribution by J. Hornell. Patai (1910-96) began work on the topic with his 1936 doctoral dissertation at the Hebrew University.

S. J. PATTERSON AND J. M. ROBINSON, *The Fifth Gospel. The Gospel of Thomas Comes of Age* (Harrisburg, PA: Trinity Press International, 1998, paper $15) vii and 119 pp. Bibliography. Indexed. LCN: 98-39836. ISBN: 1-56338-249-0.

After a five-page introduction, this volume presents a translation of the *Gospel of Thomas* that represents the culmination of the best scholarship by the Berlin Working Group now led by H.-G. Bethge, as well as essays by Patterson on understanding the *Gospel of Thomas* today and by Robinson on the first fifty years of Nag Hammadi studies.

M. B. PESKOWITZ, *Spinning Fantasies. Rabbis, Gender, and History,* Contraversions 9 (Berkeley—Los Angeles—London: University of California Press, 1997, cloth $45, paper $17.95) xiv and 249 pp. Bibliography. Indexed. LCN: 96-43149. ISBN: 0-520-20831-5 (cloth), -20967-2 (paper).

Peskowitz, assistant professor of religion at the University of Florida, explores how the early rabbis used fantasies about spinning and the spinning of fantasy to make gender into sense. She contends that gender was one of the major changes wrought within Judaism in the century that followed the destruction of the Jerusalem Temple and the displacement of its priesthood after A.D. 70. After a 25-page introduction, she explores how Jews in Roman Palestine lived amid a gendered landscape under the following headings: patriarchy's ordinariness, daily labors, weavers at their looms, domesticity, contestations, and gossip. She concludes with a reflection on the apocalyptic tract known as *2 Baruch* and the cultural practice of placing spindle whorls as grave goods in burials throughout Palestine.

S. E. PORTER AND C. A. EVANS (EDS.), *The Scrolls and the Scriptures. Qumran Fifty Years After,* JSP Supplement Series 26, Roehampton Institute London Papers 3 (Sheffield, UK: Sheffield Academic Press, 1997, cloth £55 or $85, paper £22 or $35) 414 pp., fig. Bibliographies. Indexed. ISBN: 1-85075-844-1 (cloth), -845-X (paper).

After a seven-page introduction by the editors, this volume presents papers by P. R. Davies on Qumran and the quest for historical Judaism; C. Hempel on Qumran communities—beyond the fringes of Second Temple society; L. L. Grabbe on the current state of the Dead Sea scrolls—whether there are more answers than questions; A. Gibson on God's semantic logic—some functions in the Dead Sea scrolls and the Bible; K. McCarron on history and hermeneutics with reference to the Dead Sea scrolls; R. S. Hess on the Dead Sea scrolls and higher criticism of the Bible—the case of 4QJudg^a; J. Elwolde on distinguishing the linguistic and the exegetical—the case of Numbers in the Bible and 11QTemple^a; P. W. Flint and A. E. Alvarez on the oldest of all the Psalms scrolls—the text and translation of 4QPs^a; J. Jarick on the Bible's "festival scrolls" among the Dead Sea scrolls; Evans on David in the Dead Sea scrolls; J. D. G. Dunn on "Son of God" as "Son of Man" in the Dead Sea scrolls—a response to J. J. Collins on 4Q246; L. T. Stuckenbruck on the throne-theophany of "Book of Giants"—new light on the background of Daniel 7; B. W. R. Pearson on the Book of the Twelve, Aqiba's messianic interpretations, and the refuge caves of the Second Jewish War; G. J. Brooke on "the canon within the canon" at Qumran and in the NT; R. Bauckham on whether there is a connection between Qumran and the Fourth Gospel; T. H. Lim on midrash pesher in the Pauline letters; Porter on the Greek papyri of the Judean Desert and the world of the Roman East; P. S. Alexander on "wrestling against wickedness in high places"—magic in the worldview of the Qumran community; J. C. R. de Roo on whether 4Q525 is a Qumran sectarian document; J. M. Scott on geographic aspects of Noachic materials in the Qumran scrolls; and A. Wolters on the Shekinah in the *Copper Scroll*—a new reading of 3Q15 xii 10.

M. PUCCI BEN ZEEV, *Jewish Rights in the Roman World. The Greek and Roman Documents Quoted by Josephus Flavius,* Texts and Studies in Ancient Judaism 74 (Tübingen: Mohr Siebeck, 1998, DM 198) xvi and 520 pp., table. Bibliography. Indexed. ISBN: 3-16-147043-5.

The Roman and Greek documents quoted in Josephus' *Antiquities* represent the main information that we have about the rights and privileges bestowed upon the Jews, both in Judea and in the Diaspora, by the Roman authorities in the 1st century B.C. and A.D. After a brief survey of the evidence of Greek inscriptions and papyri, this volume presents texts, translations, and commentaries for the pertinent passages in books 14, 16, and 19 of Josephus' *Antiquities,* offers general conclusions, and provides a table of the Jewish rights according to the documents quoted by Josephus. Then it considers whether bronze tablets concerning Jewish rights really existed, the problem of Josephus' sources, the right to follow Jewish customs and laws, the geographical and chronological validity of the Jewish rights, and whether the Jewish rights were a privilege in the Roman world. Pucci Ben Zeev, senior lecturer in Second Temple Jewish history at the Ben Gurion University of the Negev, concludes that the rights given to the Jews should be regarded not as proof of special consideration for Jewish needs but rather as an application of common principles of Roman policy.

J. T. RAMSEY AND A. L. LICHT, *The Comet of 44 B.C. and Caesar's Funeral Games,* American Philological Association, American Classical Studies 39 (Atlanta: Scholars Press, 1997, cloth $27.95, paper $17.95) xx and 236 pp., 15 figs., 2 tables. Bibliography. Indexed. LCN: 96-17535. ISBN: 0-7885-0273-5 (cloth), -0274-3 (paper).

The product of collaboration between a classicist (Ramsey) and a physicist (Licht) who both teach at the University of Illinois at Chicago, this volume investigates the spectacular daylight comet that was observed in 44 B.C. during the games that the future emperor Augustus gave in honor of the late Julius Caesar, and that came to be interpreted as a sign of Caesar's apotheosis. After discussing the historical context and the aims of the study, it deals with the prevailing view of the celebration in 45 B.C. and the evidence of *Ad Atticum* 13.44, and the transformation of the *ludi Veneris Genetricis* into the *ludi Victoriae Caesaris.* Then it focuses on Caesar's comet: the ancient accounts of the comet of 44 B.C., the troubling silence of our sources, the probable orbit of Comet Caesar, and the interpretation of Caesar's comet as a positive omen. Eight appendixes are included.

R. REICHMAN, *Mishna und Sifra. Ein literarkritischer Vergleich paralleler Überlieferungen,* Texte und Studien zum Antiken Judentum 68 (Tübingen: Mohr Siebeck, 1998, DM 168) xiii and 279 pp. Bibliography. Indexed. ISBN: 3-16-146897-X.

Prepared as a doctoral dissertation under the direction of P. Schäfer and accepted in 1997 by the Judaica department at the Freie Universität Berlin, this volume explores the relation of *Sifra* to the Mishnah, and argues that a *Vorlage* of *Sifra* was known and used in the redaction of the Mishnah. After a survey of research on the topic and methodological reflections on the conditions under which literary dependence between parallel traditions can be established, it first explores the phenomenon of gaps in coherence with reference to eight cases of parallel texts in the Mishnah and *Sifra:* the right of the priest to the hide of the holocaust (*m. Zebaḥ.* 12:2-3; *s. Sav.* 9:1-4), the way of offering the holocaust at the altar (*m. Zebaḥ.* 9:5; *s. Ned.* 6:9), etc. Then it deals with the origin of semantic differences as the consequence of an interpretive reworking of a *Vorlage* with regard to six cases of parallels: slaughtering on top of an altar (*m. Zebaḥ.* 6:1; *s. Ned.* 5:9), the definition of the *nāśiʾ* (*m. Hor.* 3:3; *s. Hova.* 5:1), etc. Finally it deals with four cases of the Mishnah's reworking of *Sifra* traditions in which the hand of a redactor is observable: the vineyard whose produce is of entirely defective clusters (*m. Peʾa* 7:7; *s. Ked.* 3:1), the purity status of bright spots (*m. Neg.* 7:1-2; *s. Neg.* 1:1), etc. A thirteen-page appendix presents the key Hebrew texts in parallel columns.

L. V. RUTGERS ET AL. (EDS.), *The Use of Sacred Books in the Ancient World,* Contributions to Biblical Exegesis and Theology 22 (Leuven: Peeters, 1998, paper 1,290 BFr) 316 pp., 12 figs. Indexed. ISBN: 90-429-0696-0.

Prepared for a conference held in 1998 at Utrecht University, the sixteen papers in this volume explore how sacred books functioned in the various religious communities of the Hellenistic, Roman, and early Byzantine periods: G. G. Stroumsa on the Christian hermeneutical revolution and its double helix, B. Chilton on James the brother of Jesus and the interpretation of Scripture, G. Mussies on quotation formulas in the Gospels and Acts, M. J. J. Menken on Isaiah and the "hidden things"—the quotation from Ps 78:2 in Matthew 13:35, B. Cozijnsen on Jude and Hesiod—a critical contribution to the *Corpus Hellenisticum Novi Testamenti,* M. Misset van de Weg on the Sarah imagery in 1 Peter, P. S. Alexander on "Homer the prophet of all" and "Moses our teacher"—late antique exegesis of the Homeric epics and of the Torah of Moses, P. W. van der Horst on *sortes*—sacred books as instant oracles in late antiquity, J. den Boeft on *nullius disciplinae expers*—Virgil's authority in (late) antiquity, L. Teugels on concern for the unity of the Tanak in the formation of *Aggadat Bereshit,* A. van den Hoek on "I said, You are gods . . ."—the significance of Psalm 82 for some early Christian authors, H. W. Havelaar on the use of Scripture in the Coptic gnostic *Apocalypse of Peter,* A. Salvesen on Jacob of Edessa and the text of Scripture, K. J. H. Vriezen on inscriptions in mosaic pavements in Byzantine Palestina/Arabia quoting texts from the OT, B. Zimmermann on codex illustration as a new art-form—a possible example of the changed function of the book in late antiquity, and Rutgers on the importance of Scripture in the conflict between Jews and Christians—the example of Antioch. Rutgers, van der Horst, Havelaar, and Teugels served as editors.

B. SCHALLER, *Paralipomena Jeremiou,* Jüdische Schriften aus hellenistisch-römischer Zeit 1/8 (Gütersloh: Gütersloher Verlagshaus, 1998, paper DM 108) vi and 117 pp. Bibliography. Indexed. ISBN: 3-579-03919-9.

This fascicle first (pp. 661-695) presents an introduction to *Paralipomena Jeremiou* (also known as *4 Baruch*): content, structure, literary formation and unity, source and tradition-historical relations, language and style, origin, date and place, genre, faith- and thought-world, addressees and purpose, textual tradition and formation, and *Nachleben* and history of research. Then after a bibliography (pp. 696-710), it presents (pp. 711-756) a translation with extensive notes (textual comments, parallels, philology, bibliographical information, etc.) at the foot of the pages. Schaller also contributed the section on *Testament of Job* to the series.

C. SCHAMS, *Jewish Scribes in the Second-Temple Period,* JSOT Supplement Series 291 (Sheffield, UK: Sheffield Academic Press, 1998, £55 or $90) 363 pp. Bibliography. Indexed. ISBN: 1-85075-940-5.

Prepared as a doctoral dissertation under the direction of M. Goodman and presented to Oxford University, this volume is a historical investigation into the status and functions of Jewish scribes during the Second Temple period. After an overview of previous scholarship on scribes and reflections about its shortcomings, it gives a general description of the pertinent ancient sources, and examines the evidence for Jewish scribes in the Persian period (*bullae,* Ezra-Nehemiah, 1 and 2 Chronicles), in the Hellenistic period (Septuagint translations of biblical books, *Testament of Levi* and *Aramaic Levi,* Zenon papyri, Seleucid charter [Josephus, *Ant.* 12:138-144], *1 Enoch* and *Book of Giants,* Wisdom of Ben Sira, 1 and 2 Esdras, 1 and 2 Maccabees), and in the Roman period (Psalms scroll, Philo, Kaige-Theodotion translation, Josephus, the NT, *4 Ezra, Testament of Abraham,* papyri and other documentary sources, Aquila and Symmachus, Mishnah, Tosefta, Jewish inscriptions, Targums), respectively. Then it describes economic, social, religious, and political factors operating during the Second Temple period that may provide possible explanations for the complex evidence about scribes and the lack thereof, and proposes a possible model for the status and functions of scribes during the Second Temple period.

G. SCHÖLLGEN, *Die Anfänge der Professionalisierung des Klerus und das kirchliche Amt in der Syrischen Didaskalie,* Jahrbuch für Antike und Christentum, Ergänzungsband 26 (Münster: Aschendorff, 1998, DM 98) viii and 227 pp. Bibliography. Indexed. ISBN: 3-402-08110-5.

The slightly revised and updated version of a *Habilitationsschrift* accepted in 1992 by the Catholic theological faculty at the University of Bonn, this volume first traces the beginnings of the professionalization of the early Christian clergy with reference to pagan priesthoods (cults in Greek and Roman cities, oriental cults, Cynic itinerant philosophers) and to providing support for early Christian officeholders (itinerant apostles, prophets, and teachers; locally based officeholders). Then it treats the following topics in the context of the theology of church office and community organization in the Syriac *Didaskalia Apostolorum:* the bishop (the notion of bishop in chap. 4, the administrative [οἰκονόμος] conception of the episcopal office), the widows (terminology, misunderstandings), and προσωποληψία—the bishop and the rich (the rich as the problem-group in the community, the danger of προσωποληψία).

C. SEGAL ET AL. (EDS.), *Greece in Rome: Influence, Integration, Resistance,* Harvard Studies in Classical Philology 97 (Cambridge, MA—London: Harvard University Press, 1995, $45) x and 293 pp., 30 figs. Indexed. LCN: 44-32100. ISBN: 0-674-37945-4.

Prepared for a colloquium sponsored by the department of classics at Harvard University in 1994, the fourteen papers in this volume explore the complex relations among the ancient Greek, Roman, and Italic cultures in the fields of history, literature, philosophy, linguistics, religion, and the visual arts: G. W. Bowersock on the barbarism of the Greeks, J. Scheid on *graeco ritu* as a typically Roman way of honoring the gods, C. Watkins on Greece in Italy outside Rome, G. Striker on Cicero and Greek philosophy, B. Inwood on Seneca in his philosophical milieu, B. Bergmann on Greek artistic masterpieces and Roman recreative fictions, E. K. Gazda on Roman sculpture and the ethos of emulation—reconsidering repetition, A. Kuttner on republican Rome looking at Pergamum, C. Damon on Greek parasites and Roman patronage, R. F. Thomas on *vestigia ruris*—urbane rusticity in Virgil's *Georgics,* R. J. Tarrant on Greek and Roman in Seneca's tragedies, C. P. Jones on *Graia pandetur ab urbe* (see *Aeneid* 6.96-97), A. Henrichs on *Graecia capta*—Roman views of Greek culture, and S. A. Takács on Alexandria in Rome. The editorial committee consisted of Segal (chair), Jones, Tarrant, and Thomas.

F. SEPMEIJER (ED.), *A Bilingual Concordance to the Targum of the Prophets.* Vol. 12, *Jeremiah (I), ʾ – z;* vol. 13, *Jeremiah (II), ḥ – s;* vol. 14, *Jeremiah (III), ʿ – t* (Leiden—Boston—Cologne: Brill, 1998, 222.50 gld. or $131 each) v and 322 pp., iv and 309 pp., iv and 363 pp. Indexed. ISBN: 90-04-10284-1 (set).

These three volumes devoted to *Targum of Jeremiah* in the concordance to the *Targum of the Prophets* [see *NTA* 40, p. 552] cover all the Aramaic words that begin with the letters from *aleph* to *zayn* (vol. 1), from *ḥeth* to *samek* (vol. 2), and *ʿayin* to *taw* (vol. 3), respectively. They provide for each Aramaic word an English translation, a grammatical analysis (in some cases), and occurrences in the Aramaic text in context (according to A. Sperber's edition) along with the corresponding Hebrew text in context (according to *Biblia Hebraica Stuttgartensia*). Under the lemmata the quotations are ordered according to the alphabetical order of context forms. Every lemma has been provided with some statistical information. The third volume (pp. 303-363) contains a Hebrew-Aramaic index. Sepmeijer is one of the editors of the project.

H. D. SLINGERLAND, *Claudian Policymaking and the Early Imperial Repression of Judaism at Rome,* South Florida Studies in the History of Judaism 160 (Atlanta: Scholars Press, 1997, $69.95) xi and 283 pp. Bibliography. Indexed. LCN: 98-44291. ISBN: 0-7885-0425-8.

After a five-page introduction, Slingerland, who teaches at Hiram College in Ohio, deals with Claudian policy-making and the early imperial repression of Judaism at Rome in eleven chapters: historical ramifications of the tendentious portrayal of Jews and their cult, Gentile witnesses to pre-Claudian repression of the Jewish cult at Rome, pre-Claudian repression from between the lines of the Jewish sources, fundamental reflections of Claudian policy-making vis-à-vis Roman Jews and Judaism, witnesses to the Claudian expulsion of Roman Jewry, A.D. 41—Claudius establishes his own precedents for the handling of Roman Jews and their cult, Suetonius' *Claudius* 25.4 in its literary context, making sense of a curious Suetonian silence, "here a Chrestus, there a Chrestus," Chrestus and the Christus, and Claudius in the company of his predecessors and cronies. He concludes that insofar as Claudius harbored highly prejudicial and hostile attitudes toward the participants in the rites of Roman Jews, this emperor fit in very amicably among his imperial predecessors.

D. SPERBER, *The City in Roman Palestine* (New York—Oxford: Oxford University Press, 1998, $45) viii and 200 pp., 22 figs. Indexed. LCN: 98-28559. ISBN: 0-19-509882-X.

Sperber, professor of Talmud at Bar Ilan University and author of *Roman Palestine, 200-400, Money and Prices* (1974; 2nd ed., 1991) and *Roman Palestine, 200-400, the Land*

(1978), seeks to synthesize what is known about urban life in talmudic Palestine. After a five-page introduction, he deals with the following topics: physical aspects of the market; administration and organization of the market; market control; pubs, drunkards, and licensing laws; the bathhouse; public buildings; roads and backstreets; city walls; water supply, sewage, and drainage; and archaeology and the city (by J. J. Schwartz). The two appendixes treat unidentified "public" buildings and urban synagogues.

D. STERN AND M. J. MIRSKY (EDS.), *Rabbinic Fantasies. Imaginative Narratives from Classical Hebrew Literature,* Yale Judaica 29 (New Haven, CT—London: Yale University Press, 1998, paper $16) ix and 364 pp. Illustrated. LCN: 97-61438. ISBN: 0-300-07402-6.

The paperback edition of a work published in 1990 by the Jewish Publication Society, this anthology presents translations of imaginative narratives from classical Hebrew literature between the 2nd and 19th centuries A.D. The materials appear in sixteen chapters: rabbinic parables, two narratives about God, Jonah and the Sailors (from *Pirqe Rabbi Eliezer*), *Sefer Zerubbabel,* Midrash on the Ten Commandments, the tale of the Jerusalemite, Midrash Eleh Ezkerah (or, The Legend of the Ten Martyrs), the Alphabet of Ben Sira, parables from *Sefer ha-Bahir,* narrative fantasies from *Sefer Hasidim,* love in the afterlife (from Zohar), Asher in the Harem (by Solomon Ibn Saqbel), the Misogynist (by Judah Ibn Shabbetai), the Sorcerer (from *Meshal Ha-Kadmoni* by Isaac Ibn Sahula), Job's novella (from *A Valley of Vision* by Abraham ben Hananiah Yagel), and the "Dream Talks" of Nahman of Bratslav. Also included are a 28-page introduction by Stern, a note on the selections and translations by Stern and Mirsky, and a sixteen-page afterword by Mirsky.

M. E. STONE AND T. A. BERGREN (EDS.), *Biblical Figures Outside the Bible* (Harrisburg, PA: Trinity Press International, 1998, $35) xiii and 433 pp. Bibliographies. Indexed. LCN: 98-39935. ISBN: 1-56338-247-4.

After a five-page introduction by the editors, this volume presents essays on how biblical figures are treated in extrabiblical writings: G. A. Anderson on Adam and Eve in *Life of Adam and Eve;* J. D. Turner on the gnostic Seth; S. D. Fraade on Enosh and his generation revisited; P. S. Alexander on the transformations of Enoch from son of Adam to second God; D. Dimant on Noah in early Jewish literature; G. W. E. Nickelsburg on Abraham the convert—a Jewish tradition and its use by Paul; B. A. Pearson on Melchizedek in early Judaism, Christianity, and gnosticism; M. de Jonge and J. Tromp on Jacob's son Levi in the OT Pseudepigrapha and related literature; H. W. Hollander on the portrayal of Joseph in Hellenistic Jewish and early Christian literature; J. E. Wright on the evolution of Baruch from scribe to apocalyptic seer; B. G. Wright on extrabiblical traditions about Ezekiel—talking with God and losing his head; A. Schussman on the prophet Ezekiel in Islamic literature—Jewish traces and Islamic adaptations; and Bergren on Ezra and Nehemiah squaring off in the Apocrypha and Pseudepigrapha. A 35-page cumulative bibliography is included.

M. STOCKER, *Judith. Sexual Warrior. Women and Power in Western Culture* (New Haven—London: Yale University Press, 1998, $30) ix and 278 pp., 24 plates. Indexed. LCN: 97-45503. ISBN: 0-300-07365-8.

Stocker, formerly lecturer in English at Oxford University and fellow of St. Hilda's College, investigates the periodic resurgence of the Judith legend in art, literature, and film, and how the myth and history became confused. Thus she deals with the gorgeous Gorgon (women and power in the myths of Judith); her virtue was vice (Christian allegory and the selling of sex); worshipping women (the battle of the sexes in Reformation Europe); the monstrous regiments of Judiths (power and gender in the Renaissance); hanging's too good for her (assassins, tyrants, and executioners); the dark angel (romantic criminals and oriental others); Judy and Punch (marriage and "fallen women"); "reader, I murdered him" (criminality and the uncanny); framing the *femme fatale* (sexology in the *fin de siècle*); Judith's list (identity and the final solution); woman with a gun (terrorism, power, and paranoia); and Judith the Ripper (feminists and serial killers). Stocker argues that in dealing with a *femme fatale* who is also a saint, the vested interests of Western culture have often subverted images of sex and death as a way of marginalizing women and protecting traditional notions of masculinity.

P. TRUMMER AND J. PICHLER (EDS.), *Heiliges Land — beiderseits des Jordan. Ein biblischer Reisebegleiter* (Innsbruck: Tyrolia, 1998, paper öS 390 or DM 53.50) 252 pp. and 8 plates, 5 figs. Bibliographies. ISBN: 3-7022-2177-8.

The first part (pp. 13-164) of this volume presents information based on the editors' extensive experience in guiding groups through the Holy Land under four major headings: Galilee (Tabor, Megiddo, Nazareth, Sepphoris; Gamla, Sefat, Hazor; etc.), Jordan (Decapolis, Pella, Gerasa; Amman, Madaba, Nebo, Machaerus, Kerak, Wadi Musa; etc.), the Arabah (Elath, Timna, Masada; Masada, Qumran, Jericho, Jerusalem; etc.), and Jerusalem (Herodium, Bethlehem, Mount of Olives; the Western Wall, the Temple Mount, Zion; etc.). The second part (pp. 165-246) consists of reference materials on various topics provided by several authors (e.g. I. Wegscheider on synagogues in Israel, K. Lisewski on Qumran, and S. Eder on the Sabbath and the festivals).

H. ULFGARD, *The Story of* Sukkot. *The Setting, Shaping, and Sequel of the Biblical Feast of Tabernacles,* Beiträge zur Geschichte der biblischen Exegese 34 (Tübingen: Mohr Siebeck, 1998, DM 168) xii and 347 pp. Bibliography. Indexed. ISBN: 3-16-147017-6.

Ulfgard, who teaches on the theological faculty at the University of Lund in Sweden and is the author of *Feast and Future. Revelation 7:9-17 and the Feast of Tabernacles* (1989), traces the ideological development of the biblical feast of Tabernacles (Sukkot) from ca. 600 B.C. to ca. A.D. 500. After discussing calendrical and historical aspects as a background for studying the biblical feast of Sukkot ("the setting"), he considers Sukkot in biblical and parabiblical texts until ca. 100 B.C. ("the shaping"). Then he deals with trajectories in the celebration and understanding of Sukkot from the end of the Second Temple period until talmudic times ("the sequel"). He concludes that the biblical and postbiblical feast of Sukkot functions as a "peep hole" through which one can trace the tension-filled evolution of biblical and postbiblical ideology and theology at large.

R. ULMER, *Pesiqta Rabbati. A Synoptic Edition of Pesiqta Rabbati Based upon All Extant Manuscripts and the Editio Princeps,* vol. 1, South Florida Studies in the History of Judaism 155 (Atlanta: Scholars Press, 1997, $119.95) liv and 617 pp. LCN: 97-2735. ISBN: 0-7885-0362-6.

Pesiqta Rabbati is a collection of rabbinic homilies based upon the annual cycle of biblical passages for the Jewish holy days and special Sabbaths. It probably dates from 5th- or 6th-century Palestine, but contains much older material. In her 42-page introduction Ulmer, author of *The Evil Eye in the Bible and in Rabbinic Literature* (1994), explains the nature and significance of this synoptic edition, and deals with dating and text transmission, research, the manuscripts, printed editions, citations, modern scholarship, extant translations, methodology, and text signals. An appendix tabulates the distribution of *Pesiqta Rabbati* homilies in the manuscripts. Then she presents the texts of each passage in chapters 1 through 24 according to the various manuscripts and the *editio princeps* in a format that facilitates synoptic analysis.

J. W. VAN HENTEN, *The Maccabean Martyrs as Saviours of the Jewish People. A Study of 2 and 4 Maccabees,* Supplements to the Journal for the Study of Judaism 57 (Leiden—New York—Cologne: Brill, 1997, 206.50 gld. or $121.50) xi and 346 pp. Bibliography. Indexed. LCN: 97-35506. ISBN: 90-04-10976-5.

Developed from a Dutch doctoral dissertation directed by J. Lebram and accepted in 1986 by the University of Leiden, this investigation of the accounts about the Maccabean martyrs and the elder Razis in 2 Maccabees and *4 Maccabees* argues that the theme of martyrdom was a very important part of the self-image of the Jews presented by the authors of the two works. After a fourteen-page introduction, it deals with the relevant sources in 2 Maccabees (especially 6:18–7:42 and 14:37-46) and in *4 Maccabees*. Then it presents an analysis of the martyrology under the following headings: the setting of the martyrdoms and Razis' suicide, dying for God and his Law, dying for the Jewish people, and the Maccabean martyrs and Jewish philosophy. Van Henten concludes that in both works the martyrs fulfill a crucial role in the process of the reestablishment of an ideal existence of the Jewish people.

H.-G. WAUBKE, *Die Pharisäer in der protestantischen Bibelwissenschaft des 19. Jahrhunderts,* Beiträge zur historischen Theologie 107 (Tübingen: Mohr Siebeck, 1998, DM 178) xiv and 379 pp. Bibliography. Indexed. ISBN: 3-16-146971-2.

The revised version of a doctoral dissertation directed by B. Schaller and presented in 1994 to the Evangelical theological faculty of the Georg-August-Universität in Göttingen, this investigation of how the Pharisees were portrayed by 19th-century German-speaking Protestant biblical scholars treats the topic under six headings and with reference to individual scholars: the pre-history—the heritage of earlier research (A. G. Wähner, J. S. Semler), the beginnings of historical-critical consideration (A. F. Gfrörer, M. Schneckenberger, H. A. Daniel), presentation in the framework of the history of Israel (E. Reuss, H. Ewald; with excursuses on I. M. Jost and I. van Döllinger), approaches inspired by liberalism (A. Geiger, A. Hausrath), historicism and the history-of-religions school (J. Wellhausen, E. Schürer, F. Weber, W. Bousset; with excursuses on M. Friedländer and M. Weber), and systematic comparisons of Christianity and Judaism (A. von Harnack and E. Troeltsch). Waubke then explores the methodological, historical, and theological implications of this research for understanding the Pharisees and 19th-century German Protestant biblical scholarship. He gives particular attention to how Christian theological polemic against Judaism became transformed into "objective" history.

J. W. WEVERS, *Notes on the Greek Text of Numbers,* SBL Septuagint and Cognate Studies 46 (Atlanta: Scholars Press, 1998, $54.95) xlviii and 653 pp. Indexed. LCN: 98-30968. ISBN: 0-7885-0504-1.

This volume completes Wevers's series of verse-by-verse analyses of the Septuagint books of the Pentateuch [see *NTA* 35, pp. 134-135; 38, p. 161; 40, p. 189]. In his forty-page introduction Wevers describes the Greek Numbers as the product of an Alexandrian translator not as well versed in the intricacies of Greek grammar as one might wish but who tried to interpret the canonical text of the Hebrew book into the language of his contemporaries. The text commented on is that of the Göttingen Septuagint (1982) edited by Wevers. A two-page list of proposed changes in the critical text of Numbers is included. The notes are intended to help serious students who want to use the Septuagint text with some confidence but are not specialists in Septuagint studies or in Hellenistic Greek. Wevers is emeritus professor of Near Eastern studies at the University of Toronto.

J. ZIMMERMANN, *Messianische Texte aus Qumran. Königliche, priesterliche und prophetische Messiasvorstellungen in den Schriftfunden von Qumran,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 104 (Tübingen: Mohr Siebeck, 1998, paper DM 138) xviii and 542 pp. Bibliography. Indexed. ISBN: 3-16-147057-5.

The revision of a doctoral dissertation directed by M. Hengel and H. Lichtenberger, and presented in 1997 to the Evangelical theological faculty at Tübingen, this investigation of messianic texts from Qumran deals with the "anointed of Aaron and Israel" (1QS, 1QSa, CD), sovereign and "royal" anointed figures (the "prince of the whole community" and "shoot of David," the "son of God" [4Q246], the "elect of God" [4Q534], other texts [4Q458, 369, 381 15]), priestly anointed figures (4Q375-376, 4Q541, 1QSb, 4Q491 11 i), prophetic anointed figures (the anointed as "seer" [CD ii 12; 1QM xi 7], the apostasy of the "anointed," 4Q377, 4Q521, 11QMelchizedek, 4Q558), and other texts (1QIsa^a, 1QH xi[=3] 6-18, 1Q30). Then taking 4Q175 as a starting point, it seeks to link together the various concepts and to attempt a synthesis. Zimmermann concludes that the Qumran messianic texts illuminate the special profile of Jesus' messiahship and NT Christology.

ADDITIONAL BOOKS RECEIVED

W. BRUEGGEMANN, *Isaiah 1–39,* Westminster Bible Companion (Louisville, KY: Westminster John Knox, 1998, paper $20) x and 314 pp. LCN: 98-16400. ISBN: 0-664-25524-8.

W. BRUEGGEMANN, *Isaiah 40–66,* Westminster Bible Companion (Louisville, KY: Westminster John Knox, 1998, paper $18) x and 263 pp. Bibliography. LCN: 98-16400. ISBN: 0-664-25791-7.

Conversations inter-religieuses. Tome 1, *Les maîtres spirituels—Le don et la grâce* (Lyon: PROFAC, 1998, paper 60 F) 172 pp. ISBN: 2-85317-070-5.

F. DE CONINCK, *Bâtir dans une société en lambeaux. Actualité de Néhémie* (Poliez-le-Grand: Editions du Moulin, 1999, paper) 78 pp.

I. GRANSTEDT, *Genèse de l'espérance. Incertaine mondialisation et croix du Christ* (Lyon: PROFAC, 1997, paper 60 F) 188 pp. Bibliography. ISBN: 2-85317-068-3.

I. KANT, *Religion within the Boundaries of Mere Reason. And Other Writings,* trans. and ed. A. Wood and G. Di Giovanni, Cambridge Texts in the History of Philosophy (Cambridge, UK—New York: Cambridge University Press, 1998, cloth $49.95, paper $18.95) xxxix and 229 pp. Bibliography. Indexed. LCN: 97-52668. ISBN: 0-521-59049-3 (cloth), -59964-4 (paper).

R. MARTIN-ACHARD, *Le temps de la mémoire. L'avenir se nourrit du passé* (Poliez-le-Grand: Editions du Moulin, 1998, paper) 75 pp.

L. PERRIN, *Un sujet pour le verbe* (Lyon: PROFAC/CADIR, 1999, paper 80 F) 185 pp. ISBN: 2-85317-071-3.

LIST OF ABSTRACTORS

Harrington, Daniel J., S.J. (DJH) General Editor; Professor of New Testament, Weston Jesuit School of Theology

Matthews, Christopher R. (CRM) Managing Editor; Adjunct Assistant Professor of New Testament, Weston Jesuit School of Theology

Stylianopoulos, Theodore (ThS)

HENDRICKSON PUBLISHERS

INSPIRATION AND AUTHORITY

Nature and Function of Christian Scripture

PAUL J. ACHTEMEIER

Paul J. Achtemeier discusses the nature of inspiration and authority and examines the issues associated with the various current viewpoints. He offers a brief look at the formation of the Scriptures, the importance of the formation of the canon, and the relationship of the community of faith to Scripture and the role of tradition. Questions of how Scripture functions, whence it derives its authority, and how critical scholarship functions in Bible study are also explored.

$9.95 • ISBN 1-56563-363-6 • Paper

THE MAKING OF LUKE-ACTS

With a new introduction by Paul Anderson

HENRY J. CADBURY

Cadbury's analysis of the making of Luke-Acts is organized around four principal factors that affected that final form: the materials that were accessible to the author; the language and genre in which the author was writing; the author's own individual personality, often expressed unconsciously; and the author's conscious purpose in composition. First published in 1927, this work has remained a mainstay in Lucan studies.

$24.95 • ISBN 0-913573-01-9 • Paper

CHALLENGES TO NEW TESTAMENT THEOLOGY

PETER BALLA

Balla surveys and examines the challenges facing any attempt to write a New Testament theology and offers his own program for justifying such an undertaking. With a view toward uncovering a basic unity in the theology of the New Testament, he maps how the historian may indeed describe the theological content of the New Testament. He asserts that orthodoxy was Christianity in its earliest form and that the canon's formation can be traced to moorings in the first century.

$19.95 • ISBN 1-56563-394-6 • Paper

Available through Hendrickson Publishers only in the U.S. and its dependencies and Canada.

BOUND FOR FREEDOM

The Book of Exodus in Jewish and Christian Traditions

GÖRAN LARSSON

The book of Exodus presents a defining act of liberation not only in Judaism but also in the Christian understanding of salvation history. That defining act, Larsson argues, takes place at Sinai with the giving of the Torah. Thus Exodus demonstrates that there is no freedom without boundaries. Larsson stresses the history of theological interpretation, beginning with early Jewish interpretive traditions. The results illustrate both the vitality of those traditions and the spiritual and moral relevance of Exodus for today's reader.

$24.95 • ISBN 1-56563-083-1 • Cloth

Available at your local bookstore or call toll-free: 800-358-3111
Outside the U.S.: 978-532-6546 • E-mail: orders@hendrickson.com • Fax: 978-531-8146

NEW TESTAMENT STUDIES from EERDMANS

GOD'S FINAL ENVOY

Early Christology and Jesus' Own View of His Mission

Marinus de Jonge

Studying the Historical Jesus

"*Critical, cautious,* and *constructive* are the words to describe this illuminating study of Christology. With due methodological rigor, tightly reasoned arguments, and an ever-present fairness to the nature of the evidence, de Jonge demonstrates a considerable degree of continuity between the Christology of the New Testament writings and Jesus' own view of himself. In a day when so much nonsense is being written about the historical Jesus, this book is like a breath of fresh air in a musty room." — **DONALD A. HAGNER**

ISBN 0-8028-4482-0 • 176 pages • Paperback • $18.00

JUDAISM AND CHRISTIANITY IN FIRST-CENTURY ROME

Edited by **Karl P. Donfried** and **Peter Richardson**

"What was 'Judaism' in first-century Rome? How and when did 'Christianity' appear there as a distinctive entity? These essays look afresh at the evidence and sharpen these questions, which are important for every student of early Judaism or of Christian origins." — **WAYNE A. MEEKS**

ISBN 0-8028-4265-8 • 343 pages • Paperback • $24.00

LIFE IN THE FACE OF DEATH

The Resurrection Message of the New Testament

Edited by **Richard N. Longenecker**

McMaster New Testament Studies

"A sterling collection. . . . Ranging from background perspectives on death and the afterlife in the ancient Near East, the Greco-Roman world, and Second Temple Judaism to studies of each of the major New Testament writings, these articles provide accessible and illuminating discussions that will surely engage scholars and lay readers alike. A worthwhile project expertly carried through." — **STEPHEN WESTERHOLM**

ISBN 0-8028-4474-X • 324 pages • Paperback • $22.00

GRACE IN GALATIA

A Commentary on Paul's Letter to the Galatians

Ben Witherington III

"Witherington builds graceful new bridges between the interpreter and the text of Paul's letter to Galatia . . . enabling today's readers to enter the first-century world of the text." — **DUANE WATSON**

ISBN 0-8028-4433-2 • 494 pages • Paperback • $37.50

At your bookstore,
or call 1-800-253-7521
FAX: 616-459-6540
E-mail: sales@eerdmans.com

8512

Wm. B. Eerdmans Publishing Co.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MI 49503

Outstanding New Scholarship

The Strong and the Weak

Romans 14.1–15.13 in Context

Mark Reasoner

This book situates Romans 14.1–15.13 in the context of first-century Roman thought, from the perspective of asceticism (especially vegetarianism), superstition, and obligation. New contributions to Romans research surface through a fresh examination of the terms "strong" and "weak" in light of their use within Roman social discourse.

0-521-63334-6 Hardback $59.95

Pontius Pilate in History and Interpretation

Helen K. Bond

This study reconstructs the life of Pontius Pilate, the Roman governor responsible for the execution of Jesus. Each chapter asks how Pilate is being used as a literary character in each work, why each author describes Pilate in a different way, and what this tells us about the relationship between each author and the Roman state.

0-521-63114-9 Hardback $59.95

Paul, Judaism, and Judgment according to Deeds

Kent L. Yinger

This book explores the thought of Paul and Judaism on the subject of divine judgment according to works. How can Paul say we will be saved by grace through faith, and also that we will be judged according to our deeds? Paul seemed to feel no theological tension in saying these two things, and this book explains why.

0-521-63243-9 Hardback $64.95

Purpose and Cause in Pauline Exegesis

Romans 1.16–4.25 and a New Approach to the Letters

Wendy Dabourne

This book is about how to read Paul's letters as first-century epistles. A new method is worked out by studying Romans 1.16–4.25. The first step is to consider what Paul was aiming to say to the Romans; the second is to examine Paul's thought as we see it in the passage. The principles of this new method are explained and some older ideas challenged.

0-521-64003-2 Hardback $59.95

Aramaic Sources of Mark's Gospel

Maurice Casey

This book goes behind the Greek text of the Gospel of Mark and reconstructs some of its sources in the original Aramaic, the language that Jesus spoke. This work has been made possible by the publication of all the Aramaic Dead Sea Scrolls, which provide a basis of Jewish Aramaic for the right period. By reconstructing Aramaic sources and interpreting them in their original context, this book raises the level of proof that Jesus said and did some of the things attributed to him in our earliest sources.

0-521-63314-1 Hardback $59.95

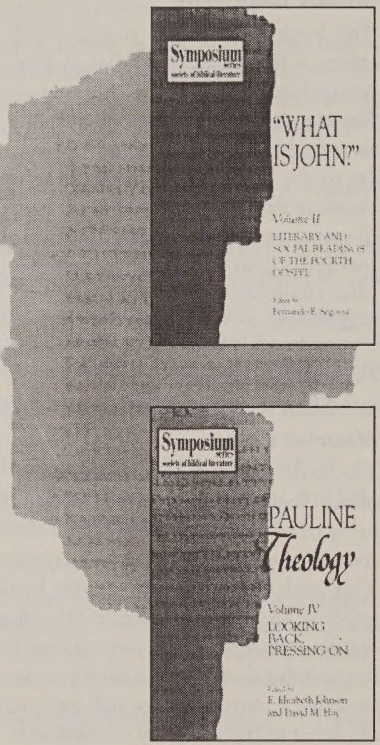
Available in bookstores or from

CAMBRIDGE
UNIVERSITY PRESS

40 West 20th St., N.Y., NY 10011-4211
Call toll-free 800-872-7423.
Web site: http://www.cup.org
MasterCard/VISA accepted.
Prices subject to change.

SBL

Society of Biblical Literature



SBL

Order from
Customer Service • P.O. Box 133089
Atlanta, GA 30333-3089
Phone: 888-747-2354 (toll-free)
or 404-727-2354
Fax: 404-727-2348
Online catalog:
http://www.sbl-site.org/SBL/Publications/SBL-catalog.html
Postage and handling extra

"What is John?"
Volume 1: Readers and Readings of the Fourth Gospel
Fernando F. Segovia, editor

"... a stimulating book.... Teachers and students will find their own study of John's gospel deepened by their 'reader-response' to *"What is John?"*—*Beacon Hill Books Reviewer*

$49.95 cloth ISBN: 0-7885-0239-5
$29.95 paper ISBN: 0-7885-0240-9
286 pages (1996) Code: 060703

Volume 2: Literary and Social Readings of the Fourth Gospel
Fernando F. Segovia, editor

This volume, a sequel to *"What is John?" Volume 1: Readers and Readings of the Fourth Gospel*, demonstrates an even greater diversity of contemporary approaches to the Gospel of John.

$29.95 paper ISBN: 0-7885-0491-6
328 pages (1998) Code: 060707

Pauline Theology
Volume IV, Looking Back, Pressing On
E. Elizabeth Johnson and David M. Hay, editors

This final volume in the Pauline Theology series contains three groups of essays by members of the Pauline Theology Group of the Society of Biblical Literature, which met yearly between 1986 and 1996 to investigate the nature of Paul's theology.

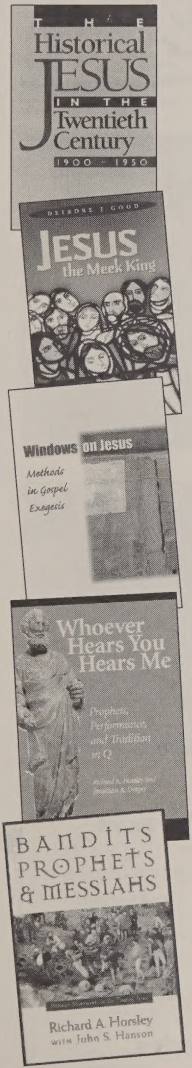
$24.95 paper ISBN: 0-7885-0306-5
238 pages (1997) Code: 060704

Treasures New and Old
Recent Contributions to Matthean Studies
David R. Bauer and Mark Allan Powell, editors

"An extremely important book for any Matthean scholar."—*Religious Studies Review*

$49.95 cloth ISBN: 0-7885-0220-4
$34.95 paper ISBN: 0-7885-0221-2
440 pages (1996) Code: 060701

TRINITY PRESS
INTERNATIONAL
HARRISBURG, PENNSYLVANIA


THE Historical JESUS IN THE Twentieth Century 1900 - 1950
DEIRDRE J. GOOD
JESUS the Meek King
Windows on Jesus
Methods in Gospel Exegesis
Whoever Hears You Hears Me
Prophets, Performance, and Tradition in Q
BANDITS PROPHETS & MESSIAHS
Richard A. Horsley with John S. Hanson

THE HISTORICAL JESUS IN THE TWENTIETH CENTURY: 1900–1950

by Walter P. Weaver

Chronicles not only the progress of Jesus research but also the cultural drifts and sociological phenomena that relate to the varying pictures of Jesus that scholarship has produced. First in a three-part series.

$30.00 paperback

JESUS THE MEEK KING

by Deirdre J. Good

Jesus describes himself as "the meek king." Good explores this specific virtue in Paul, Matthew, the Hellenistic world, and English literature and introduces the modern reader to a broader, culturally specific definition of humility and meekness.

$16.00 paperback

WINDOWS ON JESUS

Methods in Gospel Exegesis

by Wim Weren

An introduction to the study of the Gospels focusing on "synchronic" approaches, which concentrate on the text itself, and "diachronic" approaches, which examine the phenomenon that the texts refer to earlier traditions.

$24.00 paperback

WHOEVER HEARS YOU HEARS ME

Prophets, Performance, and Tradition in Q

by Richard A. Horsley and Jonathan A. Draper

Challenges New Testament scholars to engage in a fresh analysis of Q that takes seriously the oral communication environment from which it was derived. Applies approaches from oral theorists, socio-linguistics, the ethnography of speaking, and ethnopoetics.

$20.00 paperback

BANDITS, PROPHETS, AND MESSIAHS

Popular Movements at the Time of Jesus

by Richard A. Horsley

A brilliant portrait of Jewish culture in the first century rediscovers the "common people" in the time of Jesus, and contains a fresh evaluation of Jesus' relation to this complex society.

$16.00 paperback

800-877-0012 • fax 717-541-8128 • www.trinitypressintl.com

OLD TESTAMENT ABSTRACTS

A publication of The Catholic Biblical Association

Three times a year:	February, June, October
Editor:	Christopher T. Begg
Associate Editors:	Alexander A. Di Lella, O.F.M. Diana V. Edelman Aloysius Fitzgerald, F.S.C. Leslie J. Hoppe, O.F.M. Roland Murphy, O.Carm. Kathleen S. Nash Kathleen M. O'Connor John T. Willis

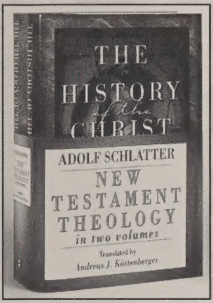
OTA provides abstracts of significant books and articles in Old Testament and related fields.

Subscription price: $26.00 per year

ISSN: 0364-8591

For subscriptions of further information, write to:

The Catholic Biblical Association of America
The Catholic University of America
Washington, DC 20064

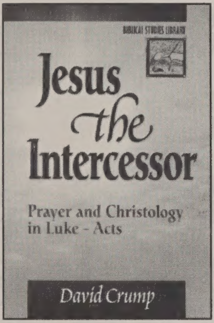

THE HISTORY of the CHRIST
ADOLF SCHLATTER
NEW TESTAMENT THEOLOGY
in two volumes
Translated by Andreas J. Köstenberger

New Testament Theology
Adolf Schlatter
Andreas J. Köstenberger, trans.

"This excellent translation will gain many new readers for one of the truly classic New Testament theologies." —Robert Morgan

"One of this century's unsung exegetical giants." —Markus Bockmuehl

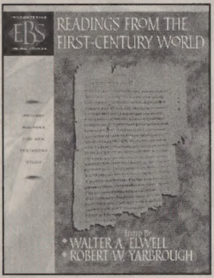
0-8010-2202-9 2 volumes $65.00c


BIBLICAL STUDIES LIBRARY
Jesus the Intercessor
Prayer and Christology in Luke - Acts
David Crump

Jesus the Intercessor
Prayer and Christology in Luke-Acts
David Crump

The author elucidates the christological significance of Jesus' prayer life as portrayed in Luke's gospel and then shows the significance of this presentation for the christology of the book of Acts.

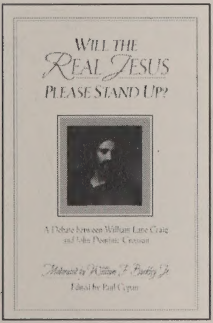
0-8010-2221-5 310 pages $19.99p


EBS
READINGS FROM THE FIRST-CENTURY WORLD
WALTER A. ELWELL
ROBERT W. YARBROUGH

Readings from the First-Century World
Primary Sources for New Testament Study
Walter A. Elwell and
Robert W. Yarbrough, eds.

Readings from a variety of genres provide Bible students with essential background information on the archaeology, theology, and sociology of the New Testament world.

0-8010-2157-X 224 pages $19.99p


WILL THE REAL JESUS PLEASE STAND UP?
A Debate between William Lane Craig and John Dominic Crossan
Moderated by William F. Buckley Jr.
Edited by Paul Copan

Will the Real Jesus Please Stand Up?
A Debate between William Lane Craig and John Dominic Crossan
Paul Copan, ed.

Based on a debate between Crossan and Craig, moderated by William F. Buckley Jr., this book provides intriguing dialogue between evangelicals and members of the Jesus Seminar.

0-8010-2175-8 192 pages $14.99p

BAKER BOOK HOUSE
www.bakerbooks.com

the Catholic Biblical Quarterly

Scholarly articles in Scripture and related fields

Extensive review section
esteemed for prompt and competent evaluations

January, April, July, October

Annual and Decennial indexes

Subscriptions run on calendar year basis only:
$25.00

Order from:

THE CATHOLIC BIBLICAL ASSOCIATION
The Catholic University of America
Washington, DC 20064

Announcing

New Testament Abstracts on CD-ROM

The New Testament research tool for the 21st century

Founded in 1956, *New Testament Abstracts* has become an indispensable research and bibliographic aid for scholars, librarians, clergy, and students of the New Testament and its historical milieu. Currently *NTA* abstracts at least 2,150 articles chosen from more than 500 periodicals in numerous languages. Nearly 850 current books are also summarized annually.

CD-ROM release 1.0, containing all abstracts and book notices published in *NTA* from 1988 through 1998, is now ready. It is available to subscribers of *New Testament Abstracts* at the following prices:

Individuals (single-user license): $100.00
Institutions (multi-user license): $250.00
(plus $5.00 domestic/$8.00 foreign for shipping and handling)

Orders with payment in US dollars should be sent to:

New Testament Abstracts
Weston Jesuit School of Theology
3 Phillips Place
Cambridge, MA 02138

Order forms are being sent to all subscribers of record and are also posted at:
http://members.aol.com/ntaweston/nta.html

A unique blend of critical analysis, theological insight, and catholic perspective

SACRA PAGINA

Daniel Harrington, S.J., Editor

This eighteen-volume series presents fresh translations and modern expositions of all the books of the New Testament. Written by an international team of Catholic biblical scholars, it is intended for graduate students, theologians, clergy, and religious educators.

SECOND CORINTHIANS
Jan Lambrecht
5810-5 Hardcover, 256 pp., 6 x 9, $29.95

Available fall 1999
FIRST CORINTHIANS
5809-1

Volumes currently available

THE GOSPEL OF JOHN
Francis J. Moloney, S.D.B.
5806-7 Hardcover, 600 pp., 6 x 9, $34.95

ROMANS *Brendan Byrne, S.J.*
5808-3 Hardcover, 528 pp., 6 x 9, $29.95

REVELATION
Wilfrid J. Harrington, O.P.
5818-0 Hardcover, 296 pp., 6 x 9, $29.95

THE ACTS OF THE APOSTLES
Luke Timothy Johnson
5807-5 Hardcover, 592 pp., 6 x 9, $29.95

GALATIANS *Frank J. Matera*
5811-3 Hardcover, 272 pp., 6 x 9, $24.95

THE GOSPEL OF MATTHEW
Daniel Harrington, S.J.
5803-2 Hardcover, 448 pp., 6 x 9, $29.95

THE GOSPEL OF LUKE
Luke Timothy Johnson
5805-9 Hardcover, 480 pp., 6 x 9, $29.95

FIRST AND SECOND THESSALONIANS
Earl J. Richard
5813-X Hardcover, 432 pp., 6 x 9, $29.95

CALL FOR MORE INFORMATION
BERIT OLAM: THE EVERLASTING COVENANT
Studies in Hebrew Narrative and Poetry

Available from your religious bookstore or
Phone: 1-800-858-5450 E-mail: sales@litpress.org
Fax: 1-800-445-5899 Order online: www.litpress.org

THE LITURGICAL PRESS
St. John's Abbey • P.O. Box 7500 • Collegeville, MN 56321-7500

WESTON JESUIT SCHOOL OF THEOLOGY
LIBRARY
99 BRATTLE ST.
CAMBRIDGE, MA 02138
SEP 30 1999

NEW TESTAMENT ABSTRACTS

Vol. 43 *1999* *No. 3*

PERIODICAL ABSTRACTS		BOOK NOTICES
443	**NT General**	**567**
464	**Gospels–Acts**	**580**
498	**Epistles–Revelation**	**596**
520	**Biblical Theology**	**606**
531	**NT World**	**614**

Software
634

Indexes
637

Ref.
BS
410
N35

US ISSN 0028-6877

NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT LITERATURE

Edited by
DANIEL J. HARRINGTON
and
CHRISTOPHER R. MATTHEWS

Associate Editor
STANLEY B. MARROW

Published by
Weston Jesuit School of Theology, Cambridge, Massachusetts
in cooperation with
The Catholic Biblical Association of America

Editorial correspondence should be sent to NEW TESTAMENT ABSTRACTS, Weston Jesuit School of Theology, 3 Phillips Place, Cambridge, MA 02138 USA. Phone: 617-492-1960; FAX: 617-492-5833; E-Mail: NTAweston@aol.com; URL: http://members.aol.com/ntaweston/nta.html

Subscription correspondence, including orders for back issues, should be sent to The Catholic Biblical Association, The Catholic University of America, Washington, DC 20064. Phone: 202-319-5519; FAX: 202-319-4799.

NEW TESTAMENT ABSTRACTS is published three times each year. Subscription, payable in advance: $35.00 (domestic), $38.00 (foreign) per year, postage paid.

BACK ISSUES:

Volumes 1, 2, 3, 9, and 21 are available in reprint at $33.00 per volume.
Volume 4, number 1, and most subsequent single issues are available at $11.00 each.
A cumulative index to vols. 1–15 (1956–1971) is available at $11.00 per copy.
A CD-ROM version of vols. 32–42 (1988–1998) is available.

The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume and entry number: e.g. see § 43-222.

The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

Composed by THE HK SCRIPTORIUM, INC., 6687 East Dartmouth Ave., Denver, CO 80224

Copyright, © 1999, by Weston Jesuit School of Theology, Cambridge, MA 02138 USA

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photo-copying, or otherwise, without the prior written permission of Weston Jesuit School of Theology.

WESTON JESUIT SCHOOL OF THEOLOGY
LIBRARY
SEP 30 1999
99 BRATTLE ST.
CAMBRIDGE, MA 02138

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1501r. R. E. Brown, *An Introduction to the New Testament* [*NTA* 42, p. 363; § 43-751r].

J. C. Paget, "Finding a way through the maze of the New Testament," *Priests & People* 12 (5, '98) 203-205.—Brown combined erudition with clarity of expression to produce a work that will be of help to the constituency he sought to address. While in no way a biblicist, Brown saw the NT acting as a conscience and corrective to the trends of the modern age. He belonged to a small batch of scholars whose ecclesiological commitment and breadth of learning mean that they can paint a more coherent and purposeful picture of NT studies than that which in reality exists.—D.J.H.

Canon

1502. H. D. Betz, "Is the New Testament Canon the Basis for a Church in Fragments?" *Concilium* (3, '97) 35-46.

After reflecting on the question whether the NT canon is the basis for a church in fragments, the article discusses the formation of the NT canon, how the NT writings came into being, and whether the writings of the NT bear witness to a church in fragments. The NT canon was created at a time in which the process of the expansion and differentiation of Christianity seemed to be beyond any institutional control and unification. While the canon contributed to a fragmentation of the church, at no time was it alone suitable for providing the basis of a church organization that spanned the world, for introducing it, or for legitimating it.—C.R.M.

1503. M. E. Boring, "Canon and Authority of Scripture: A Disciples Perspective," *Mid-Stream* [Indianapolis] 38 (1-2, '99) 37-64.

After delineating issues regarding the canon and authority of Scripture, the article draws some vignettes from the history of the Disciples of Christ in North America (from 1804 to the present) regarding these matters, and concludes with the following personal constructive statement: "The biblical canon is that selection of documents from early Christianity in which the ancient church heard the authentic, normative witness to the meaning of the Christ event, a closed collection that the church continues to take with ultimate seriousness as the place where it listens for the Word of God as it attempts to discern the will of God for its own time, a discernment that is inseparable from the church's tradition and its authorized bearers."—D.J.H.

1504. N. L. deClaissé-Walford, "The Dromedary Saga: The Formation of the Canon of the Old Testament," *RevExp* 95 (4, '98) 493-511.

The "canon" of the Hebrew Scriptures may very well be "the horse designed by a committee" (i.e. a camel). It is an eclectic mix of literature, formed and fixed over a long period of time by many different ancient Israelite communities. But it is a sturdy and reliable creature that can carry a heavy load and travel a long way under austere conditions. The destructions of the Jerusalem Temple in 586 B.C. and A.D. 70 as well as the rise of Christianity seem to have been important factors in the formation of this canon.—D.J.H.

1505. C. MARUCCI, "L'estensione del canone biblico secondo M. Lutero," *RivistBib* 47 (1, '99) 3-59.

Luther's difficulties with the traditional biblical canon seem to have first arisen in the Leipzig dispute of 1519. Later he sought to exclude certain NT books (Hebrews, Jude, Revelation, and James) from full canonicity, and formulated the canonical principle of Holy Scripture as *was Christum treibt*. He placed the seven OT books found in the so-called Alexandrian canon among the "Apocrypha" and (following Jerome) accepted as canonical only those books present in the Hebrew Bible. It is difficult to discern Luther's motives on these matters, and it appears that the problem of the extent of the biblical canon was of secondary importance for him.—D.J.H.

1506. K. MCDONNELL, "The Formation of the Canon and the Recognition of Scriptural Authority as an Ecclesiological Process," *Mid-Stream* [Indianapolis] 38 (1-2, '99) 7-35.

The broad theological criteria involved in the early church's decision to include or exclude writings from the canon were christological, pneumatological, and ecclesiological. The ecclesiological criteria were apostolicity, the oral tradition, the rule of faith (creed and orthodoxy), and the worship practice of the church. The canon cannot be separated out as an issue of purely academic theology, precisely because it has to do with ecclesiological discernment involving the total life of the church.—C.R.M.

1507. R. MURRAY, "Hebrew Bible, Jewish Scriptures, Christian Old Testament," *Month* 31 (12, '98) 468-474.

The terms which Jews and Christians came to prefer for their respective Scriptures are not simply interchangeable. Rather, they reflect differences of content and of perspective. Our understanding of the Bible and of each other can be enhanced by realizing how differently Christians and Jews regard them.—D.J.H.

1508. S. M. SHEELEY, "From 'Scripture' to 'Canon': The Development of the New Testament Canon," *RevExp* 95 (4, '98) 513-522.

If the 1st century A.D. saw the development of traditions that preserved and extended the words of Jesus and the apostles, the 2nd century witnessed major challenges (from Marcion and Montanus) to the church's concept of what constituted a Christian Scripture to complement and extend the Scriptures inherited from its Jewish forebears. The Muratorian Canon and Eusebius of Caesarea's list laid important foundations for later ecclesiastical decisions about the canon. Authority, orthodoxy, and church acceptance and use were major factors in including or excluding documents from the NT canon.—D.J.H.

1509. P. M. VENTER, "Wat beteken 'kanon' vandag? (What does 'canon' mean at present?)," *HervTeolStud* 54 (3-4, '98) 505-528.

After introductory comments on the term "canon," the article focuses on the problem of the concept from the perspective of textual criticism (it is no longer possible to identify the canon with only one form of the textual tradition). Then it considers B. S. Childs's notion of canon (and faults it for not dealing with the origin and function of canonical texts in communities of faith), the canonical process within the larger framework of social-scientific criticism according to J. A. Sanders, the history of the formation of the canon, the social-ideological context of the canon, and the canon in the present-day community. It concludes that in postmodern society the canon works on a multidimensional level.—C.R.M.

Canon, §§ 43-1854, 1866, 1905.

Interpretation

1510. J. D. H. AMADOR, "Where could rhetorical criticism (still) take us?" *Scriptura* 67 ('98) 387-404.

W. Wuellner's vision ten years ago of the promise of rhetorical criticism for NT interpretation [§ 32-43] has not been realized. Current rhetorical-critical interpretation is antiquarian in aspect, synthetic in approach, tropological in focus, and simply a tool for historical criticism. The article provides a selective sample of major approaches practiced within rhetorical-critical studies at large: genre, social movements, fantasy theme, sociolinguistics, metaphor, narrative, argumentation, feminist, and critical rhetoric and the rhetoric of inquiry. These approaches offer some of the means by which to highlight the multitude of argumentative and persuasive modalities of the Bible's rhetorical power.—C.R.M.

1511. S. W. ARIARAJAH, "Reading the Bible in a Pluralistic Context," *EcumRev* 51 (1, '99) 5-10.

On the surface it appears that the Bible is basically intolerant of plurality. Rereading the Bible from a pluralistic perspective sets the story of Israel and the church in the context of God's love and concern for the whole creation. What is central to the pluralistic reading of the NT is the gospel itself.—C.R.M.

1512. E. BISER, "Habt Ihr das alles verstanden? Umriss einer rezeptionsgeschichtlichen Methode," *StimmZeit* 217 (1, '99) 15-28.

Taking Mt 13:51 as its starting point, this introduction to the reception-historical method reflects on the phenomenon of "reception" in the NT itself, with reference to the interpretation of Jesus' death, the parables, the disciples' responses to Jesus, the fulfillment of Scripture, the Johannine tradition, and Paul's correspondence with various communities.—D.J.H.

1513. H. BRAUN, "'Wir sahen . . . , wie er ein liebevoller Vater wurde, ein allgemeiner Menschenfreund . . .' Kann die Theologie als Anthropologie überleben?" *Wort und Dienst* [Bielefeld] 24 ('97) 51-65.

The article first treats the connection of philosophy with religion in the 19th century by sketching the context of the citation in the title taken from H. Heine's *Zur Geschichte der Religion und Philosophie in Deutschland* (2nd ed., 1853). Then it takes up the question whether theology in the form of anthropology can endure by examining the controversy over the resurrection of Jesus initiated by the publication of G. Lüdemann's *Die Auferstehung Jesu* (1994).—C.R.M.

1514. W. BRAUN, "Amnesia in the Production of (Christian) History," *Council of Societies for the Study of Religion Bulletin* [Valparaiso, IN] 28 (1, '99) 3-8.

Reflection on the Christian production of "Jesus" can serve as an opening for reflecting on the idea of the human production of history and so expose the complexities of history and help to locate the doings of "theology" and "religious studies" within, rather than beyond, the messy mix of historical human performances. The amnesia in historical production is linked to power and thus evokes questions about who makes, assembles, retrieves, and signifies the facts.—D.J.H.

1515. R. CLEMENTS, "Expository Preaching in a Postmodern World," *EvangRevTheol* 23 (2, '99) 174-182.

The expository method of preaching pays equal attention to the biblical and the contemporary horizons. It challenges the skepticism of postmodernism by insisting that God successfully communicates through the Bible. Its methodological commitment to seeking the intention of God in the biblical text stands against the subjectivism and polyvalency of deconstruction. However, the postmodernist criticism that expository preaching has been too wedded to rationalistic modes of interpretation must be taken seriously by expository preachers.—D.J.H.

1516. J. DEGENAAR, "Religious discourse, power and the public," *Neotestamentica* 31 (1, '97) 39-58.

After distinguishing between three kinds of discourse (premodern, modern, and postmodern), and highlighting affirmative postmodernism, the article provides a conceptual analysis of the following terms: rhetoric, language/discourse, religion, power, and the public. Then it discusses the topic of religious discourse in relation to secularization, plurality (multiculturalism), intertextuality, ideology, and public opinion.—C.R.M.

1517. J. C. DENISON, "Shaking the Foundations: The Shift in Scriptural Authority in the Postmodern World," *RevExp* 95 (4, '98) 545-558.

The postmodern worldview is built upon three foundation stones: (1) No reality exists independent of the linguistic interpretation of our personal experience; (2) we create our own worlds by the speech we employ to describe and interpret our experiences; and (3) such language acts forge a community of tolerance and shared purpose. The postmodern rejection of objective biblical authority rests upon illogical and mutually contradictory foundational principles (insistence on inclusion and rejection of intolerance). A Christian appeal to postmodern culture should emulate the first Christians who built their evangelistic efforts not on an objective authority base but on personal relevance and practical ministry.—C.R.M.

1518. J. DEWEY, "From Oral Stories to Written Text," *Concilium* (3, '98) 20-28.

The shift in Christianity from oral story-telling to written manuscripts and from oral to written authority resulted in the loss of many women's voices and the distortion and minimalization of the women's traditions that survived into the written text. After treating the 1st-century media world (a manuscript culture with high residual orality), the article describes two areas in the NT where we can witness the loss or suppression of women's voices in the shift from oral to written authority: the Synoptic stories involving women, and the Pastoral epistles.—C.R.M.

1519. Y. DREYER, "Feministiese hermeneutiek as kritiese teorie (Feminist hermeneutics as critical theory)," *HervTeolStud* 54 (3-4, '98) 623-651.

The article proposes that to the current approaches to feminist hermeneutics (rejectionist, revisionist, sublimationist, and liberationist) there be added an epistemology of participation that views feminist hermeneutics through the lenses of J. Habermas's critical theory. The result poses an alternative to a positivistic approach to Scripture and can make important contributions to church and society today.—D.J.H.

1520. M. W. DUBE SHOMANAH, "Scripture, Feminism and Post-Colonial Contexts," *Concilium* (3, '98) 45-54.

Feminist and postcolonial discourses of resistance and liberation are an ongoing search for justice. The postcolonial condition demands that feminist discourses take cognizance of the history of imperialism and of how biblical texts and other secular canons of the West have been used to colonize Two-Thirds World masses.—D.J.H.

1521. M. DUMAIS, "L'actualisation de l'Écriture: fondements et procédures," *SciEsp* 51 (1, '99) 27-47.

The actualization of Scripture is based on the historical process of the formation and interpretation of the Bible, philosophical hermeneutics, and the theology of the word of God in Scripture. It involves the uses of literary and historical methods of explication, as well as the particular conditions of faith, ecclesial community, and tradition. Questions about what Scripture is to be actualized and about the correlation of historical and literary studies remain open to some extent.—D.J.H.

1522. C. DU TOIT, "The place of African hermeneutics in understanding the dynamics of African theology," *Scriptura* 67 ('98) 363-385.

African hermeneutics is an effort to rid Africa of the unacceptable legacy of colonialism, to recover African traditional ideas, and to indicate how African traditional religions are as important a source as the Bible in providing Africans with their specific spirituality. A poly-methodological and multi-hermeneutical approach seems to be the best way forward in developing African hermeneutics.—D.J.H.

1523. T. ESKOLA, "Vers une nouvelle herméneutique. Quittons l'ère de l'herméneutique apologétique et néo-kantienne!" *Hokhma* 70 ('99) 56-70.

The French version of an article published in English in *Evangelical Quarterly* in 1996 [§ 41-730].—D.J.H.

1524. J. A. FITZMYER, "Concerning the Interpretation of the Bible in the Church," *Josephinum Journal of Theology* [Columbus, OH] 6 (1, '99) 5-20.

After considering the differences between confessional and nonconfessional interpretation of the Bible, the article summarizes the interpretative approaches outlined by the 1993 document by the Pontifical Biblical Commission on the interpretation of the Bible in the church [§ 38-1205] with some comments on problems that it has raised.—C.R.M.

1525. M. P. GALLAGHER, "The Bible and post-Christian culture," *Month* 31 (12, '98) 463-467.

After characterizing "post-Christian" as pointing to the aftermath of a massive loss of contact with shared Christian symbols, the article discusses pastoral challenges and responses, spiritual discernment and imagination, and the need for poetry (on not turning the Bible into sloganizing).—C.R.M.

1526. I. GEBARA, "What Scriptures are Sacred Authority? Ambiguities of the Bible in the Lives of Latin American Women," *Concilium* (3, '98) 7-19.

In dealing with the question "What Scriptures are sacred authority?" in the lives of Latin American women, the article considers the source of authority (accepted, imposed, or personal), the illusion of religious power (feminist hermeneutics as politics), and the consolation of religion for poor women.—D.J.H.

1527. N. L. GEISLER, "Beware of Philosophy: A Warning to Biblical Scholars," *JournEvang TheolSoc* 42 (1, '99) 3-19.

The article first identifies philosophies that biblical exegetes should beware of (see Col 2:8): naturalism, agnosticism, evolutionism, progressivism, historical criticism, etc. Then it provides intellectual and spiritual advice on how to beware of philosophy. It concludes that we cannot properly beware of philosophy unless we are aware of philosophy.—C.R.M.

1528. T. H. GRAVES, "Biblical Authority and the Forgotten Spirit," *RevExp* 95 (4, '98) 533-544.

Modern Protestant theology has lost the key emphasis of Reformation thought on the role of the Holy Spirit in authenticating the truth of Scripture. There was a clear transition from Calvin's insistence on the role of the Spirit to the more objective approach of F. Turretin a hundred years later. This move toward scholasticism was then heightened in the rise of Princeton theology on the American scene. The transition to a rational base of biblical authority has been completed in the contemporary rise of fundamentalist thought.—D.J.H.

1529. A. GRÜN, "Gotteserfahrungen, oder Die Bibel meditieren," *BibKirch* 54 (1, '99) 37-39.

The article explains two traditional monastic methods of using Scripture in prayer: *ruminatio—meditatio* (the "counter-word" method, the "one word" prayer), and *lectio divina* (reading, meditation, prayer, contemplation).—D.J.H.

1530. B. D. HABERMAN, "Praxis-Exegesis: A Jewish Feminist Hermeneutic," *Concilium* (3, '98) 91-101.

Praxis-exegesis is rooted in the talmudic view about the motivation of action by study (see *b. Qidd.* 40b). Praxis is a public hermeneutical activity of intentional interpretation through both media of text and action. Actions become praxis when they are conjoined with the intention to interpret either by the actor(s) or by another person. Action is an interpretative medium.—D.J.H.

1531. H. HEMPELMANN, "'Wir haben den Horizont weggewischt' (F. Nietzsche). Das Evangelium verkünden unter den Bedingungen der Postmoderne," *TheolBeitr* 30 (1-2, '99) 32-49.

The article first locates the birth of postmodern philosophy in Nietzsche's announcement of the death of God. Then it treats the loss of the principal modern values under four headings: metacriticism of criticism, H. Albert's "Münchhausen-Trilemma" (infinite regress, loss of absolute authority, circular logic), the linguistic-philosophical destruction of "absolute" reason, and truth as an illusion. Finally it addresses the issue of the Christian proclamation of the gospel under postmodern constraints: the Christian claim of truth as an anachronism, and seven necessary insights.—C.R.M.

1532. M. HERBST, "Mit Vollmacht predigen," *TheolBeitr* 30 (1-2, '99) 60-73.

After reflecting on the meaning of ἐξουσία in the Bible with particular attention to Jesus, the article presents a pastoral-theological meditation on Lk 5:1-11 ("but at your word . . . ," 5:5) and considers the theological, personal, homiletic, and cybernetic consequences.—D.J.H.

1533. H. JANSEN, "Poetics and the Bible: Facts and Biblical Hermeneutics," *NeueZeit SysTheolRelPhil* 41 (1, '99) 22-38.

Recognition of the Bible as literature or as employing poetic language by no means necessarily warrants an obliteration of facts. The article critically examines theses derived from claims made by supporters of the literary approach that (1) poetic language is "redescriptive" over against merely "descriptive" ordinary language, and (2) poetic language is distinguished from scientific language by requiring an imaginative response. It contends that in some texts it is necessary to take the factual referent of language into account in order to get at the truth of the literary text.—C.R.M.

1534r. D. L. JEFFREY, *People of the Book. Christian Identity and Literary Culture* [*NTA* 41, pp. 345-346].

J. D. SYKES, "The Bible, Western Literature, and Transformed Readers. A Review Essay," *PerspRelStud* 25 (3, '98) 279-286.—Jeffrey is not only a remarkably knowledgeable historian of literature but also a sophisticated theorist. Of serious contemporary literary scholars with a Christian apologetic orientation, he is unsurpassed for breadth and consistency of vision. He clearly believes that the Christian reading strategies belonging to the Augustinian tradition are still viable. However, his emphasis on personal transformation as the redemptive goal of reading may be too narrow, for it can mask the role of community in interpretation and obscure the social dimension of ethics.—D.J.H.

1535. R. W. JENSON, "The Religious Power of Scripture," *ScotJournTheol* 52 (1, '99) 89-105.

This discussion of Scripture's authority with respect to its capacity to bring about faith discusses reading Scripture in expectation of faith, the justification of Scripture's privilege in the church, the question of how Scripture is to be interpreted, spiritual exegesis, and Jewish and Christian readings of Scripture. It concludes that what "spiritual" exegesis needs to protect itself against perversion is precisely that attention to historical locations that we call "historical critical."—C.R.M.

1536. M. KANYORO, "Reading the Bible from an African Perspective," *EcumRev* 51 (1, '99) 18-24.

African Christians appropriate the words of the Scriptures and assume that they are the intended audience. Since the culture of the readers has more influence on how the biblical text is understood and used in African communities than historical facts about the text, cultural hermeneutics is a prerequisite to biblical hermeneutics.—D.J.H.

1537. V.-M. KÄRKKÄINEN, "'Reading in the Spirit in Which it was Written': Pentecostal Bible Reading in Dialogue with Catholic Interpretation," *One in Christ* [Turvey, UK] 34 (4, '98) 337-359.

The article analyzes the discussion of the relation between Scripture and the Spirit in the Roman Catholic-Pentecostal dialogue. After noting the movement from a propositional to a personalist view of revelation in Vatican II's *Dei verbum,* it points to the inspiration and interpretation of Scripture in the Spirit as the common basis for Roman Catholics and Pentecostals. Then it treats in case-study fashion the collegial versus individual right to interpretation as well as the nature and the role of the (postbiblical) tradition.—D.J.H.

1538. A. C. C. LEE, "Returning to China: Biblical Interpretation in Postcolonial Hong Kong," *BibInt* 7 (2, '99) 156-173.

The article aims to construct a new framework for biblical studies from the context of postcolonial Hong Kong. While present biblical scholarship has largely depended on historical-critical exegesis, biblical scholars of Asia have begun to conceive a different approach to the Bible not only because of a new context of reading but also because of a radically different cultural-political location of the reader. This location is a reading between East and West, between dominant interpretation and scholarship of the formerly colonial and Western cultures and the newly arising consciousness of emerging postcolonial identities in the histories and cultures of Asia. Such location of a reader transforms one's understanding of Isaiah 56–66 and sheds new light on the meaning of the return in some of its major passages. [The same issue contains responses to Lee's paper by P. Chia (pp. 174-181), Kwok Pui-lan (pp. 182-186), K. D. Sakenfeld (pp. 187-191), and F. F. Segovia (pp. 192-196), as well as a reply by Lee (pp. 197-201).]—D.J.H.

1539r. F. MARTIN, *Pour une théologie de la lettre* [*NTA* 41, pp. 136-137; § 42-777r].

L. WALTER, "Pour une théologie de l'inspiration," *EspVie* 109 (4, '99) 73-79.—By attaching inspiration not to human authors but to biblical texts, Martin develops a new approach in which semiotics plays a major role. After comparing the usual approaches to biblical inspiration with Martin's new ways, the article considers the bipartite form of the Christian Bible, and reflects on the relation between "apostolic" Scripture and "prophetic" Scripture.—D.J.H.

1540. G. D. MARTZELOS, "The Unity of Biblical and Dogmatic Theology," *GkOrthTheol Rev* 42 (3-4, '97) 315-320.

It is false to support on the basis of pure morphological criteria such as the use of philosophical terminology the existence of some dialectics in the relation between Holy Scripture and Orthodox dogma that by extension would lead to the acceptance of the absolute autonomy of the biblical from patristic and dogmatic theology. The distinctive morphological character of biblical, patristic, and dogmatic theology does not destroy their essential unity.—D.J.H.

1541. C. MOSSER AND P. OWEN, "Mormon Scholarship, Apologetics, and Evangelical Neglect: Losing the Battle and Not Knowing It?" *TrinJourn* 19 (2, '98) 179-205.

With their studies of the Dead Sea scrolls, the OT Pseudepigrapha, the Nag Hammadi documents, and Christian origins, Mormon scholars are building the contextual infrastructure necessary for a proper interpretation of the Bible that will, if flaws are not demonstrated, warrant an interpretation of the NT that is both historically-culturally based and at odds with evangelical theology. The evangelical world needs to wake up and respond to contemporary Mormon scholarship.—D.J.H.

1542. K. NIELSEN, "Theology and the Study of Religion: Schizophrenia or Dialogue?" *StudTheol* 52 (2, '98) 103-115.

Whereas a theologian is expected to formulate Christianity in a meaningful way today, a scholar of religion is obligated to communicate knowledge but not to rephrase the message of the texts in a way that makes them binding on the present time. The basic difference in perspective has ramifications for the interpretation of biblical texts and the responsibility of the interpreter, translation of the Bible, and reading in context. There is need for dialogue between the theological and religio-historical approaches.—D.J.H.

1543. T. O'LOUGHLIN, "Christ and the Scriptures: the chasm between modern and pre-modern exegesis," *Month* 31 (12, '98) 475-485.

This discussion of the difference between premodern and modern exegesis examines some commonplaces of the earlier exegesis that are absent today. Thus it considers the perceived focus of exegetical work, christocentric exegesis, the treatment of time, the contexts of exegesis, the consistency of the canon, the coherency of Scripture, and the activity of exegesis.—C.R.M.

1544. C. OSIEK, "Gospel and Enculturation: The Long Road," *RelTheol* 6 (1, '99) 83-92.

The gospel is and always has been radically enculturated, from the first preaching of Jesus through contemporary biblical interpretation. Enculturation means creating something new, and has a price to pay.—D.J.H.

1545. M. M. PAZDAN, "Wisdom Communities: Models for Christian Formation and Pedagogy," *Theological Education* [Pittsburgh, PA] 34 (2, '98) 25-30.

The formative roles of personal experience, critical inquiry, and reappropriation can become integral parts of a syllabus for a wisdom community. The process is illustrated with reference to a course on Johannine literature.—D.J.H.

1546. M. PESCE, "Annali di Storia dell'Esegesi: Elenco degli articoli pubblicati dal 1984 al 1998," *AnnaliStorEseg* 15 (2, '98) 529-549.

The article lists the 350 articles (alphabetically by author's last name) published in the first fifteen volumes (1984 to 1998) of *Annali di storia dell'esegesi.*—D.J.H.

1547. M. PESCE, "The Ecumenical Interpretation of the Old Testament and the Historical Meaning of the Bible," *AnnaliStorEseg* 15 (2, '98) 327-335.

In interreligious dialogue it is necessary to distinguish between theological and historical interpretations of the sacred texts of each religion. If the historical exegesis of the text is the necessary basis for a theological interpretation, it will be possible to recognize that from a historical point of view the correct interpretation of the OT is a Jewish one. The christological meaning will then be added by Christian theology in the light of the NT. The same goes for the Islamic interpretation of the Gospels.—D.J.H.

1548. M. PESCE, "Una recente lettura ebraica del Nuovo Testamento. Considerazioni su *Il peso della memoria* di Elia Boccara," *AnnaliStorEseg* 15 (2, '98) 501-520.

Boccara's *Il peso della memoria* (1994) consists of exegetical and historical statements about Jesus, Paul, and primitive Christianity, as well as theoretical and theological observations from a Jewish perspective, and practical suggestions toward increased understanding and tolerance among religions. The publication of the book was a significant event because it was one of the first Hebrew readings of the NT in Italy that sought also to be an act of dialogue.—D.J.H.

1549. E. H. PETERSON, "Eat This Book: The Holy Community at Table with Holy Scripture," *TheolToday* 56 (1, '99) 5-17.

Holy Scripture nurtures the Holy Community as food nurtures the human body. Christian spiritual formation demands both accurate understanding of the text of Holy Scripture and entering the world of the text and following Jesus. The metanarrative draws into itself the

Holy Community. Liturgy is the means that the church has devised to stay in living touch with living Holy Community while being formed by Holy Scripture.—D.J.H.

1550. H. Räisänen, "Comparative Religion, Theology, and New Testament Exegesis," *StudTheol* 52 (2, '98) 116-129.

Both comparative religion and critical exegesis wrestle with analogous problems of identity; neither possesses a unitary character. After noting that a tension between a comparative religions approach and a theological one runs through the history of modern NT studies, the article discusses W. Wrede's plea for a history of early Christian religion, the return of NT theology (R. Bultmann), recent pan-biblical theologies (B. S. Childs, P. Stuhlmacher, H. Hübner), recent NT theologies (G. Caird, G. Strecker, J. Gnilka), and histories of early Christian theology (K. Berger, H. M. Teeple). Then it proposes a program for a history of early Christian religion in full harmony with the empiricist approach to comparative religion. It concludes that there is ample room for hermeneutical reflection between exegesis and application.—C.R.M.

1551. M. Reiser, "Bibel und Kirche. Eine Antwort an Ulrich Luz," *TrierTheolZeit* 108 (1, '99) 62-81.

In his 1997 presidential address to the Studiorum Novi Testamenti Societas [§ 43-31] Luz considered the relation between the Bible and the church today with reference to the task of exegesis in a pluralistic religious context. This response from a Catholic perspective enters into dialogue with Luz on the *sola scriptura* principle and some of its consequences and implications, the nature of truth and knowledge in the framework of postmodern philosophy, and effective history and hermeneutics. Luz's practice is far more relevant to the church than his theory is. Perhaps he should rethink his theory.—D.J.H.

1552. G. Rizzi, "Le Scritture tra metodi storico-critici moderni e principi ermeneutici fondamentali nel giudaismo e nel cristianesimo. II Parte," *RivistBib* 47 (1, '99) 77-101.

This installment [see § 43-38] deals with the OT "Writings" and "Deuterocanonical" books, wisdom literature, prophetic-apocalyptic literary genres, rereading and glossing, the hermeneutical debate emerging from modern research, a biblical text or a pluralism of texts, biblical theologies, and the liturgical context as the structuring hermeneutical framework for scriptural interpretation in Judaism and in Christianity.—D.J.H.

1553. B. P. Robinson, "The uses of Scripture in the Church," *Month* 31 (12, '98) 486-494.

This "critical reading" of the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205] discusses its approach to the historical-critical method, new methods of literary analysis, other approaches (traditional, social-science, contextual, fundamentalist), hermeneutical questions (philosophical), the meaning of inspired Scripture, characteristics of Catholic interpretation, and interpretation of the Bible in the life of the church. It concludes that while the document has been rightly admired and welcomed, it makes the exegetical task more complex than it need be by clinging to talk of literal, spiritual, and fuller senses.—D.J.H.

1554. D. S. Russell, "Searching the Scripture. A Question of Authority," *ExpTimes* 110 (6, '99) 173-176.

The authority of Scripture lies in the unique story it tells of God's dealings with Israel, culminating in the gift of Jesus Christ as Savior of the world. The article treats the apostolic tradition, written Scriptures, diversity in unity, the methodological constraints on the NT writers, the contextually conditioned nature of their expression and interpretation, and determining what is "essential" and what is "accidental" in Scripture.—C.R.M.

1555. R. Ruston, "Using the Bible for Christian morals," *Month* 31 (12, '98) 506-514.

There are new and distinctive moral teachings in the Bible. After surveying positions about using the Bible as a source of morals (the Catholic "back to the Bible" movement, the autonomous ethics school, back to the Bible again), the article considers the proper relation between reason and revelation, the biblical pattern of revelation and ethics, the constructive teaching in Ambrose's *On Naboth,* and the gospel and the nations.—D.J.H.

1556. J. A. Sanders, "Intertextuality and Dialogue," *BibTheolBull* 29 (1, '99) 35-44.

One of the ways the Dead Sea scrolls have illuminated early Jewish literature, including the NT, is in their scriptural intertextuality. Comparative midrash is the exercise by which one can probe the depths of intertextuality and its significance for scriptural and other Jewish literature. Reading the NT itself as part of early Jewish literature in such a manner issues in veins of wealth of intra-canonical dialogue unavailable otherwise. An integral part of dialogue between Jews and Christians would be reading Scripture, and each other's traditions about it, together.—C.R.M.

1557. L. F. Schulze, "Hoe post-modern is postmodernisme? Enkele gedagtes (How Post-Modern is Postmodernism?: Some Reflections)," *Acta Theologica* [Bloemfontein, South Africa] 18 (1, '98) 10-28.

Attention to the Sophists and Skeptics of ancient Greece reveals some striking similarities to postmodernism and so rebuts its claims to novelty. Moreover, the sophistry of rhetoric, both presupposing and feeding relativism, was rejected by Paul (see 1 Cor 1:17), who proclaimed the "grand design" in history (see Ephesians 2–3).—D.J.H.

1558r. E. Schüssler Fiorenza, *Sharing Her Word. Feminist Biblical Interpretation in Context* [*NTA* 43, p. 377].

M. Sabin, "The Bible as a Site for Struggle: Rethinking Elisabeth Schüssler Fiorenza," *Cross Currents* [New Rochelle, NY] 49 (1, '99) 115-122.—This book seeks to establish Schüssler Fiorenza's own position as one of the founding mothers of feminist theology, and to utilize biblical texts and traditions as tools for empowerment. Against postbiblical feminists of the past and her current critics, she defends the biblical texts as a potentially liberating force. Yet she also sees biblical texts as sources legitimating oppression. She has moved from crediting the text with some intrinsic worth that should be respected to seeing it only as a set of politically charged words that she is free to remold and manipulate as she pleases. Her "reconstruction" of the text means replacement of its original meaning with another one according to a previously determined system of ideas. Still one cannot help but admire her biblically rooted passion for justice.—C.R.M.

1559. G. Segalla, "Ermeneutica biblica. Alla ricerca di chiavi per l'interpretazione della Sacra Scrittura," *StudPat* 45 (3, '98) 57-84.

The figure that reappears across the centuries and embodies the necessity of norms or rules for a correct interpretation of Scripture is that of the keys. After observations on the term "biblical hermeneutics," the article reflects on the relation between faith and reason in the "rules" or "keys" formulated by Tyconius (A.D. 330-390) and Flacius Illyricus (1520-1575).

Then it compares these rules with the situation of current biblical interpretation faced with the challenge of postmodernism. It concludes that the key of faith and the keys of reason are designed to open the treasures of hidden meaning in the biblical text.—C.R.M.

1560. W. STEGEMANN, "Kulturanthropologie des Neuen Testaments," *VerkForsch* 44 (1, '99) 28-54.

After a brief overview, this assessment of recent cultural-anthropological studies of the NT treats the contributions of numerous authors according to the following outline: changes in exegetical perspective through a cultural-anthropological approach, definitions and a short history of NT cultural-anthropological research (with special attention to introductory literature), cultural anthropology and exegesis (e.g. exegesis as literary ethnology, categories and models), and individual themes and findings (e.g. honor and shame, limited good and envy, purity and impurity).—C.R.M.

1561. T. STORDALEN, "Mytebegrepet i bibelforskningen (The Concept 'Myth' in Biblical Scholarship)," *TidsTeolKirk* 69 (4, '98) 279-308.

With particular attention to OT scholarship, the article first reviews approaches to myth as a genre, as a mode of thought, as performing a particular function, or as expressing transcendental truth. Then it argues that most OT scholars, regardless of their express models, have regarded "myth" as a mode of thought foreign to the "real" intent of the OT. Finally it proposes a definition of "myth" that avoids obvious value decisions and sketches a future agenda in this field.—D.J.H.

1562. R. S. SUGIRTHARAJAH, "A Brief Memorandum on Postcolonialism and Biblical Studies," *JournStudNT* 73 ('99) 3-5.

Applied to biblical studies, postcolonial criticism hopes to (1) reconsider the biblical narratives as emanating from colonial contacts, (2) engage in a reconstructive reading of biblical texts from the perspective of postcolonial concerns such as liberation struggles of the past and present, and (3) interrogate both colonial and metropolitan interpretations to draw attention to the inescapable effects of colonization and colonial ideals on interpretative works.—D.J.H.

1563. R. S. SUGIRTHARAJAH, "Imperial Critical Commentaries: Christian Discourse and Commentarial Writings in Colonial India," *JournStudNT* 73 ('99) 83-112.

This analysis of the "Indian Church Commentaries" series (1906-29) situates the commentaries over against the English critical scholarship out of which they emerged, uncovers the exegetical practices that legitimized colonial intervention and presence, maps out the very aggressive streak of Christian faith they sought to develop, provides illustrations of how they essentialized and fixed India, and reflects on how the missionary commentators were enabled and constrained by the colonial power-relations and ideologies of the time. Taken as a whole, these commentarial texts testify to the triumphant complicity between evangelism and imperialism, but, in doing so, the writers unwittingly exposed the contradictions of the British empire.—D.J.H.

1564. G. J. THOMAS, "Telling a Hawk from a Handsaw? An Evangelical Response to the New Literary Criticism," *EvangQuart* 71 (1, '99) 37-50.

The article presents brief sketches of five literary-critical approaches that every biblical exegete must evaluate (traditional, New Criticism, structuralism, deconstruction, reader response), considers the dilemma facing biblical scholars, highlights the challenges facing evangelical biblical scholarship, and offers ten provisional value judgments on new literary approaches to biblical interpretation.—C.R.M.

1565. D. F. Tolmie, "The analysis of events in Biblical narratives," *Acta Theologica* [Bloemfontein, South Africa] 18 (1, '98) 50-76.

Scholars who follow a narrative-critical approach to biblical narratives should take note of the sophisticated models already developed within the theory of literature for the analysis of events. After explaining the semiotic-structuralist approach to texts, the article illustrates the procedures of narratological analysis with reference to Gen 2:4b–3:25 and Acts 27:1-44, respectively.—D.J.H.

1566. H. J. M. van Deventer, "Oor paaie, sirkels en waarhede: 'n bydrae met betrekking tot die huidige hermeneutiese gesprek (On ways, circles and truths—a proposal with regard to the present hermeneutical debate)," *Acta Theologica* [Bloemfontein, South Africa] 18 (1, '98) 77-95.

In the context of the hermeneutical debate in South African biblical scholarship, the article first traces the common roots of the historical and text-immanent approaches to biblical interpretation back to R. Descartes. Then it discusses the movement in hermeneutics introduced by H. G. Gadamer away from the Cartesian model, and makes suggestions about the way forward against the background of proposals made recently by J. H. Le Roux and W. S. Prinsloo.—D.J.H.

1567. P. Vassiliadis, "Reading the Bible from the Orthodox Church Perspective," *EcumRev* 51 (1, '99) 25-30.

The "Orthodox perspective" on reading the Bible is ecclesial, liturgical, and personal, as well as christological. The kingdom-of-God dimension of the mission of the church is somehow guaranteed by the eucharistic perspective that characterizes the Orthodox reading of the Bible.—D.J.H.

1568. J. N. Vorster, "The body as strategy of power in religious discourse," *Neotestamentica* 31 (2, '97) 389-411.

Although often ignored in reflection on religious discourses, the body plays a constitutive part in the creation and maintenance of those discourses. Not only does the body provide us with an insight into cultures but it also functions as a powerful instrument in the maintenance, change, and construction of social reality. The essay discusses the dialectic or interaction between language and the body, the role of the body in early Christianity, and the rhetoricity of the body in the "Kerkbode" (1991-95).—C.R.M.

1569. G. West, "Re-reading the Bible with African Resources: Interpretative Strategies for Reconstruction in a Post-Colonial, Post-Apartheid Context on the Eve of Globalization," *Journal of Constructive Theology* [Durban, South Africa] 4 (1, '98) 3-32.

Socially engaged biblical scholars can enter into meaningful and empowering alliance with ordinary African "readers" only if they have recognized and acknowledged the resources that those "readers" already have for appropriating the Bible. These interpretative strategies are essential indigenous resources for the process of reconstruction in Africa.—D.J.H.

1570. M. WOJCIECHOWSKI, "Metodologia studiów biblijnych. Podstawowe wiadomości bibliograficzne" [Methodology of Biblical Studies. A Basic Bibliography], *Stud TheolVars* 36 (2, '98) 99-111.

The article provides bibliographical information for basic tools of biblical research (270 items) under five major headings: text-critical methodology, philology and literary methods, historical methods, theology and interpretation, and scholarly and popular publications. Attention is given to material in Polish and in many other languages.—D.J.H.

Textual Criticism

1571. C.-B. AMPHOUX, "Qu'est-ce-que la critique textuelle?" *LumVie* 48 (241, '99) 93-99.

After reflecting on the nature of textual criticism, the article explains three aspects of NT textual criticism: verbal criticism, external criticism (the absence, presence, or different location of an episode), and internal criticism (the source of the variants, the context). Then it provides a sketch of the history of the NT text, and concludes with reflections on reading the text of Jn 7:53–8:11 today.—D.J.H.

1572. D. N. FREEDMAN, "Caution: Bible Critic at Work," *BibRev* 15 (1, '99) 42-43.

The article suggests more original readings for the biblical text of Eccl 10:7 and Jas 4:4. The word "riding" (*rōkĕbîm*), omitted by haplography, should be added in the former case. In the latter case the phrase μοιχοὶ καὶ μοιχαλίδες should be preferred to the shorter reading μοιχαλίδες, which is a simple instance of haplography owing to homoeoarcton. While ancient manuscript evidence supports these two emendations, there must be thousands of cases in which the haplography occurred early enough in the process of transmission that no trace of the original reading has survived.—C.R.M.

1573. E. SÁNCHEZ SALOR, "Colaboradores de Montano en la Biblia Políglota," *Revista Agustiniana* [Madrid] 39 (120, '98) 929-972.

The eight volumes in B. Arias Montano's *Biblia Regia* or *Políglota de Amberes* (1568-72) presented various versions of the OT (Hebrew, Aramaic, Greek, Latin) and of the NT (Greek, Syriac, Latin) along with related information (lexical, grammatical, etc.). After describing the genesis of the project, the article discusses Arias Montano's collaborators who included professors of theology from various universities (Louvain, Paris, Rome, etc.), orientalists, humanists, and bishops. [The same fascicle contains a biography of Arias Montano by R. Lazcano (pp. 923-928), seven other articles about his achievements and related topics, and Lazcano's bibliography of works by and about him (pp. 1157-1195).]—D.J.H.

Textual Criticism, §§ 43-1669, 1699, 1708, 1718, 1767, 1777, 1817, 1836, 1839, 2014.

Biblical Linguistics and Philology

1574. L. DÍEZ MERINO, "El trasfondo semítico del Nuevo Testamento y la lengua de Jesús de Nazaret," *AulaOr* 16 (1, '98) 111-127.

After a two-page introduction, the article lists books and articles on general questions (the Aramaic substratum of the NT) and on the language spoken by Jesus of Nazareth.—D.J.H.

1575. J. H. GREENLEE, "'Don't Be Doing That!'" *NotesTrans* 12 (3, '98) 29-30.

In cases when the present imperative is used with μή, the context must be consulted to see whether the action has (e.g. Mk 6:50: μὴ φοβεῖσθε) or has not (e.g. Mt 19:6: ἄνθρωπος μὴ χωριζέτω) been going on.—C.R.M.

1576. K. NIKOLAKOPOULOS, "The Language of the New Testament as an Example for the Historical Unity of the Greek Language," *GkOrthTheolRev* 42 (3-4, '97) 259-271.

The article first discusses some basic elements of the Hellenistic Greek language of early Christian times ("Koine") and indicates the extent of its relation with classical Greek. Then it treats the general language structure of the NT and the peculiar characteristics of its 27 books. Finally it comments on the language of the NT and modern Greek, which can be characterized as a natural continuation of Koine.—C.R.M.

1577. L. RYDBECK, "Die Sprache des N.T.," *SvenskExegÅrs* 63 ('98) 225-231.

The German version of an article published in English in *Tyndale Bulletin* [§ 43-832].—D.J.H.

1578. F. J. VAN RENSBURG AND H. F. STANDER, "Grieks vir Nuwe Testament: 'n Nuwe paradigma aan Suid-Afrikaanse universiteite vir die onderrig van Grieks met die oog op teologie (Greek for the New Testament: A new paradigm at South African Universities for the teaching of Greek for Theology)," *HervTeolStud* 54 (3-4, '98) 465-475.

The article provides an overview of the consensus achieved by the faculty members at a number of South African universities for a plan to teach Greek to theology students. It includes discussion of the present situation, the need for change, the outcomes for teaching Greek, and appropriate methods for learning, teaching, and evaluation. It argues that universities have an obligation to provide Greek scholars for the future and urges closer cooperation between Greek and NT departments.—C.R.M.

Biblical Linguistics and Philology, § 43-1662.

Biblical Translation

1579. U. E. AARON, "Discourse Factors in Bible Translation: A Discourse Manifesto Revisited," *NotesTrans* 12 (1, '98) 1-12.

Translators do sentence grammar analysis as a means of getting to discourse grammar analysis, which takes account of context or tries to account for features of discourses as wholes. The article discusses the task of bringing linguistics and translation together, spoken versus written language, when discourse analysis should be done, practical examples from Obolo, and checking a translation for discourse features.—C.R.M.

1580. D. ANDERSEN, "Perceived Authenticity: The Fourth Criterion of Good Translation," *NotesTrans* 12 (3, '98) 1-13.

Besides accuracy, clarity, and naturalness, a good Bible translation should be characterized by perceived authenticity, i.e. the receptor audience's perception that the text is an authentic and trustworthy version of the original message.—D.J.H.

1581. A. BEUTEL, "Luthers Bibelübersetzung und die Folgen," *EvangTheol* 59 (1, '99) 13-24.

After describing the occasion and the basis of Luther's translation of the Bible, the article considers his practice and theory with reference to the material, the rules, the principle, and the self-assessment. Then it reflects on the consequences of his translation in three areas: aesthetics, church life, and piety.—D.J.H.

1582r. *La Bible de Jérusalem* (rev. ed.) [*NTA* 43, pp. 148-149].

M. GOURGUES, "Le Nouveau Testament dans la nouvelle édition de la Bible de Jérusalem (1998)," *SciEsp* 51 (1, '99) 95-111.—After providing background information regarding the *Bible de Jérusalem* and noting some of the features in the new edition, this critical assessment of the NT section offers detailed comments on the introductions; the translation, the notes, and the marginal references; and the chronological table, the index of notes, and the maps. Then it reflects on the reasons for the new edition, and calls attention to some matters that need correction.—D.J.H.

1583. D. A. BLACK, "How Much Lettuce Is There in the New Testament? (And Other Musings of a Bible Translator)," *NotesTrans* 12 (3, '98) 16-26.

The article offers a series of remarks on various passages (Heb 12:1-2; 6:1; Jas 1:17; Phil 1:27-30; etc.) in the International Standard Version translation of the Bible. For example, in Heb 12:1-2 the main command—and the only "lettuce"—is "let us keep on running," and this should be reflected in translation (as it is in the ISV).—C.R.M.

1584. M. W. DUBE, "Consuming a Colonial Cultural Bomb: Translating *Badimo* into 'Demons' in the Setswana Bible (Matthew 8.28-34; 15.22; 10.8)," *JournStudNT* 73 ('99) 33-59.

Although the word *Badimo* literally means the "high ones" or "ancestral spirits" in Setswana cultures, in the Setswana Bible (e.g. Mt 8:28-34; 10:8; 15:22) it was used to refer to "demons" and "devils." The article examines the Setswana biblical and dictionary texts, the age that informed their authors-readers (missionaries), how they reflect the colonization of the Setswana language, and the methods of resistance adopted by Batswana readers and writers.—D.J.H.

1585. T. FARRELL, "Christos—Mr. Christ or the Anointed One of God," *NotesTrans* 12 (4, '98) 46-55.

Contrary to the generally accepted view, it might be preferable to translate the term Χριστός as a title throughout the NT. It can be considered a name only in the sense that it has become uniquely associated with one person. But it is certainly not a name without meaning. Thus its default translation (e.g. "the Messiah") should convey its sense as a title in the full sense of what a title is. Failing that, it should at least be translated as an epithet that conveys meaning.—C.R.M.

1586. J. H. GREENLEE, "Three 'Let's,'" *NotesTrans* 12 (3, '98) 27-28.

At least three Greek constructions can be rendered in English with the verb "let": a verb in the imperative mood where the sense of "let" is "permit," the first person plural "hortatory subjunctive," and the third person (singular or plural) imperative (often mistranslated so that it appears to be requesting permission).—C.R.M.

1587. R. HODGSON, "Not By Words Alone," *Listening* [Romeoville, IL] 34 (2, '99) 101-116.

Bible translators are responding to the new media culture with its changing patterns of global literacy. As a result of this engagement, established translation theory and practice are changing as a matter of rule, not exception. In particular, semiotics brings to Bible translators, especially new media translators, wider horizons and broader visions with which to think about their craft.—D.J.H.

1588. B. HOLLENBACH AND J. WATTERS, "Study Guide on Pragmatics and Discourse," *NotesTrans* 12 (1, '98) 13-35.

Prepared as an aid for Bible translators, this study guide on pragmatics and discourse deals with continuity and texture of discourse, interclausal relations, information structure, constructions, style, rate of information flow, and categories of verb forms.—D.J.H.

1589. M. S. KRAUSE, "Martin Luther's Theory of Bible Translation," *Stone-Campbell Journal* [Joplin, MO] 2 (1, '99) 57-73.

The unqualified assertion that Luther was a practitioner of the dynamic equivalence theory of Bible translation is anachronistic and somewhat misleading. Nevertheless, it must be admitted that Luther's stated theory of translation did lay the groundwork for dynamic equivalency methodology and that Luther serves as a useful model for the role of the translator.—D.J.H.

1590. J. L. NELSON, "'Solo Saluador': Printing the 1543 New Testament of Francisco de Enzinas (Dryander)," *JournEcclHist* 50 (1, '99) 94-116.

Enzinas's was the first Spanish NT ever printed and the first made from Greek. It was also unique in having been produced before Scripture in the vernacular was generally prohibited, so that its intended audience was the whole Spanish nation rather than an evangelical minority. This investigation of the circumstances of its publication concentrates on biographical and historical issues, and gives attention to an extant variant of the NT's title page and preliminary material that was previously unknown to scholars. An appendix (pp. 114-116) discusses extant copies (at least twenty-nine) of Enzinas's *Nuevo Testamento.*—D.J.H.

1591. P. A. NOSS, "Scripture translation in Africa: the state of the art," *JournNWSemLang* 24 (2, '98) 63-76.

From the Septuagint to the present, Scripture translation has been a major factor in the growth of the Christian church in Africa. After a survey of Bible translations made in Africa, the article reflects on the translator's task, tools, and impact, respectively.—D.J.H.

1592. R. SKRZYNIARZ, "Najstarsze próby tłumaczenia Biblii na język polski w *Kazaniach świętokrzyskich* (The Earliest Translations of the Bible into Polish in *Kazania świętokrzyskie* [*Świętokrzyskie* Sermons])," *RoczTeol* 44 (4, '97) 17-28.

The translations of biblical texts into Polish in *Kazania świętokrzyskie* are characterized by their excellent language, retaining the literal and theological sense of the texts. Written by a 13th century preacher, the *Kazania* were designed for congregations well educated and conversant with theology and the Bible.—D.J.H.

1593. H.-P. STÄHLI, "'Gut deutsch geredet' — Probleme der Bibelübersetzung," *Wort und Dienst* [Bielefeld] 24 ('97) 209-236.

After reflecting on the difficult task of translating the Bible with reference to the principles and practices of Luther and other Reformers, the article considers the problems posed for translators today by new philological information, new insights (text-historical, exegetical, theological), and changes in the German language. Then with reference to Gen 1:1-5 and Mt 5:1-2 it discusses the kind of language that is appropriate in a Bible translation and what is meant by "everyday speech." It concludes with observations about remaining faithful to Luther's ideal of Bible translation today.—D.J.H.

1594. M. Wojciechowski, "More about the anti-Jewish bias in the New Testament translations," *CollTheol* 68 (Special Issue, '98) 83-88.

Signs of anti-Jewish bias are not limited to Polish NT translations [see § 38-684] but may be found in the most widely accepted modern versions in English, French, and German as well. With reference to R. L. Omanson's summary of the state of the question [§ 37-630], the article indicates additional NT texts involving translation problems under three headings: Judeans or Jews, Israel and salvation (Jn 4:22; Rom 11:1-2; Acts 13:46; Rom 3:22; 10:12; 3:1), and criticisms against the Jews (1 Thess 2:14; Rom 9:31; 10:21; Acts 14:2; Jn 6:6).—C.R.M.

Computer-Assisted Research

1595. D. E. Keeney, "Studying Scripture in an Electronic Age: Choices in a Time of Many Options," *RevExp* 95 (4, '98) 559-567.

The article considers some of the electronic options available for studying and examining Scripture, examines how and why different media work, and suggests how to use some of the different products in various contexts. The new electronic forms of Scripture suggest new responsibilities for teachers, preachers, and anyone concerned with teaching the Bible.—C.R.M.

1596. D. Lang, "Accordance 3.0: Software for Bible Study," *JerusalemPersp* 55 ('99) 26-28.

The *Accordance* Bible study software program for Macintosh computers combines unparalleled power with unprecedented user friendliness [see *NTA* 41, pp. 194-195]. The article describes the various features of the program using Mt 22:23-33 as a test case. *Accordance*'s range of features can satisfy the needs of even the most demanding and scholastic user.—C.R.M.

Computer-Assisted Research, § 43-1703.

Scholars

1597. D. E. Aune, "The Contribution of Howard Merle Teeple to New Testament Scholarship," *BibRes* 43 ('98) 70-81.

The article assesses the impact of Teeple's scholarly publications over a forty-year career with particular attention to his interest in methodology, *The Mosaic Eschatological Prophet* (1957), and work on the Fourth Gospel.—C.R.M.

1598. E. Cothenet, "In memoriam," *EspVie* 109 (4, '99) 80-83.

The article describes the lives and scholarly achievements of three recently deceased servants of the word of God and of ecumenism: R. E. Brown (1928-98), J. Dupont (1915-98), and O. Cullmann (1902-99).—D.J.H.

1599. W. D. DENNISON, "Rudolf Bultmann: Pastor?" *CalvTheolJourn* 34 (1, '99) 179-187.

Bultmann's theological career grew out of his own pastorally motivated dissatisfaction with the liberal theological education he received. The article focuses on Bultmann's critiques during his early student days (1903-5) of the state of scholarship and its lack of contact with the laity in the church.—C.R.M.

1600. D. DŁUGOSZ, "In Praise of Josef Tadeusz Milik," *RevQum* 18 (72, '98) 495-496.

Milik's contributions as decipherer and interpreter of the Qumran discoveries over the last fifty years have brought him worldwide fame. [A photograph is included before the article.]—D.J.H.

1601. J. K. ELLIOTT, "The Centenary of *The Journal of Theological Studies,*" *ExpTimes* 110 (7, '99) 218-219.

The stock in trade of the *Journal of Theological Studies* has been verifiable scholarship, mature deliberation, and solid exegesis. Few theological journals can compete with the high quality of rigorous, meticulous, and magisterial scholarship that has been its hallmark during its first hundred years.—D.J.H.

1602. É. FRANK, "Jean Grosjean: voir le ciel," *NouvRevThéol* 121 (1, '99) 92-109. [See § 42-33.]

With reference to Grosjean's *L'ironie christique* (1991), *Lecture de l'Apocalypse* (1994), and *Le Messie* (1974), the article considers how he trains us to look at the sky (or heaven), to take it in, and to feel it. The four main parts treat the heaven of the poet, "the Bible of immensity," Jesus and heaven, and heaven for us.—D.J.H.

1603. B. GERHARDSSON, "Hugo Odebergs pan-kristiska helbibelsexeges" [Hugo Odeberg's Pan-Christic Whole Bible Exposition], *SvenskTeolKvart* 74 (4, '98) 178-187.

In his more than 350 brief meditations on biblical texts, Odeberg took the Bible as one coherent book inspired by the Holy Spirit, with Christ as the speaker of every word. He contended that adequate interpretation must be "immanent" and that every single verse represents the whole Bible. While serious objections can be raised against Odeberg's approach, his "pan-Christic whole Bible exposition" is attractive today when critical exegesis seems unable to point to the unity of the Bible and to find an authoritative witness within the sixty-six books.—D.J.H.

1604. B. GERHARDSSON, "Hur Svenskt Bibliskt Uppslagsverk kom till" [How the Svenskt Bibliskt Uppslagsverk Came to Be], *SvenskExegÅrs* 63 ('98) 7-18.

The *Svenskt Bibliskt Uppslagsverk* was the first encyclopedia of the Bible published in Swedish. The article describes how A. J. Fridrichsen and I. Engnell organized the project and produced the first edition in 1948-52, and how Engnell oversaw the preparation of the second edition that appeared in 1962-63. It also reflects on the place of this work within the history of Swedish biblical scholarship.—D.J.H.

1605. E. KÄSEMANN, "The Freedom to Resist Idolatry," *Dialog* 38 (2, '99) 117-122.

This autobiographical retrospective (prepared in 1996) unfolds under the following headings: youth ministry, Bonn, Marburg, Tübingen, ethics, the church struggle with Hitler, and the last word: "Résistez."—C.R.M.

1606. E. KÄSEMANN, "One Lord Alone: A Sermon of Protest," *ExpTimes* 110 (8, '99) 249-251.

The article presents an English version of Käsemann's 1937 sermon on Isa 26:13 that led to his arrest and imprisonment for a month. In a brief introduction E. Osborn calls attention to the significance of the sermon for understanding Käsemann's personality and theology, as well as Christian life in Germany during the late 1930s.—D.J.H.

1607. B. C. LATEGAN, "The *Studiorum Novi Testamenti Societas* comes to Africa," *Scriptura* 67 ('98) 419-427.

The article places the 1999 meeting of the Studiorum Novi Testamenti Societas in Pretoria (its first meeting on African soil) in the context of the meetings held between 1990 and 1998. It also describes the "post-conference" on African hermeneutics and theology.—D.J.H.

1608. M. MILANI, "Nota bio-bibliografica," *StudPat* 45 (3, '98) 27-34.

After a three-page personal appreciation of G. Leonardi's contributions to biblical studies and church life in Italy, the article provides a list of his publications under three headings: biblical themes in general, ecclesiological biblical themes, and pastoral themes. [The same fascicle, which honors Leonardi, contains articles by C. Corsato about his editorial and administrative work on *Studia Patavina* between 1968 and 1988 (pp. 35-42), Milani on his role in the 1998 biblical conference on Acts at Padua (pp. 43-46), and L. Sartori on his contributions to schools of theology for laypeople (pp. 47-55).]—D.J.H.

1609. F. MOSETTO, "Cinquant'anni della Associazione Biblica Italiana. Breve cronistoria," *RivistBib* 46 (4, '98) 385-412.

Founded in 1948, the Associazione Biblica Italiana recently celebrated its 50th anniversary. After describing its antecedents and beginnings (1930-48), this history of the ABI describes its way in ascent (1948-62), from Vatican II to "our days" (1962-78), the last twenty years (1978-98), and the 50th anniversary. [Also included are congratulatory letters from Pope John Paul II (pp. 413-415) and Cardinal C. Ruini (pp. 415-418).]—D.J.H.

1610. E. F. OSBORN, "Ernst Käsemann (1906-1998). An Appreciation," *AusBibRev* 46 ('98) 85.

The themes of Käsemann's theology included the righteousness of God, spirit and charisma, hope, the death of Jesus, the freedom of the children of God, the body of Christ, and letter and spirit. In his view, the work of an exegete was that of a theologian, analyzing the arguments of Paul and other NT writers in their historical settings.—D.J.H.

1611. H. RIESENFELD, "Louis-Marie Dewailly till minne" [Louis-Marie Dewailly in remembrance], *SvenskExegÅrs* 62 ('97) 7-12.

The article presents information about and a personal appreciation of the late Fr. Dewailly (1906-95), with particular attention to his longtime ministry as a Dominican priest in Sweden and to his contributions to NT studies.—D.J.H.

1612. G. SALE, "La questione biblica tra modernismo e antimodernismo," *CivCatt* 150 (3568, '99) 345-358.

Recent studies of modernism in early 20th century Italian Catholicism have made a distinction between "radical" and "moderate" modernism. After explaining the mediating role of *La Civiltà Cattolica* in this controversy, the article considers how "the biblical question" was approached from a "moderate antimodernist" perspective by the Jesuit biblical scholars F. Prat and F. Hummelauer.—D.J.H.

1613. T. Söding, "Nachruf auf Wilhelm Thüsing," *BibZeit* 43 (1, '99) 154-155.

Thüsing (who died in 1998) was an exegete as theologian and a theologian as exegete. The article discusses his academic formation, teaching positions, and contributions to NT studies, with particular attention to his work in NT theology.—D.J.H.

1614. T. Stafford, "The New Theologians," *ChristCent* 43 (2, '99) 30-49.

The five "new theologians" profiled in this article—R. Hays (pp. 32-34), M. Volf (pp. 35-37), K. Vanhoozer (pp. 38-40), N. T. Wright (pp. 42-46), and E. Charry (pp. 46-49)—signal a discernible and surprising shift within the fields of biblical studies and theology. While they do not represent the majority of their peers, their work—articulating an unapologetically orthodox faith—is highly regarded in the academy. Hays seeks to teach future pastors to read the NT whole, with faith. Wright aims to write about Jesus as part of the flow of Jewish history.—D.J.H.

1615. E. Zurro Rodríguez, "Luis Alonso Schökel (1920-1998). Escritor, escriturario, espejo," *EstEcl* 73 (287, '98) 565-573.

This personal appreciation of the late Professor Alonso Schökel recounts the story of his academic career as well his achievements as a writer and translator of the Bible, his contributions to OT study and biblical interpretation in general, and his significance as an intellectual model.—D.J.H.

Scholars, § 43-1755.

Bulletins

1616. D. J. Harrington, "Books on the Bible," *America* 180 (7, '99) 19-27.

Descriptions and evaluations of thirty-two recently published books, all in English, on various aspects of OT and NT study [see § 42-1580].—D.J.H.

1617. D. Senior, "The Bible in Review. The New Testament and Related Topics," *BibToday* 37 (2, '99) 123-127.

Descriptions and evaluations of nineteen recently published books, all in English, on the NT and related topics.—D.J.H.

1618. D. Senior, "The Bible in Review. The New Testament and Related Topics," *BibToday* 37 (3, '99) 188-193.

Descriptions and evaluations of twenty recently published books, all in English, on the NT and related matters.—D.J.H.

1619. H. Wansbrough, "New Testament chronicle," *Priests & People* 13 (1, '99) 35-40.

Descriptions and evaluations of eight recent books (all in English) dealing with NT introduction (one), methods and hermeneutics (two), Luke (one), Gospel materials (two), and Paul (two). Note is also taken of the new People's Bible Commentary series.—C.R.M.

GOSPELS–ACTS

Gospels (General)

1620. L. BRISKIN, "Parallelisms Between the Tanakh and the Gospels," *Jewish Bible Quarterly* [Jerusalem] 27 (1, '99) 3-14.

A survey of parallels between the OT and the Gospels regarding Jesus' nativity, ministry, and trial and crucifixion, as well as the themes of justice, love, and spirituality shows that while the parallelisms are real, they provide evidence not that the life of Jesus was foretold but rather that the Gospel writers copied ideas from the OT.—D.J.H.

1621. B. CHILTON, "Yoḥanan the Purifier and His Immersion," *TorontoJournTheol* 14 (2, '98) 197-212.

The purpose of John (Yohanan) the Baptist's baptism must be sought in the nature of his activity as compared to ordinary practices of purification. The key to his preparation for God lies in the link between purifying water and God's spirit (see Mk 1:8 parr.; Ezek 36:22-27). The most certain as well as the most obvious feature of Yohanan's public activity is that he acted as a purifier on the basis of ritual bathing.—D.J.H.

1622. L. CUNNINGHAM, "Learning to Pray From the Gospels," *Spiritual Life* [Washington, DC] 45 (2, '99) 67-71.

The Gospels are filled with short questions, reactions, and exclamations addressed to Jesus (e.g. Mk 10:51; Jn 1:38; 6:68; Mt 15:22; Lk 24:29) that make excellent prayers for people today.—D.J.H.

1623. D. DURKEN, "Famous Fish," *BibToday* 37 (2, '99) 96-101.

After noting some famous fish in the OT (see Jonah 2 and Tobit 6; 8; 11), the article discusses Jesus' call of his first disciples to be "fishers of people," reviews the many times that he refers to fish in his teaching, and calls attention to the presence of fish at his meals before and after the resurrection. It is not surprising that the early Christians chose the fish as a secret symbol of Jesus.—D.J.H.

1624. K. L. KING, "Canonization and Marginalization: Mary of Magdala," *Concilium* (3, '98) 29-36.

The combined evidence of the NT Gospels and *Gospel of Mary* suggests that Mary of Magdala was a visionary and leader in the Christian movement after Jesus' death. Misguided exegesis led to a confusion with Mary of Bethany and the identification of Mary of Magdala as a repentant prostitute. Patriarchal exegetes invented this role for Mary of Magdala because they wanted to discredit the theology associated with her name and to undermine her significance as a model for the legitimacy of women's leadership.—C.R.M.

1625. H. MELZER-KELLER, "Maria Magdalena neu entdecken," *GeistLeb* 72 (2, '98) 97-111.

The common picture of Mary Magdalene as the converted prostitute, the sinner who anointed Jesus' feet, and the contrite penitent does not correspond to the biblical evidence.

The article presents a critical review of the history of Mary Magdalene in the development of church and especially NT traditions. It concludes that only by exposing mechanisms and strategies of suppression can the richness of the buried traditions be rediscovered and the memory of such an important woman as Mary Magdalene be made fruitful for today.—C.R.M.

Jesus

1626. M. ANANDAPPA, "Sacrifice in the Eucharist—Its Emergence and Meaning. Part Five: The Sacrifice of Jesus," *Emmanuel* 105 (4, '99) 196-202. [See §§ 43-1650–1651.]

Jesus added a dimension to the meaning of sacrifice: the sacrifice of the heart to the will of God. He exemplified this on the cross in his total self-giving for the whole of humanity, a sacrifice made once for all.—D.J.H.

1627. J. AYRES AND A. VAN AARDE, "Jesus: 'n Geloofsgeneser? (Jesus: A faith-healer?)," *HervTeolStud* 54 (3-4, '98) 687-711.

Jesus' exorcisms must be understood against the background of the stress factors in the 1st-century Mediterranean world. The propaganda motive, as well as the competitive milieu in which the texts originated, must be kept in mind when interpreting the healings of Jesus. His healings should be understood as healings of empowerment. He empowers people to cope. He gives authentic meaning to people's lives on account of their experience of God's presence.—D.J.H.

1628. F. BAUDIN, "La figure de Jésus aujourd'hui," *RevRéf* 50 (1, '99) 71-94.

With particular attention to recent French presentations (in books and other media) of Jesus, the article distinguishes three approaches: a "traditional" figure of Jesus, a figure of Jesus deformed through the tensions between faith and history, and equivocal recoveries of the figure of Jesus.—D.J.H.

1629r. M. J. BORG AND N. T. WRIGHT, *The Meaning of Jesus. Two Visions* [*NTA* 43, p. 382].

W. BROSEND, "Jesus in faith and history," *ChristCent* 116 (11, '99) 394-395.—The authors' scholarship is impeccable, their arguments cogent, and their Christian commitment overt. They both studied at Oxford with G. B. Caird. However, they come to different conclusions about Jesus. The juxtaposition, interchange, and contrasts of their views on such topics as history and faith, Jesus and Judaism, and Jesus' messianic self-consciousness make for clear and lively reading.—D.J.H.

1630r. J. D. CROSSAN, *The Birth of Christianity* [*NTA* 42, p. 579; § 43-892r].

J. H. TIETJEN, "A Book Worth Discussing: *The Birth of Christianity* by John Dominic Crossan," *CurrTheolMiss* 26 (1, '99) 46-50.—Crossan's scholarship is enormous and he writes clearly, but his approach is not so much to tell us how Christianity was born as it is to engage his scholarly colleagues in debate. Crossan's explanation of the "story" of Jesus' death and resurrection as growing out of a "female lament tradition" that utilized a "male exegesis" is unconvincing.—C.R.M.

1631r. S. L. DAVIES, *Jesus the Healer* [*NTA* 40, p. 139].

J. STRIJDOM, "A historical Jesus hallucinating during his initial spirit-possession experience: A response to Stevan Davies' interpretation of Jesus' baptism by John," *HervTeolStud* 54 (3-4, '98) 588-602.—Taking as its starting point A. Schweitzer's threefold criticism of psychological readings of the historical Jesus, the article criticizes Davies's analysis of Jesus' baptism in terms of his database of sources, arguments for authenticity, and psychological explanation of this crucial event in Jesus' life. It concludes that Davies's psychological analysis should be supplemented by a consideration of social values if we wish to understand the historical Jesus better.—D.J.H.

1632. C. GRANT, "The Greying of Jesus," *ExpTimes* 110 (8, '99) 246-248.

According to the Jesus Seminar more than eighty percent of the words attributed to Jesus in the Gospels probably were not spoken by him. The Jesus who emerges from the social-scientific scholarship of central figures of the Seminar is a wisdom teacher concerned with social egalitarianism who has been badly misrepresented as an eschatological prophet. Perhaps a new Schweitzer will arise to release an eschatological Jesus from the bonds of academic social restriction.—C.R.M.

1633. C. M. K. HEWITT, "Jesus Judges the Lectionary," *Journal of Theology* [Dayton, OH] ('98) 3-26.

There are broad areas of agreement in the selection processes of the Jesus Seminar and of the Revised Common Lectionary insofar as the aphorisms and parables of Jesus in the Gospels of Matthew and Luke are concerned. When focus is limited to these particular aspects, there is high congruence between the two databases on the matter of identifying the core of discourse that most reliably can be attributed to Jesus of Nazareth.—D.J.H.

1634. G. KAIPRAMPATT, "Scripture in the Hands of Jesus," *Vidyajyoti* 62 (11, '98) 857-872.

Analysis of Lk 4:16-30 shows Jesus' amazing familiarity with Scripture and his constructive and creative use of it. Part of Jesus' mission, according to the Gospels, was a liberative use of Scripture that contributed to fellowship, higher ethical living, greater integrity, and eternal life. Making the word of God reincarnate in the multireligious Indian context would mean rereading Scripture, as Jesus did, but from an Indian perspective, which is characterized mainly by poverty and religiosity.—D.J.H.

1635. J. KULISZ AND A. MOSTOWSKA BALISZEWSKA, "Jésus de l'histoire et le Christ de la foi," *CollTheol* 68 (Special Issue, '98) 89-114.

This installment first discusses the approaches to the relation between the Jesus of history and the Christ of faith represented by H. S. Reimarus, among the authors surveyed by A. Schweitzer, and in 20th-century research from R. Bultmann to F. Alt. Then it considers the story about Jesus in India, and concludes with reflections on what is at stake theologically in dealing with the issue of the historical Jesus and the Christ of faith.—D.J.H.

1636. H. KVALBEIN, "The Kingdom of God in the Ethics of Jesus," *CommViat* 40 (3, '98) 197-227.

Other versions of this article appeared in English in *Studia Theologica* [§ 42-152] and in Norwegian in *Tidsskrift for Teologi og Kirke* [§ 43-147].—D.J.H.

1637. J. MCDADE, "Jesus in recent research," *Month* 31 (12, '98) 495-505.

After an introduction to life of Jesus research and a consideration of Jesus' self-estimate, the article reviews features of new approaches to Jesus with particular attention to the work of J. D. Crossan, B. Meyer, N. T. Wright, and M. Barker. It suggests that reliance on sociological models and the dynamics of peasant societies may need to be balanced by a better and more imaginative interpretation of the forms of Jewish religion that shaped Jesus' mind and religious experience.—C.R.M.

1638. J. P. MEIER, "The Disciples of Christ: Who Were They?" *Mid-Stream* [Indianapolis] 38 (1-2, '99) 129-135.

The article first surveys the Gospels and identifies three major qualifications for being a disciple of Jesus: (1) a direct, peremptory, personal summons from Jesus to follow him literally; (2) the consequent leaving of home and livelihood to journey with Jesus; and (3) the exposure to danger and hostility, even from one's own family. Then it discusses what this precise and restricted meaning of discipleship in the Gospels has to say to Christians today.—C.R.M.

1639. J. P. MEIER, "The Disciples of Jesus: What About the Women?" *Mid-Stream* [Indianapolis] 38 (1-2, '99) 137-144.

The criteria of multiple attestation and of embarrassment support the existence of devoted female followers of Jesus. Although the Evangelists do not designate them as "disciples," the most probable conclusion is that Jesus viewed and treated these women as disciples. These considerations can be of some use as the church today clarifies its teaching about the role of women in the church.—D.J.H.

1640. P. MÜLLER, "Jesusbücher—Jesusbilder," *VerkForsch* 44 (1, '99) 2-28.

After commenting on the quest of the historical Jesus as it is perceived in the popular press, the article discusses recent popular and scholarly books on the topic according to the following themes: Jesus on the title pages, images of Jesus, from difference to plausibility (the "third quest"), the place of history in the reconstructions, from a Jewish to an interreligious Jesus, and intelligible books on Jesus.—C.R.M.

1641. J. C. O'NEILL, "Jesus of Nazareth," *JournTheolStud* 50 (1, '99) 135-142.

The article suggests that the Aramaic or Hebrew terms behind ὁ Ναζωραῖος and οἱ Ναζωραῖοι went back to the root *nzr* and represented popular messianic expectations. People expecting the Messiah and noting the town that Jesus came from supposed that he was *nzwry* or *nzwr* ("one for dedication" or "consecration" or "coronation"). The Greek name Χριστός and the term χριστιανοί may even have had Aramaic or Hebrew forerunners.—C.R.M.

1642. S. J. PATTERSON, "The historical Jesus and the search for God," *HervTeolStud* 54 (3-4, '98) 476-504.

The quest for the historical Jesus has become a question about ourselves and our search for God. The article first treats the history of this quest: the Enlightenment and religious faith, H. S. Reimarus and the beginning of the quest, the quest for the historical Jesus, D. F. Strauss's attack on history, the quest falters, the end of the quest, the new quest, and the renewed quest. Then it takes up the issue of theological discussion of Jesus that is historically responsible: false choices, the structure of earliest Christian faith, titles early Christians ascribed to Jesus, a resurrection or the resurrection, and an existential Christology. [A version of this essay appears as chapter one in Patterson's *The Historical Jesus and the Search for God* (1998).]—C.R.M.

1643. J. M. PEDROZO, "The Brothers of Jesus and His Mother's Virginity," *Thomist* 63 (1, '99) 83-104.

According to the so-called Helvidian opinion, "the brothers and sisters of Jesus" were the natural children of Mary and Joseph after Jesus' birth. Contrary to J. P. Meier [§§ 36-1209; 42-870], the claim that the Helvidian position enjoyed antiquity and widespread support cannot be sustained even under superficial scrutiny. In fact, there is not one explicit witness to it prior to the 4th century A.D.—D.J.H.

1644. N. REVE, "The Illegitimacy of Jesus. An Afrocentric Reading of the Birth of Jesus," *Theologia Viatorum* [Sovenga, South Africa] 24 ('97) 15-46.

While from a Western perspective Jesus was an "illegitimate child" due to the fact that he was conceived out of wedlock, from an African perspective he was a legitimate child. Since the biological father of Mary's child could have been Joseph (the man whom she finally married), we cannot refer to Jesus as an "illegitimate child."—D.J.H.

1645. D. SINGLES, "Jésus en prière," *LumVie* 47 (240, '98) 41-52.

The article reflects on four passages (Lk 22:32; Mt 14:23; Jn 17:1; Mk 14:36) that present Jesus as a person of prayer in order better to understand the relationship that he maintains with his Father and with the disciples.—C.R.M.

1646. D. WEBER, "Jesus' Use of Echoic Utterance," *NotesTrans* 12 (2, '98) 1-10.

An echoic utterance expresses a thought attributed to someone other than the speaker, or a thought which the speaker previously expressed or held. Recognition that Jesus used echoic language helps to clarify the meaning of his remarks to the Canaanite woman in Mt 15:24 and 26 as well as his statement about selling one's cloak and getting a sword in Lk 22:36.—D.J.H.

1647. M. WINTER, "Die Bedeutung des Lohngedankens bei Jesus und Paulus," *Wort und Dienst* [Bielefeld] 24 ('97) 169-185.

After noting that little attention has been directed to the question of notions of reward in NT scholarship for the last 50 years (especially with respect to the Jesus tradition), the article takes up this topic according to Jesus and Paul. It first identifies the authentic material (with particular attention to the occurrence of μισθός) for Jesus (Mt 10:42/Mk 9:41; Mt 20:8) and Paul (Rom 4:4; 1 Cor 3:8, 14; 9:17, 18) and analyzes it exegetically. Then it makes a theological comparison between the notions of reward according to Jesus and Paul. Finally it considers the theological relevance of these notions for Jesus and Paul against the background of later developments of the concept of reward in the NT.—C.R.M.

1648. T. R. WRIGHT, "Lawrence and Bataille: Recovering the Sacred, Re-membering Jesus," *LitTheol* 13 (1, '99) 46-75.

For both G. Bataille and D. H. Lawrence writing involved a sacred transgression, an attempt to awaken both the profane and the pious from their respective slumbers. After noting some similarities between the two writers, the article considers Bataille, the sacred, and the crucified Christ; Bataille on literature—the novels; Lawrence, Nietzsche, and Jesus; and Lawrence's Jesus—from Christ crucified to the risen Lord. It contends that Bataille provides a theoretical framework for rereading Lawrence and discovering a more profoundly religious writer than has hitherto been recognized.—C.R.M.

1649. M. ZEHETBAUER, "Die Bedeutung des Zwölferkreises für die Botschaft Jesu. Eine Skizze des Zusammenhangs von Bund, Gottesbild und Ethik im Alten Testament, Frühjudentum und Neuen Testament," *MünchTheolZeit* 49 (4, '98) 373-397.

After noting agreements and points of controversy regarding the circle of the Twelve in NT research, the article surveys the different concepts of God's covenant with Israel and their theological-ethical consequences according to the OT and early Jewish texts, reviews some exegetical positions regarding the significance of the Twelve in Jesus' activity, reflects on the theological and ethical significance of the circle of the Twelve with Jesus, and considers the logic involved in distinguishing the different concepts of the Twelve in the NT.—D.J.H.

Jesus, §§ 43-1574, 2043, 2145.

Passion and Death

1650. M. ANANDAPPA, "Sacrifice in the Eucharist—Its Emergence and Meaning. Part Three: The Death of Jesus—Roman and Jewish Charge," *Emmanuel* 105 (2, '99) 68-73. [See § 43-1229.]

The main responsibility for Jesus' death lies with the Romans. He was condemned and crucified as a rebel against Rome. Pilate gave the order to preserve the peace. Jesus appeared before Pilate and was executed almost immediately, with no further witnesses and no trial procedure.—D.J.H.

1651. M. ANANDAPPA, "Sacrifice in the Eucharist—Its Emergence and Meaning. Part Four: Jesus' Intention," *Emmanuel* 105 (3, '99) 132-137.

Jesus' intention was to challenge certain modes of articulating belief in God's governance of the world. He had a clear and definite cause for which to die, as all prophets did. It was to bring about God's rule by fulfilling his Father's will, following it clearly as the path of radical fidelity.—D.J.H.

1652. M. BONNINGTON, "The Obedient Son: Jesus in Gethsemane," *Anvil* 16 (1, '99) 41-48.

The events in the garden of Gethsemane frame the whole passion narrative and represent an important counterpart and balance to concentration on the cry of dereliction as a jumping-off point for theological construction. The article considers the Gethsemane account in the Synoptic Gospels (Mt 26:36-46; Mk 14:32-42; Lk 22:39-46), its absence in Jn, and several other NT texts (Phil 2:8; Rom 5:18-19; Heb 5:8-9; 12:1-11), and argues that the sufferings of Christ in his passion and death are to be seen as the embodiment of his obedience rather than in the way they are commonly read, as being about enduring pain or undergoing innocent suffering.—C.R.M.

1653. T. ELGVIN, "Forbannet er den som henger på treet (Cursed is everyone who is hung on a tree)," *TidsTeolKirk* 69 (4, '98) 253-262.

The Norwegian version of an article published in English in *Themelios* [§ 42-163], this paper discusses the crucifixion of Jesus in light of the halakic tradition (see 11QTemple lxiv 6-13) that ordained that traitors and blasphemers be put to death by being hanged on a tree (see Deut 21:22-23).—D.J.H.

1654. O. GENEST, "L'actualisation de la mort de Jésus et du sacrificiel," *SciEsp* 51 (1, '99) 49-64.

After developing a semiotic concept of actualization, the article considers the thorny problem of the actualization of the death of Jesus and takes up the sacrificial presentations of his death in the NT Epistles. It calls attention to the movement from the sacrificial as the interpretation of Jesus' death to Jesus' death as the reinterpretation of the sacrificial. What must inform our actualizations of Jesus' death is the endpoint, not the starting point, in sacrificial representation.—D.J.H.

1655. H. SCHÜRMANN, "Kreuz und/oder Kruzifix," *GeistLeb* 72 (2, '98) 81-83.

Christians of the 1st centuries A.D., who still experienced crucifixion as a public form of execution, avoided depicting the crucified Jesus. The piety of the crucifix has undergone many changes through the centuries, with the "abandoned Jesus" eliciting much interest today.—D.J.H.

1656. G. VIKAN, "Debunking the Shroud. Made by Human Hands," *BibArchRev* 24 (6, '98) 27-29.

The Shroud of Turin is not a work of art, by definition, but instead belongs to the long and revered tradition of sacred objects that are at once relics and icons. What sets it apart is not what it is but rather how it, almost alone among its object type, has survived to modern times. It was manufactured at a time (1260-1390) when the material remains of Jesus' passion were very much in vogue. [In the same issue W. C. McCrone (p. 29) concludes on the basis of his own forensic analysis of Shroud samples that it was painted in 1355.]—C.R.M.

Passion and Death, §§ 43-1733, 2092.

The Resurrection

1657. A. BAXTER, "Historical Judgement, Transcendent Perspective and 'Resurrection Appearances,'" *HeythJourn* 40 (1, '99) 19-40.

As a means of understanding the appearances of the risen Jesus, the article explains and defends the "encountered statement" approach as superior to the "delusive images" and "concept struck" approaches. It defines the encountered statement in the following way: A transcendent reality, Jesus raised by God to end-state life, was present to and consciously encountered by some individuals. A concept, "Already Jesus has been raised by God to end-state life," newly emerged in their minds in conjunction with that.—D.J.H.

1658. C. E. BRAATEN, "The Resurrection Debate Revisited," *Pro Ecclesia* [Northfield, MN] 8 (2, '99) 147-158.

After noting that even the most skeptical historians agree that virtually all the earliest Christians believed that Jesus was really raised from the dead, the article treats the precarious place of the resurrection in the history of Christian thought, misinterpretations of the resurrection, the current shape of the resurrection debate, and elements of a theology of the resurrection that takes seriously both its historical and eschatological dimensions.—C.R.M.

1659. B. GAUDELET, "La résurrection du Christ," *RevRéf* 50 (2, '99) 77-84.

After reflecting on the irreversibility of biological death, the article considers the roots of modern unbelief regarding the resurrection: devaluation of the historical witness of the Gospels, and inability to admit the possibility of God's supernatural intervention in history. Then it argues that the resurrection of Jesus should be viewed not as a reanimation but as a transformation, and concludes that faith in the resurrection rests on the witness of the apostles (see 1 Cor 15:12-19).—D.J.H.

1660. M. GESTEIRA GARZA, "La resurrección: ¿Utopía humana o esperanza cristiana?" *RazFe* 239 (1206, '99) 363-377.

After reflecting on human existence as "tension about the future," the article considers the value of reasoning regarding the resurrection, faith in the living God as the ultimate root of faith in the resurrection, and the liberating dimension of Jesus' resurrection.—D.J.H.

1661. L. MCKENZIE, "The Credibility of Jesus' Resurrection: Two Interior Witnesses," *RevRel* 58 (2, '99) 150-157.

The testimony of credible witnesses such as the apostles to something that seemed incredible in human terms, namely the raising of a crucified "criminal" to a new life, evoked strong affirmations of faith. Such affirmations, however, would have been futile without the interior testimony of the resurrection archetype at the natural level of human existence and the testimony of the Holy Spirit at the supernatural level.—D.J.H.

Resurrection, § 43-1513.

Synoptics

1662. D. BIVIN, "Noun Chains in the Gospels," *JerusalemPersp* 55 ('99) 15-17.

Hebrew prefers to link nouns where Greek or English would use a noun plus modifying adjective. Examples of the construct state abound in the Synoptic Gospels (e.g. Mt 10:5; 13:50; Lk 8:23), thus indicating that an oral or written Hebrew tradition underlies their Greek texts.—D.J.H.

1663. C. E. CARLSTON AND D. NORLIN, "Statistics and Q—Some Further Observations," *NovTest* 41 (2, '99) 108-123.

The article responds to challenges and objections raised by J. J. O'Rourke [§ 19-929] and S. L. Mattila [§ 39-782] with regard to the authors' proposals on statistics and Q [§ 15-827]. It concludes that Mt and Lk are substantially closer to one another in the non-Markan "double" tradition than they are when they are following Mk. The most plausible explanation for this phenomenon is that since Mk was written, "Q" must also have been written. Further the forms of "Q" used by Matthew and Luke must have been essentially the same, since the more they differ, the more inexplicable the close agreement in the Q material (closer than when they are following Mk) becomes.—C.R.M.

1664. A. KIRK, "Crossing the Boundary: Liminality and Transformative Wisdom in Q," *NTStud* 45 (1, '99) 1-18.

The paper applies V. Turner's model of separation, liminality, and reaggregation to Q and argues that John the Baptist's abrasive speech (see Lk 3:7-9, 16-17), in accordance with its frontispiece positioning, functions to throw his audience, and hence Q's readers and auditors, into a situation of liminality. By doing so it prepares them in the requisite manner for Jesus' wisdom, which reorients and integrates them into Q's alternative social and moral world. Demonstration of the genre and text-pragmatic coherence connecting the John and Jesus materials calls into question the warrants for adducing a stratigraphical solution to explicate the formation of Q's text at this crucial point of juncture.—C.R.M.

1665. E. P. MEADORS, "The 'Messianic' Implications of the Q Material," *JournBibLit* 118 (2, '99) 253-277.

Contrary to a developing consensus, this study contends that Jesus' "messianic" identity does figure into the christological questions of Q. It describes the messianic profile of the Q material and develops an argument for the coherence of various independent sayings of Jesus in Q that have "messianic" implications. After defining the term "Messiah," it treats the implicit "messianology" of Q, the "messianic" authority of Jesus in Q, the "messianic" banquet in Q, the "messianic" names attributed to Jesus in Q, and the messianic language of Q. It concludes that the blending of wisdom, prophecy, eschatology, and apocalyptic is exactly what one would expect in a collection of sayings and teachings attributed to a renowned messianic figure such as Jesus.—C.R.M.

1666. H. C. VAN ZYL, "Objective display or textual engineering? Hermeneutical aspects in making and using a synopsis of the synoptic Gospels," *Neotestamentica* 31 (2, '97) 361-388.

A synopsis of the Gospels is not a neutral or objective tool. Rather, it represents the relationships among the Gospel parallels which came about as a result of the editor's perception of them and subsequent engineering of them. The article discusses the following factors that influence the making of a synopsis: the parallel arrangement of the Gospels into vertical columns (and deciding which Gospel occupies which place), the common or main ordering resulting from manipulating the relative order of events in the Gospels, the division of the parallels into pericopes, and the decision as to which material forms parallels to other material.—D.J.H.

1667. H.-J. VENETZ, "Der Gott der Gleichnisse Jesu: Mitten im Alltag neue Horizonte," *BibKirch* 54 (1, '99) 19-22.

While Jesus' parables do not pretend to resolve completely the incomprehensibility of God for humans, they do situate God and the kingdom of God in everyday human experience, and offer a new understanding of the human person and human existence.—D.J.H.

Synoptics, § 43-1518.

Matthew

1668. E. CUVILLIER, "Chronique matthéenne V. '. . . jusqu'à la fin du monde' (Mt 28/20*b*)," *ÉtudThéolRel* 74 (2, '99) 251-265.

This installment [see § 43-155] in a survey of recent Matthean scholarship deals with a history of research, commentaries (two), a collection of articles, doctoral theses (six), and other monographs (three).—D.J.H.

1669. J. K. ELLIOTT, "Six New Papyri of Matthew's Gospel," *NovTest* 41 (2, '99) 105-107.

The Oxyrhynchus Papyri, vol. 64 (1997), includes six fragments (nos. 4401-4406) of

Matthew's Gospel in Greek. Five of these papyri are dated no later than the mid-3rd century A.D. This article highlights the textual variants in the fragments that have a relevance to our printed critical apparatus of the Greek NT.—D.J.H.

1670. A. M. Fairhurst, "Matthew's Hell. From Percy Dearmer to David Sim," *ExpTimes* 110 (5, '99) 138-140.

The conviction that by emphasizing hell and eternal punishment Matthew altered the teaching of Jesus has persisted from P. Dearmer's *The Legend of Hell* (1929) to D. C. Sim's *Apocalyptic Eschatology in the Gospel of Matthew* (1996). Much work remains to be done in relating Matthew's scheme to present-day Christianity based on love, not fear.—D.J.H.

1671. T. Fornberg, "Deicide and Genocide. Matthew, the Death of Jesus, and Auschwitz," *SvenskExegÅrs* 61 ('96) 97-104.

While the judgment and execution of Jesus were the acts of the Roman authorities, the Jewish high priestly circles led by Caiaphas actively supported the Romans. Matthew (and John) was vigorously active to define the borders of the Jesus-believers toward the Pharisaic-rabbinic branch of Judaism and thus tended to overemphasize the differences and animosities (see Mt 23; 27:25; 27:62-66; 28:11-15). Matthew's (and John's) negative view is not the only possible biblical position, even if it has dominated the scene for centuries.—D.J.H.

1672. M. Frenschkowski, "Traum und Traumdeutung im Matthäusevangelium. Einige Beobachtungen," *JahrAntChrist* 41 ('98) 5-47.

After introductory observations, the article discusses dreams and dream-interpretation in the Hellenistic-Roman world of Matthew, as well as Matthew's use of the expression κατ' ὄναρ. Then it examines the individual dreams in Matthew's Gospel (Mt 1:20; 2:12; 2:13; 2:19; 2:22; 27:19), and also comments on Moses-typology and midrash in Mt 1–2, the form-history of the Matthean dream accounts, and the phenomenon of "double dreams." Finally it situates the dreams in the context of Matthean theology, with particular attention to how Gentile and Jewish readers would have understood them as a medium of revelation.—D.J.H.

1673. W. Harrington, "The Gospel of Matthew," *Scripture in Church* [Dublin] 29 (114, '99) 251-256.

After considering the background of Matthew's Gospel (apocalyptic, formative Judaism, polemic against the Pharisees), the article discusses its structure and theological concerns (kingdom of heaven, ethics, church). Whereas for the early Matthean community Jesus was perceived as a prophetic figure stressing perfection and separation from evil, for the later community he had become covenant leader of the new covenant people of Jews and Gentiles, urging toleration, forgiveness, and mercy.—D.J.H.

1674. S. Henrich, "Matthew in Minneapolis and in Israel," *WordWorld* 19 (2, '99) 201-209.

Beginning with Mt 21:1-17 read anew in light of "the fifth Gospel" (the land of Israel), the article moves to the study of some Matthean preaching texts (Mt 24:36-44 and 11:2-11) by church leaders in North Minneapolis. Then it brings to the study of Matthean preaching texts (especially Matthew 21) some of the lively insights that emerged in "the fifth Gospel" context.—D.J.H.

1675. P. M. MEAGHER, "The Theology of Matthew," *Vidyajyoti* 62 (12, '98) 930-937; 63 (1, '99) 61-64.

After discussing the general structure of the narrative in Matthew's Gospel, the first installment considers Matthew's portrait of Jesus from the viewpoints of the Father, the narrator, various people, opponents, and Jesus himself, respectively. The second installment deals with discipleship, Judaism—Pharisees and scribes, Matthew's contribution to authentic religion, and the prayer "Your kingdom come, your will be done."—D.J.H.

1676. M. MÜLLER, "The Theological Interpretation of the Figure of Jesus in the Gospel of Matthew: Some Principal Features in Matthean Christology," *NTStud* 45 (2, '99) 157-173.

This investigation of how Matthew defines the impact of Jesus on salvation focuses on the way that the Jesus story is told. This approach to Matthew's Christology highlights the importance of Jesus' "meekness" and his role as the teacher par excellence. Since God is the real actor in the Gospel story, Matthew's Christology turns out to be theology in the sense of soteriology.—D.J.H.

1677. D. A. PAUW, "Die invloed van emosies op gebeure in die Matteus-Evangelie" [The Influence of Emotions on Events in Matthew's Gospel], *Acta Theologica* [Bloemfontein, South Africa] 18 (2, '98) 72-107.

In Matthew's Gospel anger at Jesus and the anger of Jesus figure prominently. Despondency makes people turn to Jesus for help. Fear may have beneficial effects and often becomes instrumental in the execution of God's plan. Hatred and scorn have negative and even fatal consequences. Dismay renders crowds susceptible to the message of salvation. Of all the characters, Jesus is the one whose emotions feature most prominently. The anti-Jesus factions are goaded on by their intense emotions to negative onslaughts, which Jesus transforms into positive opportunities for admonishing and educating the audience.—D.J.H.

1678. J. J. PILCH, "Imaginary Mountains in Matthew," *BibToday* 37 (3, '99) 174-181.

After discussing mountains in Palestine and the meaning of mountains, the article considers five mountain scenes in Matthew's Gospel that reflect a ritual process in which Jesus and/or the other participants are transformed or changed: initiation-ordeal (Mt 4:1-12), instruction (4:25–8:1), healing (15:29-31), epiphany (17:1-8), and commissioning (28:16-20).—D.J.H.

1679. [Mt 1:1-17] P. ABADIE, "Les généalogies de Jésus en Matthieu et Luc," *LumVie* 48 (241, '99) 47-60.

After brief comments on biblical genealogies, the article considers the two irreconcilable genealogies of Jesus in Mt 1:1-17 and Lk 3:23-38, and notes that their goal is not historical demonstration but theological prologue. Next it considers the structures of the genealogies of Matthew and Luke, respectively. Then it focuses on the function of the women named in Matthew's version.—C.R.M.

1680. [Mt 5–7] A. M. PARRENT, "The Sermon on the Mount, International Politics, and a Theology of Reconciliation," *SewaneeTheolRev* 42 (2, '99) 176-190.

After reviewing some of the ways in which the historic Christian community has understood the Sermon on the Mount (absolutist, hyperbole, general principles, etc.), the article identifies three problems that limit the Sermon as a source for Christian moral guidance.

Then it discusses a theology of reconciliation for international politics by reflecting on God as creator and reconciler and considering the appropriation of the Sermon in connection with the reminder that politics is the art of the possible.—C.R.M.

1681. D. C. SIM, "Are the least included in the kingdom of heaven?: The meaning of Matthew 5:19," *HervTeolStud* 54 (3-4, '98) 573-587.

While E. Käsemann was almost certainly correct that Mt 5:19 was formulated by Christian Jews in response to the Law-free gospel of Paul (and others), there is no external evidence to support his further claim that these opponents of Paul accepted that Law-free Christians would inherit a minor place in the kingdom of heaven. On the contrary, the evidence of Acts and the Pauline epistles strongly indicates that these Christian Jews would have excluded outright any Law-free Christians from the kingdom unless they changed their ways and fully observed the Law. Given the immediate context and the Evangelist's general attitude toward Law-free Christians, we should expect Mt 5:19 to refer to their complete exclusion from the kingdom of heaven.—D.J.H.

1682. R. ZAWADZKI, "Antytezy Kazania na Górze (Mt 5,21-48) we współczesnej egzegezie (Antithesis of the Sermon on the Mount [Mt 5,21-48] in Contemporary Exegesis)," *CollTheol* 68 (1, '98) 23-68.

This survey of modern research on the antitheses in Mt 5:21-48 first considers the historical-redactional problem with reference to the author of the Gospel, the composition of the Gospel, and hypotheses about the origin of the antitheses. Then it discusses theories about the origin of the introductory antithetical formula and whether a new Torah is being proclaimed. Finally it reflects on the relation of the antitheses to Jesus' claim to fulfill the Law and the Prophets and his call for a better righteousness in 5:17-20.—D.J.H.

1683. [Mt 6:9-13] E. COTHENET, "Le Pater au coeur de la prédication de Jésus," *EspVie* 109 (9, '99) 193-202.

After general observations on the Lord's Prayer (Mt 6:9-13; Lk 11:2-4), the article considers the address, the prayers addressed to God, the "we" petitions, and the doxology. Attention is given to the text and translation, the interpretation, and the patristic tradition.—D.J.H.

1684. [Mt 6:9-13] F. GENUYT, "Le 'Notre-Père' selon Saint Matthieu," *LumVie* 47 (240, '98) 27-37.

After discussing the conditions for prayer (see Mt 6:5-8), the article considers the content of the various parts of the Lord's Prayer according to Mt 6:9-13 and the expected effects of prayer (see Mt 6:14-15; 6:24-34).—D.J.H.

1685. [Mt 6:9-13] E. LASH, "The Lord's Prayer: the text and its translators," *Sobornost* [Oxford] 21 (1, '99) 7-21.

The article explains the decisions behind the new English translation of the Lord's Prayer (Mt 6:9-13) in the 1995 Liturgy of St. John Chrysostom. Since the "eschatological" interpretation is only probable, it is unwise to impose this meaning in an "ecumenical" translation that will be used for educational purposes.—D.J.H.

1686. [Mt 6:10] I. GOMÀ CIVIT, "'Venga tu reino.' Petición central del Padrenuestro (I)," *RevistCatTeol* 23 (1, '98) 5-31.

This installment [see § 42-1666] considers Jesus' petition for the coming of God's kingdom (Mt 6:10; Lk 11:2) with reference to the nearness of God's kingdom as a fundamental Gospel theme, Jesus' death and glorification as a celebration of God's kingdom, Jesus' coming in glory at the end of time as an epiphany of God's kingdom, the actual presence of the kingdom as the mystery of faith, the kingdom as the highest value and love, the kingdom of God as God himself, the expression "kingdom of God" as characteristic of Jesus according to the Synoptics, the kingdom of God in the prayer of the people of Israel, the influence of targumic language on the use of the expression "kingdom of God," the coming of God's kingdom as the same as saying "May God come to reign," and the relation between God's "coming" and presence. [To be continued]—D.J.H.

1687. [Mt 6:13] R. Buth, "Deliver Us From Evil," *JerusalemPersp* 55 ('99) 29-31.

The prepositional phrase ἀπὸ τοῦ πονηροῦ in Mt 6:13 is sometimes translated "from the evil one." But in Hebrew *rāʿ* can only mean "evil" and is not used for Satan as "the evil one." Moreover, the translation "deliver us from evil" better reflects the (Hebrew) parallelism with "and lead us not into temptation."—D.J.H.

1688. [Mt 6:13] A. Ekenberg, "'Utsätt oss inte för prövning'" ["Subject Us Not to Trial"], *SvenskExegÅrs* 62 ('97) 111-122.

The context in the Sermon on the Mount and in Matthew's Gospel as a whole can contribute to the interpretation of the sixth petition (Mt 6:13) of the "Our Father." Numerous indications in Matthew provide insight into the situation of the audience addressed. They are threatened by official Judaism and must preserve their faith in Messiah Jesus and their loyalty to his teaching. Their fate and his own are intertwined, a note that is sounded throughout the Gospel and culminates in Gethsemane (26:36-46, with parallels to the prayer in chap. 6). The term πειρασμόν in the prayer can thus be interpreted as "trial through suffering." The second part of the petition (not in Luke) can be interpreted in the same light. The whole petition can be paraphrased: "Do not allow that suffering which our adversaries inflict on us to become an overwhelming trial such as would cause us to fall away from you, but protect us in the face of the evil that they want to do against us."—B.A.P.

1689. [Mt 6:28] J. M. Robinson, "A Written Greek Sayings Cluster Older that Q: A Vestige," *HarvTheolRev* 92 (1, '99) 61-77.

The article documents the discovery of a scribal error in the text of Q (Lk) 12:27 and highlights its implications [see § 43-179]. It treats the error, *Gospel of Thomas* 36 according to P.Oxy. 655, the reading οὐ ξαίνουσιν at Mt 6:28 in Codex Sinaiticus, and secondary ingredients in Q 12:22-31. A scribal error in Matthew and Luke, because it was already in Q, has corrupted the text of one of the oldest small sayings collections in the NT.—C.R.M.

Mt 8:28-34, § 43-1584.

Mt 10:8, § 43-1584.

Mt 10:24-25, § 43-1735.

Mt 11:5, § 43-2005.

1690. L. Perkins, "'Greater than Solomon' (Matt 12:42)," *TrinJourn* 19 (2, '98) 207-217.

Given the immediate context of the discussion about Solomon's wisdom and Jesus' relationship to it in Matthew 12, particularly the Beelzebub controversy and the exorcism that stimulates it, there seem to be grounds for suggesting that the wisdom which Jesus demonstrates so that he is "greater than Solomon" (Mt 12:42) refers primarily to Jesus' control over Satan's kingdom in the exorcism of demons. It may also have reference to the ability that Jesus exercises in healing, sometimes connected with the expulsion of a demon in Matthew's account.—D.J.H.

Mt 13:31-32, § 43-1710.

1691. [Mt 13:44-46] M. L. BAILEY, "The Parables of the Hidden Treasure and of the Pearl Merchant," *BiblSac* 156 (622, '99) 175-189.

After commenting on the setting of the parables of the hidden treasure (Mt 13:44) and the pearl merchant (13:45-46), the article treats the narrative structure and details, the central truth(s) in relation to the kingdom, and the intended appeal for the audience of each of these parables. It concludes that the central truth of the first parable is the value of the kingdom of heaven, and the second stresses the priority of the kingdom based on its inherent value.—C.R.M.

1692. T. L. DONALDSON, "'For Herod had arrested John' (Matt. 14:3): Making sense of an unresolved flashback," *StudRel/SciRel* 28 (1, '99) 35-48.

In Mt 14:3-12 as in Mk 6:17-29 the death of John the Baptist is presented as a flashback. But in Matthew the narrative continues on from the death of John as if no temporal jump backwards had happened. The study examines Matthew's incompleted flashback within the interpretative frameworks of narrative criticism and reader response criticism. It concludes that the reader's expectation that Herod will reappear is frustrated at the literal level. But Jesus' use of the generalizing third person plural in 17:11-12 allows the reader to conclude that Herod does reappear in another guise, in that Herod is part of a larger group opposed both to Jesus and to John.—C.R.M.

Mt 14:3-12, § 43-1713.

1693. [Mt 15:21-28] B. HOLMBERG, "Debatten Jesus inte vann" [The Debate Jesus Didn't Win], *SvenskExegÅrs* 63 ('98) 167-176.

The story of Jesus and the Canaanite woman in Mt 15:21-28 (see Mk 7:24-30), with its four exchanges, belongs to the conflict-dialogue genre, which in antiquity (including the Gospels) is essentially a male phenomenon. Here the contending partner is a woman, and this is the only conflict-dialogue in the Gospels that Jesus loses. In an honor-shame culture this is most remarkable, for in such a context the debate is about status (cf. Lk 13:10-17, where Jesus' opponents are "put to shame"). The stages in the dialogue with the woman portray a successive change in Jesus' attitude toward her, from silence treating her as a non-person, to a sharp rebuke, to a final acknowledgment of defeat, not only in granting her request but also in giving her great praise ("great is your faith"). But, in the end, to evoke faith was part of Jesus' program of liberation.—B.A.P.

Mt 15:22, § 43-1584.

Mt 15:24, 26, § 43-1646.

1694. B. T. VIVIANO, "Peter as the Mouth-Piece of Jesus (Mt 16:13-20)," *Scripture in Church* [Dublin] 29 (115, '99) 373-382.

Both Exodus 3–4 and Mt 16:13-20 contain a scene of divine revelation followed by the authorization of a purely human (and weak, flawed) figure for a role of leadership. Moreover, both texts can be seen as attributing divine or semi-divine status to Moses and Jesus, respectively, and as proposing a subordinate but important role to Aaron and Peter (cf. *Gospel of Thomas* 12), respectively. The real ecumenical problem today regarding Mt 16:13-20 comes not from exegesis but from the history of interpretation.—D.J.H.

1695. [Mt 17:1-9] G. BRAY, "La transfiguration," *RevRef* 50 (2, '99) 85-91.

The account of the transfiguration (Mt 17:1-9; Mk 9:2-10; Lk 9:28-36) is a text of fundamental importance for Christology. It constitutes a revelation that allows one in a manner unique in the Gospels to catch sight of the hidden depth of Jesus' being and the reason for his coming. The article discusses the transfiguration as a revelation of God in Jesus Christ, an example of the fulfillment of the OT in Christ, and an important teaching on the spiritual life of disciples in Christ.—C.R.M.

1696. D. C. DULING, "Matthew 18:15-17: Conflict, Confrontation, and Conflict Resolution in a 'Fictive Kin' Association," *BibTheolBull* 29 (1, '99) 4-22.

In Mt 18:15-18 the Matthean author modified and deliberately obscured a more sharply developed disciplinary process that existed in the Matthean fictive kin association. After some hermeneutical observations, the article explores the three-step process in Mt 18:15-18 in relation to similar processes of analogous groups, especially voluntary associations, in the ancient Mediterranean world. It includes analysis of the tradents of the "reproof" exegetical traditions stemming from Lev 19:15-17, the group(s) behind the Dead Sea scrolls, the *Iobakchoi,* comments representing rabbinical debates, and the virtue of "frank speech" in certain philosophical schools.—D.J.H.

1697. [Mt 22:39] J. WILSON AND N. WILSON, "Loving Your Neighbor As Yourself," *Theology* 101 (804, '99) 411-420.

The article reflects on the biblical injunction to love one's neighbor as oneself (Mt 22:39, echoing Lev 19:18) in terms of syntax, philosophy, and psychology. It considers what the injunction means, and whether it is a wise injunction.—D.J.H.

1698. [Mt 27:34] J. F. BRUG, "Psalm 69:22—They Gave Me Gall," *Wisconsin Lutheran Quarterly* [Mequon, WI] 96 (1, '99) 50-52.

The references to bitter gall and sour wine in Mt 27:34 and 48 point to a specific fulfillment of Ps 69:22 during the suffering of Christ. Since such statements did not apply to David, they should be understood as direct prophecies of Christ.—D.J.H.

Mt 27:48, § 43-1698.

1699. J. M. RAS, "Matteus 28:19-20: Enkele tekskritiese en eksegetiese opmerkings aan die hand van Nestle-Aland se 27e uitgawe van die Griekse Nuwe Testament (Some text-critical and exegetical remarks on Matthew 28:19-20, based on the 27th edition of Nestle-Aland's Greek New Testament)," *HervTeolStud* 54 (3-4, '98) 810-831.

The article offers remarks on Mt 28:19-20 in the light of its immediate context (Mt 28:16-20) and the textual variants included in the 27th edition of the Nestle-Aland *Novum Testa-*

mentum graece, in an effort at making this information relevant to readers in the 20th century.—D.J.H.

Mark

1700. S. Davies and K. Johnson, "Mark's use of the Gospel of Thomas. Part two," *Neotestamentica* 31 (2, '97) 233-261.

The article elaborates on a previous argument [§ 42-223] for Mark's use of *Gospel of Thomas.* It examines some twenty sayings common to Mark and *Thomas* (e.g. Mk 2:18-20/*Thomas* 104; Mk 3:20-35/*Thomas* 35, 44, 99) and finds evidence of Markan redaction of sayings that appear in *Thomas.* It contends that the thesis that Mark drew upon *Thomas* is consistent and that when one subtracts what appears to be Markan redaction, in many cases one is left with Thomasine material.—C.R.M.

1701. J. Hanson, "The Disciples in Mark's Gospel: Beyond the Pastoral/Polemical Debate," *HorBibTheol* 20 (2, '98) 128-155.

In rhetorically significant ways the conflict between Jesus and the disciples and that between Jesus and the authorities in Mk interweave, interpret, and illuminate each other. Like the religious leaders the disciples fail to grasp the essential nature of God's boundary-shattering reign. For both it is their relation to Satan's grasp that issues in their blindness, unfaithfulness, and opposition. Just as the plot involving Jesus and the authorities can only be resolved in the audience through reliance on God's capacity to overcome human opposition (by resurrecting Jesus), so too the resolution of the conflict between Jesus and the disciples drives the audience to the same point (radical trust in God's promises).—C.R.M.

1702. T. B. Liew, "Tyranny, Boundary and Might: Colonial Mimicry in Mark's Gospel," *JournStudNT* 73 ('99) 7-31.

After describing an approach to Mk based on sensitivity to colonization and refusal of idealization, the article examines whether Mk duplicates any colonial ideology or contains any traces of "colonial mimicry." Looking at the way Mark (1) attributes absolute authority to Jesus, (2) preserves the insider-outsider binarism, and (3) understands the nature of "legitimate" authority, it argues that Mark has indeed internalized the imperialist ideology of the colonizers. What we have in the Gospel are recurring themes of "empire" such as tyranny, boundary, and might.—C.R.M.

1703. D. Mealand, "Measuring Genre Differences in Mark with Correspondence Analysis," *Literary and Linguistic Computing* [Oxford] 12 (4, '97) 227-245.

The article reports on statistical tests on samples from Mark that successively employ principal components analysis, correspondence analysis, discriminant analysis, and analysis with the Word Cluster computer program. The results show that the genre classifications made by NT scholars correlate with clear stylistic differences in Mark. It is possible not only to detect consistent stylistic differences in Mark that correlate with genre but also to see which variables are involved. It is also clear that traditional literary study can supply data that can be enhanced by computer-assisted analysis, which can return the enhanced data to literary scholars for further close reading.—C.R.M.

1704. J. H. NEYREY, "Questions, *Chreiai,* and Challenges to Honor: The Interface of Rhetoric and Culture in Mark's Gospel," *CathBibQuart* 60 (4, '98) 657-681.

Chreiai stand as the dominant form in which Mark reports the controversies of Jesus. Many of these *chreiai* embody the aggressive nature of the controversy in the rhetorical form of a question, which functions as a weapon wielded against Jesus. After reviewing data on questions in ancient literature (forensic rhetoric, philosophical discourse, education, etc.), the study examines the employment of questions in responsive *chreiai,* their function as challenges to honor, and their use in responsive *chreiai* in Mk (challenge and riposte). It concludes that in terms of rhetorical background, questions function more often than not as competitive, even hostile, weapons intended to inflict major damage. Of the fourteen responsive *chreiai* in Mk that begin with a question asked of Jesus, twelve cast his answer as a counterquestion, an aggressive strategy by which Jesus displays extraordinary powers and merits the loyalty and respect of his disciples.—C.R.M.

1705. M. D. RUIZ PÉREZ, "El feminismo secreto de Marcos," *Communio* 31 (1, '98) 3-23.

Mark's Gospel offers a very positive picture of Jesus and women. After discussing the social status of women in the OT and in the Greco-Roman world, the article considers passages in Mark's Gospel in which the term γυνή appears (5:21-34; 7:24-30; 14:3-9; etc.) and in which women are identified by other terms (1:29-32; 3:31-35; 5:21-24, 35-42; etc.), with particular attention to "mother" (3:31-35; 5:40; 6:24, 28; etc.). Then it calls attention to the prominent roles played by women in the Markan passion narrative.—D.J.H.

1706. P. A. SMITH, "On the Go with Chronic Illness, Sitting Still with Mark," *RevRel* 58 (2, '99) 168-174.

To those living with chronic illnesses, Mark's Gospel offers messages of good news, adequate health, at-homeness, a call to compassion, the cross, rest, prayer, and restoration.—D.J.H.

1707. T. WIARDA, "Peter as Peter in the Gospel of Mark," *NTStud* 45 (1, '99) 19-37.

The article contends that Mark portrays Peter with a greater degree of individualization and distinctiveness than is often acknowledged. After clarifying the terms "spokesman" and "representative" in connection with Peter's role, it considers four factors weighing against a personal presentation of Peter. Next it surveys relevant texts under seven headings (e.g. instances where a spokesman figure might have been used but was not; instances where a disciple clearly acts as a story-level spokesman) and concludes that Peter is clearly presented as a story-level spokesman only at Mk 10:28-31. Finally it suggests ways in which the recognition of a more individualized Peter might make a difference to our understanding and use of Mark's Gospel.—C.R.M.

1708. J. RIUS-CAMPS, "Les variants de la recensió occidental de l'Evangeli de Marc (III) (Mc 1,29-39)," *RevistCatTeol* 23 (1, '98) 195-205.

This installment [see §§ 42-1688; 43-207] compares twenty-four cases of textual variation in Mk 1:29-39 found in the Western text represented by Codex Bezae (D05) and in the Alexandrian text represented by Codex Vaticanus (B03), respectively.—D.J.H.

1709. [Mk 2:7] C. HOUTMAN, "Wer kann Sünden vergeben ausser Gott allein? Über menschliche Vergebung im Alten Testament," *BibNotiz* 95 ('98) 33-44.

The scribes' question "Who can forgive sins but God alone?" in Mk 2:7 (see Lk 5:21) represents the position of the OT (see Gen 50:19). But their comment must be placed in the context of the OT tradition in which humans forgave one another. The examples of Joseph forgiving his brothers (see Gen 50:15-21) and of David forgiving Absalom (see 2 Samuel 14) are especially pertinent to this theme.—D.J.H.

1710. [Mk 4:30-31] G. Boscolo, "La parabola del granello di senape," *StudPat* 45 (3, '98) 99-127.

In dialogue with recent literature on the parables, this examination of the parable of the mustard seed in Mk 4:30-31 proceeds according to the following outline: delimitation of the pericope, textual criticism, structure, parallels (Mt 13:31-32; Lk 13:18-19; *Gospel of Thomas* 20), literary analysis, form criticism, traditional and redactional elements, contextual analysis, and content and message.—C.R.M.

1711. M. W. Dube Shomanah, "Fifty Years of Bleeding. A Storytelling Feminist Reading of Mark 5:24-43," *EcumRev* 51 (1, '99) 11-17.

This paper is based on three texts: (1) an African oral tale of a young girl who is buried by her friends but sings out from her grave, telling her story; (2) the biblical tale of a bleeding woman (Mk 5:25-34) who had visited many physicians until all her money was spent while she got worse; and (3) the story of Africa in the past fifty years, covering the precolonial and colonial periods, the struggle for independence and independence, and the neocolonial, globalization, and AIDS periods.—C.R.M.

1712. J. Delorme, "Jésus mésestimé et impuissant dans sa patrie (Marc 6, 1-6)," *NouvRev Théol* 121 (1, '99) 3-22.

With attention to the notion of the narrator and the reader as two poles between which the narrative is "enunciated," the article explores Mk 6:1-6 as a conflict of interpretations provoked by the arrival of Jesus in his own country: shock and scandal (vv. 2-3), the underrated prophet (v. 4), the powerless thaumaturge (vv. 5-6a), etc. The theological interest of the text (notions of scandal, faith and power, the identity and origin of Jesus) is inseparable from its anthropological interest (resistance to the word, inability to acknowledge the well known other), as well as its semiotic interest (the interpretative and evangelical modality of the narration).—C.R.M.

1713. [Mk 6:17-29] D. Flusser, "A New Portrait of Salome," *JerusalemPersp* 55 ('99) 18-23.

Proper analysis of Salome's biography (see Josephus, *Ant.* 18:136-137) and of the pertinent Gospel passages (Mk 6:17-29/Mt 14:3-12) does not lead us to conclude that she was a morally depraved person. A coin minted in A.D. 56-57 bears her portrait. A third (near perfect) copy of this coin has recently come to light.—D.J.H.

Mk 6:52-53, § 43-2014.

1714. P.-Y. Brandt, "De l'usage de la frontière dans la rencontre entre Jésus et la Syrophénicienne (Mc 7/24-30)," *ÉtudThéolRel* 74 (2, '99) 173-188.

The article first presents a quick overview of the principal interpretations of Mk 7:24-30 focusing on their treatments of v. 27. Then it advances a well-defined reading of the text, articulated around three theses, characterized by the clear distinction it makes between the first intervention of the woman (vv. 25-26) and the second (v. 27). Psychoanalytical (F. Dolto), feminist (M. Fander), and sociological (G. Theissen) readings are also reviewed in this connection. Finally it considers the function of the pericope (especially its interest in boundaries and the differences that they signal) in Mk as a whole.—C.R.M.

Mk 7:24-30, § 43-1693.

1715. [Mk 8:25] J. MARCUS, "A Note on Markan Optics," *NTStud* 45 (2, '99) 250-256.

The story of the healing of the blind man in Mk 8:22-26 presupposes the "extramission" theory of vision: Humans and animals see by means of beams that come out of the eye, travel to the object of sight, and strike it, thereby producing vision. A paraphrase of Mk 8:25b that embodies this interpretation might run as follows: "And his vision broke through, and it was restored, and the far-shining beams of his eyesight fell on all things in the outside world from that moment on."—D.J.H.

Mk 9:2-10, § 43-1695.

1716. J. D. M. DERRETT, "Questioning Jesus's Authority (Mark 11:27-33)," *DownRev* 116 (405, '98) 257-270.

After delineating the difficulty in Mk 11:27-33 (Jesus' nonanswer), the article considers the factual situation regarding Jesus' ἐξουσία, the unspoken background, and challenges to authority in the NT and OT. It concludes that whereas John the Baptist survived only in his sect (of uncertain future) with Jesus' measured approval and patronage, Jesus according to the Synoptics was understood to leave the resurrection to serve as his credentials, retrospectively as well as prospectively.—D.J.H.

1717. [Mk 13] A. E. GARDNER, "The End of the Age: The Coming of Christ, Jesus' Death, Resurrection and Wisdom Thinking," *Encounter* 60 (1, '99) 73-96.

The article contends that Mk 13 provides the organizing principle behind Mk 14:1–16:8. The event of Jesus' passion, death, and resurrection re-visions the apocalyptic imagery of Mk 13 and that imagery re-visions the event of Jesus' passion, death, and resurrection (i.e. Jesus' death and resurrection is the apocalyptic event realized). The article lists the key words from chapter 13 that are parallel to each of the passages in Jesus' passion and makes comments on each of the parallel passages.—C.R.M.

Mk 14:1–16:8, § 43-1717.

1718. [Mk 16:7-8] J. F. WILLIAMS, "Literary Approaches to the End of Mark's Gospel," *JournEvangTheolSoc* 42 (1, '99) 21-35.

The article first reviews the textual evidence for Mk 16 and concludes that since the so-called longer and shorter endings are not original, the first step of interpreters is to attempt to understand Mk 16:8 as the intended ending for the Gospel. Then it reviews and evaluates five different literary-critical solutions that have been suggested for making sense of Mark's ending. The most satisfying viewpoint is that Mark concludes by juxtaposing promise (16:7) and failure (16:8).—C.R.M.

1719. K. COYLE, "Mary, Proto-Disciple: A Lukan Perspective," *East Asian Pastoral Review* [Quezon City] 35 (2, '98) 150-166.

This effort at developing a scriptural foundation for a theology of Mary focuses on Mary's role in the incarnation, with particular attention to the Lukan passages about the annunciation (Lk 1:26-38) and the Magnificat (1:39-56). It notes that the annunciation story is about empowerment rather than acquiescence, observes that Luke found it fitting to attribute the Magnificat to Mary because she provided a compelling model of discipleship for his community, and describes Mary's Magnificat as "a text that lingers, a word that explodes again today."—D.J.H.

1720. W. S. KURZ, "The open-ended nature of Luke and Acts as inviting canonical actualisation," *Neotestamentica* 31 (2, '97) 289-308.

The text itself of Luke and Acts has built into it several invitations to its actualization in later Christians' lives: the open-ended plot of Acts, the open-ended extension of biblical promises, and the open-ended extension of the initial audience. The first person plural phrase "among us" (Lk 1:1) invites extension beyond any original audience to include all future canonical readers.—C.R.M.

1721. E. LARSSON, "Till debatten om lukasskrifternas enhet och Apostlagärningarnas genre" [On the Debate about the Unity of the Lukan Writings and the Genre of Acts], *SvenskExegÅrs* 63 ('98) 189-200.

Luke and Acts never occur together in any extant form of the NT canon, even though they come from the same author and are addressed to the same patron. One can point to three other aspects of their possible unity. (1) Narrative unity involves not only a continuous story from Zechariah in the Jerusalem Temple to Paul's sojourn in Rome, but also parallels between the story of Jesus and that of his followers; yet the differences are also obvious. (2) As to theological unity, the most convincing case is that made by H. Conzelmann, with the three epochs of salvation history, and the role played by the Spirit in both texts; but theological differences are also clear. (3) As to unity in terms of genre, C. H. Talbert's attempt to understand both in terms of Diogenes Laertius' work is open to criticism. In the final analysis, the Lukan writings cannot be seen as a unity. So the question of the genre of Acts must be discussed without reference to the Gospel. Acts can best be placed within the genre of the historical monograph, even if the author's theological emphasis makes it a unique example in many respects.—B.A.P.

1722. D. MARGUERAT, "Luc-Actes entre Jérusalem et Rome. Un procédé lucanien de double signification," *NTStud* 45 (1, '99) 70-87.

Although interpretative paradigms of Lk-Acts constantly understand the relation between Jerusalem and Rome in terms of a positive/negative polarity (e.g. the adoption of Rome indicates a rupture with Jerusalem or vice versa), Jerusalem and Rome are not mutually exclusive in Luke's work but converge to establish the identity of Christianity. The author does not work simply to accommodate the Judeo-Christian tradition to a Greco-Roman readership but rather develops a program of theological integration between Jerusalem and Rome. The article demonstrates these propositions first by examining the construction of characters in Acts (Paul, Barnabas, Timothy, and others). Next it demonstrates Luke's deliberate employment of semantic ambivalence (or double signification), a rhetorical procedure that orients the reader equally well toward a Septuagint or Greco-Roman context (see e.g. Lk 23:47; Acts 4:32-34; 17:16-34; 18:13; 27:1–28:10). Then it defines the Lukan program of integration and compares it to the analogous project of Josephus. Finally it notes the consequences of this reading of Lk-Acts.—C.R.M.

1723. G. R. MURPHY, "Binding Cloths," *Spiritual Life* [Washington, DC] 44 (4, '98) 195-198.

By the remarkable poetic device of having Jesus wrapped in cloth at birth (see Lk 2:7, 12) and in death (see Lk 23:53), Luke suggests that Christmas and Easter are parallel.—D.J.H.

1724. M. PICARD, "Eucharist, Ministry, and Destiny," *Emmanuel* 105 (2, '99) 83-85.

In Lk 9:10-23; 22:1-39; and 24:13-35, the breaking and sharing of the bread is closely allied to Jesus' explanation of his destiny and his exhortation to the disciples to follow in his way, live in the kingdom of God, and announce it in his words.—D.J.H.

1725. M. T. SPECKMAN, "Beggars and gospel in Luke-Acts: preliminary observations on an emerging model in the light of recent developmental theories," *Neotestamentica* 31 (2, '97) 309-337.

This paper employs recent developmental theories to investigate the subject of beggars and the gospel in Lk-Acts, and argues that neither Luke nor the Greco-Roman background provides a basis for charity as a response to the phenomenon of beggars. While Luke does not discard the Jewish tradition of charity, he consistently portrays a Jesus who (directly or through the apostles) responds to a beggar by transforming his/her condition. This constitutes good news for the beggar (see Lk 4:18-19).—C.R.M.

1726. F. S. SPENCER, "Out of Mind, Out of Voice: Slave-Girls and Prophetic Daughters in Luke-Acts," *BibInt* 7 (2, '99) 133-155.

While the infancy narrative in Lk 1–2 and the Joel citation in Acts 2:17-18 provide radical-idealistic support for prophetic women in general and servant-women in particular, their vision is ultimately overwhelmed by conventional-pragmatic considerations. The study offers profiles with attention to literary and social dimensions of the three proclaiming slave-girls in Lk-Acts (Lk 22:54-62; Acts 12:12-17; 16:16-18). They come from various worlds, speak in various settings, and are driven by various impulses but are bound together as a trio of vocal women who speak the truth but have their word spurned by Peter, Paul, or the local Christian community. Although women may have the right to speak, the suggestive Petrine and Pauline narratives in Lk-Acts reinforce hierarchical norms.—C.R.M.

1727. A. THOMAS AND A. VAN AARDE, "Samaria as belangeruimte in Lukas-Handelinge (Samaria: Focal space of interest in Luke-Acts)," *HervTeolStud* 54 (3-4, '98) 760-788.

The article investigates the importance of the place Samaria in Luke-Acts (Lk 9:51-56; 10:30-37; 17:11-19; Acts 1:8; 8:1, 5, 14, 25). It utilizes a historical-critical focus on the so-called Antiochean source used by the author in conjunction with a narrative-critical perspective that focuses on the way in which Samaria as a "focal space" contributes to constituting the plot of Luke-Acts as a tragic narrative. Samaria functions as a hinge interval in the transition from the proclamation to Israel to that outside Israel.—C.R.M.

1728. G. YAMB, "Le devenir chrétien comme vocation. Une réflexion théologique et spirituelle sur la liberté humaine face à Jésus-Christ," *Telema* 96 ('98) 17-26.

After preliminary reflection on religious vocation and human freedom, the article examines texts in Luke's Gospel that illustrate adherence (5:27-32; 19:1-10) and refusal (4:16-30; 9:51-56) with respect to Christ. Then it considers a spiritual approach to "becoming Christian as a vocation" with attention to mystical experience.—C.R.M.

1729. [Lk 1:46-55] A. APARICIO RODRÍGUEZ, "El 'Magnificat' desde la humillacíon," *EphMar* 48 (3, '98) 335-363.

After reflecting on the meaning of ταπείνωσις and its Hebrew equivalents in the biblical tradition, the article discusses the structure of the Magnificat (Lk 1:46-55) and presents a reading of the text from the perspective of ταπείνωσις. It concludes with observations on the relation of Mary's ταπείνωσις to ancient Israel's history and to the human situation.—D.J.H.

1730. B. KOWALSKI, "Das Magnificat (Lk 1, 46b-55) als Lesehilfe im Lukasevangelium," *TheolGlaub* 89 (1, '99) 41-58.

This synchronic exegetical treatment of the Magnificat (Lk 1:46b-55) focuses on identifying Luke's central theological concerns in the text. It first discusses the form (hymn) and theme (the piety of the poor) of the Magnificat. Then it shows how the Magnificat aids the reader in tracing the theme of the piety of the poor throughout Luke's Gospel (the poor as speakers of God's praise, Jesus as deliverer of the poor, the Israel-dimension).—C.R.M.

1731. [Lk 1:46-55] P. LARGO DOMÍNGUEZ, "El Magnificat: una reflexión libre en clave eclesial," *EphMar* 48 (3, '98) 365-374.

The Magnificat (Lk 1:46-55) is an epic song exalting God for his powerful actions and judgments in history. Mary and the church recognize the supreme dignity that God has bestowed on them and their role in salvation history. The God of the Magnificat is one in front of whom people dance and sing.—D.J.H.

1732. J. D. M. DERRETT, "Luke 2.7 Again," *NTStud* 45 (2, '99) 263.

J. Winandy's seven examples to illustrate τόπος meaning "the appropriate place" in Lk 2:7 [§ 43-1017] do not have this meaning. His τόπος is at Isa 66:1.—C.R.M.

1733. H. I. MACADAM, "ΣΚΟΤΟΣ ΕΓΕΝΕΤΟ: Luke 3:1; 23:44 and Four First Century Solar Eclipses At Antioch," *IrBibStud* 21 (1, '99) 2-39.

The article suggests that the total solar eclipse of 24 November A.D. 29 provided Luke with a chronological marker to date the public ministries of John the Baptist and Jesus to the fifteenth year of Tiberius (see Lk 3:1-2). Three other solar eclipses (20 May A.D. 49; 30 April A.D. 59; 10 March A.D. 80), all visible at Antioch, served as reminders at the very time Lk-Acts was taking shape. All four eclipses served Luke as "celestial models," which explains the unique and dramatic inclusion of a solar eclipse in Luke's account of the death of Jesus (23:44-45), and lends indirect support to those who argue for a crucifixion date of 7 April A.D. 30.—C.R.M.

1734. [Lk 3:23] S. MUELLER, "Thoughts on the 'Thirtysomething' Jesus," *BibToday* 37 (2, '99) 91-95.

When placed against the background of the OT and in the context of the Greco-Roman world, Luke's remark that Jesus was "about thirty" (Lk 3:23) when he began his public career could be more than just a historical fact. It could also be a signal to the reader that here is a mature and responsible man, well prepared and ready to begin his public career in service to others by taking responsibility for building the community of God.—D.J.H.

Lk 3:23-38, § 43-1679.

Lk 5:1-11, § 43-1532.

Lk 5:21, § 43-1709.

1735. A. BATTEN, "Patience Breeds Wisdom: Q 6:40 in Context," *CathBibQuart* 60 (4, '98) 641-656.

The article first establishes the text and context of the proverb found at Lk 6:40 and Mt 10:24-25a, and proposes a Q version that reflects Lukan wording. Next after noting the ancient educational/philosophical context in which such a saying might have existed, it suggests that the "benevolent criticism" (παρρησία) typical of Greco-Roman groups molding adherents to endure the trials of living within an alternative community lies behind Q 6:40 in its immediate literary context, the Q Sermon (6:20-49). Then it considers the addressees of the Q Sermon, and reflects on 6:40 in the context of Q. It concludes that the document of the Q people provokes comparison with philosophical movements.—C.R.M.

1736. [Lk 7:4-5] S. SAFRAI, "The Synagogue the Centurion Built," *JerusalemPersp* 55 ('99) 12-14.

The centurion described in Lk 7:4-5 could well have had ample (both inherited and "new") wealth to build a modest (in size and decor) synagogue for the Jews in Capernaum.—D.J.H.

1737. J. J. KILGALLEN, "'I Have Not Found Such Faith in Israel' (Luke 7,9)," *MelTheol* 49 (2, '98) 19-24.

The article first examines examples of faith that occur in Lk 4–6 (e.g. 4:38-39; 4:40-41; 5:1-11). Then it considers the story of the centurion in Lk 7:1-10, and concludes that the centurion's refusal to put himself in Jesus' presence and his perception of Jesus' obedience to a still higher authority illustrates a greater quality of faith than the previous examples.—C.R.M.

Lk 7:22, § 43-2005.

Lk 9:28-36, § 43-1695.

Lk 10:7, § 43-1854.

1738. [Lk 10:30-35] S. GREENHALGH, "'In a Glass Brightly.' The Bible Transfigured. Part 1," *ScriptBull* 29 (1, '99) 11-21.

After noting the well established and extraordinarily rich hermeneutical traditions that lie behind medieval artistic productions, the article describes the Good Samaritan window in Chartes cathedral, reviews Luke's parable in Lk 10:30-35, and compares the two versions according to C. Exum's proposed methodology for interrogating biblical art. One known source for the Good Samaritan window is the Venerable Bede.—C.R.M.

Lk 11:2, § 43-1686.

Lk 11:2-4, § 43-1683.

1739. D. A. Fiensy, "The Importance of New Testament Background Studies in Biblical Research: The 'Evil Eye' in Luke 11:34 as a Case Study," *Stone-Campbell Journal* [Joplin, MO] 2 (1, '99) 75-88.

After highlighting the importance of NT background studies, the article sketches the principal contents (languages, cognate sources, classical literature, archaeology, social anthropology). Then it examines the background of the belief in the destructive power of the "evil eye" with reference to Lk 11:34.—C.R.M.

1740. O. Mainville, "Le péché contre l'Esprit annoncé en Lc 12.10, commis en Ac 4.16-18: une illustration de l'unité de Luc et Actes," *NTStud* 45 (1, '99) 38-50.

The article first aims to show that the scene of the appearance before the Sanhedrin described in Acts 4:16-18 is the place of the fulfillment of the sin against the Holy Spirit announced at Lk 12:10. Then it seeks to demonstrate that the lines of continuity between the content of Lk 12:10 and Acts 4:16-18 depend essentially on the theological unity of the double Lukan work. There would not have been any place to speak of the sin against the Holy Spirit had Luke not first established the pneumatic character of the reign of Christ (see Acts 2:33).—C.R.M.

1741. G. Giurisato, "Come Luca struttura il viaggio e le altre parti del suo Vangelo. Una composizione paradigmatica: 12,13-34.35-48; 16,1-18.19-31," *RivistBib* 46 (4, '98) 419-484.

The article first surveys the methods and results of some scholars who have identified a concentric structure for Luke's travel narrative and concludes that the different hypotheses are not convincing. Next it proposes a new concentric structure in which the symmetrical elements are not single pericopes but diptychs and proceeds to delimit four pericopes (Lk 12:13-34; 12:35-48; 16:1-18; 16:19-31). Then it clarifies with attention to lexical correspondences the connection of the pericopes in diptychs, and the connection of the diptychs in a concentric structure (12:13-34 + 35-48 = 16:1-18 + 19-31). Finally it reflects on the message of the four pericopes. A chart at the end proposes a concentric structure for the entire Gospel.—C.R.M.

Lk 12:27, § 43-1689.

1742. G. G. Gamba, "Il detto di Gesù sul fuoco (Lc 12,49) e la persecuzione dei cristiani del 64 d.Cr.," *Salesianum* 60 (4, '98) 683-709.

According to Lk 12:49, Jesus came to "bring fire to the earth," and wished that it were already kindled. The article first considers the saying's Lukan context, "parabolic" language, relation to Lk 12:50 and to the gift of the Holy Spirit, and possible meaning for Jesus. Then it discusses how this saying might have been understood in the Greco-Roman world, with particular attention to its possible role in Nero's accusation (with reference to the writings of Suetonius, Tacitus, and Petronius) that Christians were responsible for the fire at Rome in A.D. 64.—D.J.H.

Lk 13:18-19, § 43-1710.

1743. [Lk 14:15-24] E. R. WENDLAND, "'Blessed is the man who will eat at the feast in the kingdom of God' (Lk 14:15): Internal and external intertextual influence on the interpretation of Christ's parable of the Great Banquet," *Neotestamentica* 31 (1, '97) 159-194.

After an overview of the wider usage of the term "intertextuality," the article examines the parable of the great banquet in Lk 14:15-24 to see how intertextuality can help uncover certain aspects of meaning and significance that may not be readily apparent on the surface of the discourse: delineating the textual focus, internal intertextual influence from the immediate and remote (co)text, external intertextual influence from oral or written texts, and nonverbal intertextual influence from the compositional and sociocultural context. Next it considers the hermeneutical effects of the imposition of an "alien" intertextuality (i.e. contextualizing the message within a new sociocultural framework and cognitive environment). Finally it addresses the exegetical and translational implications of intertextuality.—C.R.M.

Lk 15:8-10, § 43-1749.

1744. [Lk 15:11-32] C. BROWN, "The Parable of the Rebellious Son(s)," *ScotJournTheol* 51 (4, '98) 391-405.

This investigation of Lk 15:11-32 first considers the procedure for dealing with a "stubborn and rebellious son" in the Torah (see Deut 21:18-21), wisdom teachings (see Prov 23:14-15, 19-25; etc.), Second Temple Judaism, and rabbinic Judaism. Then it discusses the relevance of the "stubborn and rebellious son" for understanding Jesus' reputation as "a glutton and drunkard" and the parable itself. The parable features a reversal of values with a vengeance. It begins with a rebellious son who fits the traditional description of a rebellious son, and ends with a son who objects to the actions of his father. As such, it poses the question, "Which son is really the rebellious son?" And it poses the further question of whether it is Jesus or his critics who fit the description of "the stubborn and rebellious son."—D.J.H.

1745. R. O'MEARA, "'Luring the Crocus through the Snow': The Parable of the Man Who Had Two Sons (Luke 15:11-32)," *AusBibRev* 46 ('98) 17-35.

This examination of the parable of the prodigal son (Luke 15:11-32) considers the Lukan context, the first audience (with attention to K. E. Bailey's analysis), modern interpretative history (invitational theology, reversal theology, comic theology, a feminist reading), and pastoral views of the story.—C.R.M.

1746. [Lk 15:11-32] D. REINSTORF AND A. VAN AARDE, "Jesus' kingdom parables as metaphorical stories: A challenge to a conventional worldview," *HervTeolStud* 54 (3-4, '98) 603-622.

Reading Jesus' parables as metaphors demands that they remain open-ended and polyvalent, with the reader always involved in a participatory role. To demonstrate that Jesus' kingdom parables are of a diaphoric nature challenging the conventional worldview, the article shows how the mytheme of the parable of "a man had two sons" in Lk 15:11-32 is used as a tensive symbol in order to establish the Lukan notion of the all-inclusiveness of God's kingdom.—D.J.H.

Lk 16:1-31, § 43-1741.

1747. M. Philonenko, "De l'intérêt des deutérocanoniques pour l'interprétation du Nouveau Testament: l'exemple de *Luc* 16,9," *RevSciRel* 73 (2, '99) 177-183.

The Septuagint has long been of major interest for the interpretation of the NT. But the deuterocanonical books have been neglected and deserve sustained attention. The article illustrates how light may be shed on the phrase "dishonest mammon" (μαμωνᾶ τῆς ἀδικίας) in Lk 16:9 by attention to Tob 12:8 (πλοῦτος μετὰ ἀδικίας—Sinaiticus) and the parallels to it (when its expression is retrojected into Aramaic and translated into Hebrew) at Qumran. Other intertestamental Jewish texts also throw light on Lk 16:9 (e.g. *1 Enoch; ps.-Phocylides*). Nestle-Aland^{27} makes insufficient reference to the deuterocanonical texts of the Septuagint.—C.R.M.

1748. R. Hurley, "Le lecteur et le riche: Luc 16, 19-31," *SciEsp* 51 (1, '99) 65-80.

The article explores the contribution of the reader to the act of interpretation using the parable of Lazarus and Dives (Lk 16:19-31) as a test case. It first compares and contrasts historical exegesis and the "critique-à-l'heure-du-lecteur." Then it applies the latter radical reader-response method to the parable. It contends that Luke's story does more than offer a message insofar as it initiates the reader into an experience of damnation. It is not simply a colorful report that allows the reader to enter the mythic world of the first Christians. It is an appeal to justice—an appeal to build a world in the image of God.—C.R.M.

1749. [Lk 18:1-8] M.-L. Gubler, "Der Gott Jesu und die Frauen," *BibKirch* 54 (1,'99) 23-27.

After observations on the theme of God's concern for the distressed in the Gospels, the essay examines two parables found only in Luke that present an emphatic image of this theme: the widow before the godless judge (18:1-8), and the poor woman seeking the lost coins (15:8-10). It considers whether the judge is an image for God, and the seeking woman as an image for God.—C.R.M.

1750. B. Kinman, "Parousia, Jesus' 'A-Triumphal' Entry, and the Fate of Jerusalem (Luke 19:28-44)," *JournBibLit* 118 (2, '99) 279-294.

The key to understanding Jesus' comments in Lk 19:41-44 is the background of celebratory welcomes in the ancient world. The article treats the Greco-Roman background of παρουσία, the Lukan stress on Jesus' royal credentials, and the "a-triumphal" entry and the fate of Jerusalem. When seen in the light of this background, it is clear that Jerusalem's response (see 19:39-40) to Jesus should be characterized as an appalling insult (he is not met by city officials, fêted by the leading citizens, or escorted back to the city) that explains his remarks about the coming destruction of the city.—C.R.M.

1751r. [Lk 22–23] P. Tremolada, *"E fu annoverato tra iniqui." Prospettive di lettura della Passione secondo Luca alla luce di Lc 22,37 (Is 53,12d)* [*NTA* 42, pp. 391-392].

G. C. Bottini, "Is 52,13 - 53,12 nel racconto della passione di Lc 22-23," *StudBibFran LibAnn* 47 ('97) 57-78.—Although remarkable, the argument that the quotation of Isa 53:12d in Lk 22:37 is a "key" given by the narrator to the reader as an invitation to understand the passion narrative (Lk 22–23) in light of the fourth Servant Song (Isa 52:13–53:12) is not new. Tremolada probably carries to excess the identification of allusions to the Servant in episodes of Luke's passion narrative. The hypothesis that the narrator uses irony in showing that the ἄνομοι with whom Jesus was counted following Scripture (Isa 53:12d) is a direct reference to the persons who condemned him to death and not to the two criminals who were crucified with him (Lk 23:32, 39-43) cannot be confirmed.—C.R.M.

Lk 22:36, § 43-1646.

Lk 23:44, § 43-1733.

1752. [Lk 24:13-35] S. CROFT, "Lessons in Love: Youth Work on the Road to Emmaus," *Anvil* 15 (4, '98) 247-254.

The article presents a reading of the Emmaus road story (Lk 24:13-35) from the perspective of those working with young people within the church and outside it. The picture of the unrecognized friend who draws alongside the two wandering disciples on the road to Emmaus provides a model (Emmaus journey, Emmaus method, journeying in understanding, journeying together in God's presence) for work with young people by volunteers in the local church.—C.R.M.

1753. [Lk 24:13-35] M. N. KELLER, "A road to Emmaus," *Way* 39 (1, '99) 39-47.

With reference to ancient and modern pilgrimage, the article illustrates why people travel by identifying significant stages in Luke's Emmaus narrative that any pilgrim can identify with and learn from: journeying (24:13); being blind to the Presence because of our own expectations (24:14); being called to listen, with its expansion of horizons (24:15-30); recognition (24:31-32); and return to the place of challenge (24:33-35).—C.R.M.

John

1754. H. M. JACKSON, "Ancient Self-Referential Conventions and their Implications for the Authorship and Integrity of the Gospel of John," *JournTheolStud* 50 (1, '99) 1-34.

John 21 shares a sufficient number of characteristics with the documentary subscriptions and the epistolary postscripts in other ancient documents to encourage the view that it was modeled after them and was intended to serve a similar purpose. The view that the final chapter of John's Gospel must be a later addition because 20:30-31 sounds like the end of a book does not hold water. The author of the Gospel wanted his narrative accepted as a factual and accurate presentation of events in which he himself participated or to which he was an eyewitness. His antidocetic program demanded that it be accepted as such, for otherwise his testimony to the earthly, fleshly Jesus was not credible. To help achieve this goal, he adopted the practice of distancing himself as a narrator from himself as a direct participant in the events he recounts. He chose as a self-designation the title "beloved disciple" to help serve his antidocetic christological agenda.—D.J.H.

1755. R. KYSAR, "The Portrait of a Scholar: The Contribution of D. Moody Smith to Johannine Scholarship," *QuartRev* 16 (4, '96-'97) 397-415.

This survey of Smith's work demonstrates that his scholarship spans the whole range of the major themes of Johannine studies over the past forty years: the history and character of the Johannine community, the sources of the Fourth Gospel, literary aspects of the Fourth Gospel, the theology of the Fourth Gospel, and interpreting and proclaiming the Fourth Gospel. Especially striking in this portrait of Smith are his openness to new ideas and movements, and his "modest caution."—C.R.M.

1756. J. LIEU, "Temple and Synagogue in John," *NTStud* 45 (1, '99) 51-69.

Jesus' manifesto in Jn 18:20 must contain a key to the meaning of his ministry. The three pairs here (synagogue/Temple; in secret/openly; the world/the Jews) each function significantly in the Gospel. After exploring each pair in turn, the article treats the role of the Temple and synagogue in the Fourth Gospel (narrative space, divine presence, and the community). Then it focuses on the issue of John's reticence about the synagogue. It concludes that for John the Temple is the supreme center of "the Jews" and where Jesus must teach, where he must be openly, and where he must speak of the one who sent him. Both revelation and the hardening, blinding power of revelation belong in the Temple.—C.R.M.

1757. J. F. MCGRATH, "Going up and coming down in Johannine legitimation," *Neotestamentica* 31 (1, '97) 107-118.

Key passages in John's Gospel show that ascent-descent language is linked to the motifs of the Son of Man and wisdom, and suggest that John developed these two traditional aspects of Christology in response to objections and conflict over Jesus' qualifications to be the revealer and over his relationship to God and monotheism. Conflict and the ensuing legitimation can thus help us to understand something of the reason why Johannine Christology developed along the distinctive path that it did.—D.J.H.

1758. J. MISIUREK, "Św. Jan Apostoł Ewangelista – pierwszy mistyk chrześcijański (St. John the Apostle – the First Christian Mystic)," *RoczTeol* 45 (5, '98) 19-29.

The Fourth Gospel presents the life of Jesus Christ on the basis of the apostle's personal contact, while Revelation shows by means of symbols a penetration of the other world into John's consciousness. As the first Christian mystic, John describes the role of Mary at two crucial moments (Jn 2:1-11; 19:25-27), and emphasizes the Eucharist as the basis and supplement of mystic union.—C.R.M.

1759. V. PASQUETTO, "Il lessico antropologico del Vangelo e delle Lettere di Giovanni (IV)," *Teresianum* 49 (1, '98) 115-163.

This fourth installment in an analysis of Johannine anthropological terminology [see §§ 41-973; 42-295, 1040] continues the treatment of the human person in relation to Christ with particular attention to the Christ as the unique way to salvation. It first constructs a dossier of pertinent texts (e.g. Jn 14:2-11 and 10:7-10), and then examines the theme in depth and considers its actualization. [To be continued]—D.J.H.

1760. G. SEGALLA, "Ritualità cristologica ed esperienza spirituale nel Vangelo secondo Giovanni," *Teologia* 23 (3, '98) 330-362.

After comments on terminology and methodology, the article discusses the following aspects of the celebration of rites and spiritual experience in John's Gospel: the memory of the founding christological rite, its anthropological foundation (faith and the gift of life), the mediation of the sanctifying Spirit, and ethical-communal examination. Then it deals with the ritual process and spiritual experience in four Johannine rites: baptism (Jn 3:3-8 in the context of 3:1-36), Eucharist (6:51c-58), washing of feet (13:1-17, 34-35), and the gift of the Spirit for the forgiveness of sins (20:19-23). Finally by way of theological synthesis it considers the christological-spiritual celebration of rites and the spiritual experience of God.—D.J.H.

1761. J.-M. SEVRIN, "La fin et le temps dans l'Évangile selon Jean," *Le Supplément* [Paris] 207 ('98) 101-124.

This discussion of the Johannine portrait of Jesus as the plenipotentiary envoy of God treats Jesus as the end of history, from the end of human history to the end of the history of Jesus, the unification of divine necessity and human freedom, Jesus as the end transcends time, "there where I am . . . you know the way" (Jn 14:3-4), and the fulfillment of the Scriptures. It is the total concentration on Jesus, especially on the mystery of his glorious cross, that determines all Johannine thought. A seven-page appendix (pp. 118-124) presents the transcription of a discussion elicited by the essay.—C.R.M.

1762. D. G. VAN DER MERWE, "Towards a theological understanding of Johannine discipleship," *Neotestamentica* 31 (2, '97) 339-359.

The "agency" of Jesus is one of the two major themes in John's Gospel. The most important aspects of agency are the following: Jesus the agent of the Father (3:34; 10:36); Jesus as like the Father who sent him (5:19-20); the mission of Jesus (his incarnation [3:34; 7:16; 8:26, 28, 29, 42; 12:49; 14:24], and God's love as the leitmotif behind Jesus' mission [3:16]); the revelatory-salvific assignment of this mission of Jesus (1:14, 18; 12:44; 14:9-11; 3:16; 20:31); Jesus as obedient to the will of God (4:30; 5:30; 6:38; 8:29); the report of Jesus to the Father (17:1-8); Jesus appoints his disciples as his agents (17:18; cf. 20:21); and Jesus returns to his Father who sent him (17:9-16).—D.J.H.

1763. [Jn 1:28] B. F. BYRON, "Bethany Across the Jordan or simply: Across the Jordan," *AusBibRev* 46 ('98) 36-54.

John's geographical perspective in Jn 1:28 in describing the known Bethany (near Jerusalem) as being "across the Jordan" was from east to west. Thus he adopted the perspective of the Pentateuch before ancient Israel entered the promised land. "Bethany over the Jordan" would mean "Bethany in the land given by God to Abraham and again to the Israelites."—D.J.H.

1764. [Jn 2:1-12] K. SYREENI, "Den sublimerade kroppen: Jesu kroppslighet som symbol i Johannesevangeliet" [The Sublimated Body: Jesus' Corporeality as a Symbol in the Gospel of John], *SvenskExegÅrs* 63 ('98) 201-215.

The Gospel of John provides examples of a transformed corporeality: the sublimated body. (1) While no dialogue follows the Cana story (2:1-12), it would appear that the cleansing of the Temple (2:13-22) plays that complementary role: Jesus' "hour" (2:4), his death and resurrection, involves the "temple" of his "body" (2:21). At the wedding Jesus plays the role of the friend of the bridegroom, and in 2:10 almost that of the bridegroom. (2) The strong sexual imagery in 4:1-42 features Jesus as "an unusual suitor," eventually as the eschatological "bridegroom" foretold by John the Baptist (3:29). The unusual "water" offered by the suitor is the "seed" that he sows in her (4:36). The narrator's Jesus is truly a man but also a superhuman (divine) being at the same time. There is something of a Platonic legacy in John, while at the same time one-sided dualism is rejected, in that sublimation of the body entails ascending beyond the body toward a vision of divine Beauty (*Symp.* 211C-E). To be sure, in John and elsewhere in early Christianity this involves human transformation.—B.A.P.

1765. [Jn 2:13-22] J. A. DRAPER, "Temple, tabernacle and mystical experience in John," *Neotestamentica* 31 (2, '97) 263-288.

The strange positioning of the Temple episode in John's Gospel (2:13-22) may provide the interpretative key for the understanding of the whole. The treatment of the Temple in the Fourth Gospel finds a new and meaningful synthesis of this fundamental native Israelite locus of power and ritual by bringing together two well documented phenomena: the assertion of the tent of the desert wanderings against the Temple on the basis of 2 Samuel 7 (see 4Q174; Acts 7:44-51), and the mystic experience of the heavenly temple worship through Merkabah mysticism. At key points in John's Gospel the concept of Jesus as the tented wilderness presence of God with his people on earth (Jn 1:14) is supplemented with the idea of Jesus constituting or building the heavenly temple on his return to the Father (1:47-51; 2:12-22; 2:23–3:21; 4:1-42 and 7:37-39; 10:3-5; 10:34-36; 12:28-30; 12:37-41; 14:1-6; 15:1-10).—C.R.M.

Jn 4:1-42, § 43-1764.

1766. C. H. Giblin, "What Was Everything He Told Her She Did? (John 4.17-18, 29, 39)," *NTStud* 45 (1, '99) 148-152.

In Jn 4:17-18 Jesus discloses to the Samaritan woman the story of her life—that she had lived with five men (all instances of fornication) and is now living with a man who is not her husband. When Jesus identifies himself to her as the Messiah who will tell everything (see 4:25-26) and she realizes that he had told her the story of her life (see 4:29, 39), she has reason to share with her countrymen her own experience in recognizing Jesus as the one whom they all await.—D.J.H.

Jn 4:29, 39, § 43-1766.

Jn 5:16-30, § 43-1868.

1767. C. C. Caragounis, "Jesus, his Brothers and the Journey to the Feast (John 7:8-10)," *SvenskExegÅrs* 63 ('98) 177-187.

NT scholars generally accept the *lectio difficilior* ἐγὼ οὐκ ἀναβαίνω at Jn 7:8 and consider ἐγὼ οὔπω ἀναβαίνω a later scribal correction to exonerate Jesus from culpable behavior. Commentators try to solve the contradiction with v. 10 by various unconvincing explanations. The article offers both external and internal arguments for the originality of the reading οὔπω and attempts to show how the reading οὐκ could have arisen.—C.R.M.

1768. G. Lenzi, "Il contributo della *Vetus Syra* alla esegesi di Gv 7,37-38," *CristStor* 19 (3, '98) 503-517.

The Syriac versions use the expression *men karseh* to render the Greek ἐκ τῆς κοιλίας αὐτοῦ in Jn 7:38. The same expression in Jewish Aramaic would be *min karseh,* which corresponds to *krsyh* in Daniel's vision of God's throne (see Dan 7:9-10). The correspondence points to an underlying Aramaic source that would sound something like "Out of his throne shall flow rivers of living water," which is very close to Rev 22:1 and *1 Enoch* 14:18-19 (see also Jn 19:34).—D.J.H.

Jn 7:53–8:11, § 43-1571.

1769. E. Reinmuth, "Lazarus und seine Schwestern — was wollte Johannes erzählen? Narratologische Beobachtungen zu Joh 11,1-44," *TheolLitZeit* 124 (2, '99) 127-138.

After considering the narrative dimensions of Jn 11:1-44, the article discusses the faith of

Lazarus' sisters and deals with Jesus, the mourners, and the tomb. The "raising of Lazarus" is a narrative discourse about the way, power, and relevance of faith in relation to the experience of death. The "Lazarus metaphor" is used to convince the reader of the Gospel about the need to accept the victory of life over death and its inexorable reality.—D.J.H.

1770. [Jn 13:1-20] R. Kieffer, "Fottvagningens tolkning mot dess judiska bakgrund" [Interpretation of the Footwashing against its Jewish Background], *SvenskExegÅrs* 63 ('98) 217-223. [See § 43-1065.]

The footwashing pericope in Jn 13:1-20 is best understood against the background of Jewish practice. Simply put, the text indicates that the disciples have already undergone their ritual bath in preparation for Passover (cf. 11:55). What is needed here is only the washing of feet, which had become dirty again on the way. The Evangelist then builds his own symbolic interpretation of the footwashing: It is an example of humility that symbolizes Jesus' way to the Father via the humiliation of the cross. The disciples' "part" (μέρος, v. 8) is the Lord himself, just as Levi's "part" = inheritance (Num 18:20) is the Lord rather than the land. The footwashing is also a symbol of that participation in Jesus' work that Christians receive in baptism.—B.A.P.

1771. J. D. M. Derrett, "Advocacy at John 16:8-11," *ExpTimes* 110 (6, '99) 181-182.

The Paraclete's prototype in Jn 16:8-11 is Susanna's histrionic Daniel. Exemplifying Isa 11:4-5, the Paraclete "exposes" (ἐλέγχει) the world's unacknowledged sins.—D.J.H.

1772. [Jn 18–19] J. Svensson, "Johannespåsken och Qumrankalendern" [The Johannine Passover and the Qumran Calendar], *SvenskExegÅrs* 62 ('97) 87-110.

A new solution to the dating problems posed by John's passion narrative begins with taking note of relevant calendrical information, starting with the notices of six days before Passover (see Jn 12:1, 12; 13:1, 29; 18:1, 28; 19:14, 31; 20:1, 19, 26). The rabbinic lunar calendar reflects Hellenistic-Babylonian influence, and the priestly solar calendar Egyptian-Persian. The solar calendar was probably part of the Josianic Reform (622 B.C.), and was presumably the calendar of the Zadokite-Oniad priesthood. The lunar calendar probably took precedence during the Hasmonean period. The Qumran calendar represents a variation of the old solar calendar. John tried to synchronize the two calendars in his presentation of events: Tuesday evening—Seder at Bethany (lunar calendar, 10 Nisan: lamb selected; solar calendar, month I 14: Passover lamb); Wednesday—entry to Jerusalem (solar I 15: Passover, Hallel); Thursday—meal in Jerusalem (12 Nisan: leaven removed); Friday—preparation day (13 Nisan: leaven destroyed); Saturday—Sabbath (14 Nisan: Great Passover, lamb); Sunday—Passover, resurrection (15 Nisan: Passover, Hallel). This reconstruction and the chronology involved must be secured with the help of astronomical calculations.—B.A.P.

Jn 19–20, § 43-2092.

1773. R. A. Culpepper, "The theology of the Johannine passion narrative: John 19:16b-30," *Neotestamentica* 31 (1, '97) 21-37.

The article presents a close reading of the four scenes that lead up to Jesus' death: the inscription (Jn 19:19-22), the seamless tunic (19:23-24), Jesus' mother and the beloved disciple (19:25-27), and Jesus' last words (19:28-30). These scenes develop themes and motifs that connect them with earlier passages and show how John interpreted Jesus' death with particular concern for its ecclesiological significance. According to John, the church had its origin at the cross, and what happened at the cross reveals God's design for the church and should forever define the mission and life of the church.—D.J.H.

Acts of the Apostles

1774. G. Hotze, "Christi Zeugen bis an die Grenzen der Erde – Die Apostelgeschichte (Teil 1)," *BibLiturg* 72 (1, '99) 29-35.

Luke produced not only a "remake" of the story of Jesus in his Gospel but also a "sequel" in Acts. He wrote theologically interpreted history (or, historically based theology). While he exhibited a good knowledge of Judaism, his work is of a Hellenistic-Gentile-Christian character. The identification of the author with Paul's friend Luke is dubious. In writing Acts the author made use of various sources. The "Western" text of Acts is ca. 8.5% longer than the Alexandrian or Neutral text is.—D.J.H.

1775. D. Marzotto, "Figure di donne negli Atti degli Apostoli. Contributi per un'antropologia cristiana," *Anthropotes* [Rome] 13 (2, '97) 457-480.

The article reflects on the roles of women in six key pericopes in Acts: A—the community awaiting the Spirit (1:12-14); B—Peter's wonder-working activity in Judea (9:32-43); C—the liberation of Peter from prison (12); C'—the liberation of Paul and Silas from prison (16:11-40); B'—Paul's evangelization of Achaia and Asia Minor (18:1–19:20); and A'—Paul's stay at Caesarea (21:1-16).—D.J.H.

1776. T. O'Loughlin, "Maps and Acts: A Problem in Cartography and Exegesis," *Proc IrBibAssoc* 21 ('98) 33-61.

The article contends that exegetes and cartographers of Acts should pay more attention to one another's work, and in particular to the hermeneutical values implicit in their respective labors. It discusses the origins of the present maps based on Acts, maps as exegesis, our maps and the author of Acts, alternative maps, whether a mental map is possible, and a strategy for maps in exegesis. It concludes that our image of the places and movements mentioned in Acts is built on our technology and geographical assumptions, and silently invokes a hermeneutic of one-to-one correspondence between Luke's text and the history of the early church. We cannot use our maps for Acts, since they show how we, not Luke, see the world. The only route open is to try to reconstruct Luke's mental map. A sketch of a possible Lukan mental map is appended at the end.—C.R.M.

1777. J. Read-Heimerdinger, "Barnabas in Acts: A Study of his Role in the Text of Codex Bezae," *JournStudNT* 72 ('98) 23-66.

After reviewing factors that justify the claim that Codex Bezae faithfully transmits a text of Acts from an earlier time, the article examines the portrait of Barnabas with attention to every type of variant reading between Codex Bezae and Codex Vaticanus as a representative of the Alexandrian text. Then it argues that the emphasis in Codex Bezae on Barnabas' Hellenistic Jewish background and his role as a model of goodness derives from an additional Bezan mention of Barnabas at 1:23 as one of the candidates to replace Judas. Applying traditional Jewish techniques of exegesis, Codex Bezae identifies Barnabas with the patriarch Joseph. This implies that Barnabas ought to have been selected but was not, owing to the apostles' lack of understanding. Thus it may be concluded that the Bezan readings represent the original text, which was modified in order to attenuate the Jewish perspective and to remove the embarrassment of apostolic fallibility. The critical attitude toward Jewish ways of thinking that is apparent in the text of Acts in Codex Bezae reflects an insider's point of view (i.e. expressed from the standpoint of the Jewish people).—C.R.M.

1778. L. SNYDER, "Alexander Campbell and the Book of Acts," *Stone-Campbell Journal* [Joplin, MO] 2 (1, '99) 23-37.

Acts held particular importance for Campbell (1788-1866) because of his commitment to a dispensational mode of interpretation and his belief in the trustworthiness of the facts in Acts. Campbell found in Acts a store of resonant language, a rich source of metaphors, a collection of devotional examples, a debater's sourcebook, and a divinely-approved model of faith and practice.—C.R.M.

Acts, §§ 43-1720–1722, 1725–1727.

1779. [Acts 1–12] V. KESICH, "The Church Before Paul," *StVladTheolQuart* 43 (1, '99) 3-36.

This consideration of what happened in the Christian community in Jerusalem before Paul began his missionary activities first comments on the sources (Acts 1–12; a few fragments in the Pauline epistles; scattered references in other NT documents). Then it treats the topic according to the following outline: trilingual Palestine, building community, new institutions (the appointment of the Seven), persecution of the Hellenists, expansion of the movement, the Twelve as members of the apostolate, and theological growth.—C.R.M.

Acts 4:16-18, § 43-1740.

1780. [Acts 4:32] J. TAYLOR, "The Community of Jesus' Disciples," *ProcIrBibAssoc* 21 ('98) 25-32.

It seems that there is ample evidence for taking the Greek expression τὸ πλῆθος in Acts 4:32, other NT texts (e.g. Mk 3:7-8; Lk 19:37; Jn 21:6; Acts 6:2, 5; 15:12), and certain early Christian texts (e.g. *1 Clement* 54; Ignatius, *Magn.* 6:1; *Trall.* 8:2) as well as associated terms such as οἱ πολλοί (e.g. Mt 26:28; Mk 14:24), in a quasi-technical sense as designating the community of Jesus' disciples. The terms themselves and the corresponding realities have their counterparts in Qumran literature and comparable texts, and constitute a valuable clue for identifying the particular Jewish environment in which Christianity began.—C.R.M.

Acts 9:27, § 43-1839.

1781. J. TAYLOR, "St Paul's Missionfield: The World of Acts 13-28," *ProcIrBibAssoc* 21 ('98) 9-24.

From Acts 13 onwards we are in a world familiar to the author—the eastern provinces of the Roman empire in the 1st century A.D. The article draws upon Acts 13–28 to illustrate how, like Apuleius in the *Metamorphoses,* Luke manages to convey what it was like to be a subject of the empire and what concretely it meant for Paul to take the Mediterranean basin as his mission field. It treats travel and communications, places, administration and law, and people.—C.R.M.

1782. J. L. STALEY, "Changing Woman: Postcolonial Reflections on Acts 16.6-40," *Journ StudNT* 73 ('99) 113-135.

After noting the important role played by Acts 16:9 in the colonizing rhetoric of European empires from the 16th century to the present, the article establishes an ideological or meta-autobiographical context for interpretation ("a colonialist ideography"), examines evidence of colonialist borders in Macedonia in connection with Paul's "second missionary journey" (15:36–18:22), and moves toward a postcolonial reappropriation of 16:6-40. It finds the focus of postcolonialist attention to be on the paired geographical status of Lydia and the pythonic slave girl as border women.—C.R.M.

1783. C. D. Isizoh, "A Reading of the Areopagus Speech (Acts 17, 22-31) from the African Traditional Religious Perspective," *African Christian Studies* [Nairobi] 14 (2, '98) 1-25.

After suggesting that there is a striking similarity between the religious disposition of the Greeks as described in Paul's Areopagus speech in Acts 17:22-31 and African traditional religionists, the article examines the text of the speech from the point of view of a reader in African traditional religion. It treats the religiosity of the people, religious artifacts in worship, concepts of God, judgment of the world, and return to life after death. It concludes that the important vocabulary found in the Areopagus speech is not foreign to Africans.—C.R.M.

1784. [Acts 23:5] S. Safrai, "Insulting God's High Priest," *JerusalemPersp* 55 ('99) 34-36.

Paul's claim in Acts 23:5 not to have recognized the high priest contains a strong dose of irony. His quotation of Exod 22:28 in light of a rabbinic commentary on Exodus (*Mekilta, Mishpatim* 19 to Exod 22:28) indicates that Paul refused to recognize Ananias as the high priest because Ananias was not acting like an Israelite.—C.R.M.

Acts, 27:1-44, § 43-1565.

1785. [Acts 27:1–28:16] D. R. MacDonald, "The Shipwrecks of Odysseus and Paul," *NTStud* 45 (1, '99) 88-107.

Luke's model for the "we"-voyages in Acts (see 16:10-17; 20:5-15; 21:1-18; 27:1–28:16) was not a source or a literary tradition but a single model, namely the *Odyssey*. He narrates in the first person plural only those journeys related to the Troad, thereby flagging these passages as imitations of the epic. In the *Odyssey* as in Acts the narrator uses the third person when narrating events from the real world and the first person when narrating events from "the world of folktales," or literary fictions. Numerous correspondences between Acts 27:1–28:16 and the *Odyssey,* particularly the two voyage scenes in Books 5 and 12, indicate that Luke intended his audience to contrast the shipwrecks of Odysseus and Paul. Luke not only imitated the shipwrecks of Odysseus; he christianized them. In fact, Luke's intention in relating Paul's shipwreck to those of Odysseus was to exalt Paul and his God by comparison.—C.R.M.

1786. [Acts 27:1–28:16] M. Quesnel, "Le naufrage de saint Paul," *Transversalités* 69 ('99) 47-57.

After calling attention to text-critical and literary problems posed by Luke's account of Paul's shipwreck in Acts 27:1–28:16, the article deals with the issues of the historicity and localization of the events. Then it presents a reading of the text that seeks to clarify its function within the narrative of Acts. Whether or not the account is historical (there is no serious reason to contest it), it portrays the word as threatened by the Mediterranean storm, and the word as saved and, planted firmly in the heart of the eternal city, promised an immediate circulation.—C.R.M.

1787. L. D. CHRUPCAŁA, "Il disegno di Dio e l'annuncio del regno alla luce di At 28,17-31," *StudBibFranLibAnn* 47 ('97) 79-96.

After introductory comments on the kingdom of God in Acts (and the suggestion that this theme forms an inclusion in the book: 1:3, 6/28:23, 31), the article treats the plan of salvation and the kingdom of God in Lk-Acts, Paul's meeting with the Jews of Rome (28:17-22), testimony about the kingdom of God (28:23-28), and announcement of the kingdom of God to the Gentiles (28:30-31). Acts 28:17-31 is the hermeneutical key to the link that exists between the Lukan theme of the plan of salvation and the announcement of the kingdom of God. When Paul proclaims the kingdom and Jesus Christ to the Jews (28:23) and Gentiles (28:31) of Rome, he gives witness to the fact that the universal nature of the divine plan was contemplated from the beginning.—C.R.M.

EPISTLES–REVELATION

Paul

1788. J.-N. ALETTI, "Bulletin paulinien," *RechSciRel* 87 (1, '99) 77-105.

After noting that better knowledge of the Jewish milieu of the 1st century A.D. is essential for making exegetical progress on the Pauline writings, this bulletin examines eight titles under the heading: the surrounding world, biographies, and commentaries. Then it considers Paul's theology (six items), Paul and Judaism (five items), and collected works and the history of reception (seven items). The books are in English, French, German, and Italian.—C.R.M.

1789. P. BARNETT, "The Uniqueness of Christ in a Multi-faith Society," *Crux* 34 (4, '98) 32-40.

Religious pluralism was a distinguishing mark of the Greco-Roman world in which the heralds of Jesus went forth to proclaim him as the unique Lord and Christ. Paul is a source of clear Christian teaching on the uniqueness of Christ and is a very important figure for historical apologetics. His letters reveal a Jesus who was both a genuine figure of history and a heavenly figure to be worshipped and served.—D.J.H.

1790r. J. D. G. DUNN, *The Theology of Paul the Apostle* [*NTA* 42, p. 396; § 43-1090r].

D. A. CAMPBELL, "The ΔΙΑΘΗΚΗ from Durham: Professor Dunn's *The Theology of Paul the Apostle*," *JournStudNT* 72 ('98) 91-111.—Dunn's work is very impressive on a general level, though it does not advance his own distinctive research agenda so much as summarize it. At times, however, his account of Paul is confusing. Dunn seems comfortable with a level of inconsistency in his description of Paul's thought that others may find uncomfortable and even methodologically risky. In addition, at the end of the day a rather traditional conditional reading of Paul's gospel emerges through the more general amalgam of perspectives (a reading often associated—somewhat inaccurately—with the approach of Protestantism as a whole). [The same issue (pp. 113-120) contains a response by Dunn to Campbell and R. B. Matlock [§ 43-1791r].]—D.J.H.

1791r. IBID.

R. B. MATLOCK, "Sins of the Flesh and Suspicious Minds: Dunn's New Theology of Paul," *JournStudNT* 72 ('98) 67-90.—Dunn's work is thorough, readable, and well informed. It is impressive for its breadth of coverage, wealth of citation of primary literature, and judicious interaction with secondary literature. The article enters into dialogue with the work under three headings: suspicions of rhetoric; all a big misunderstanding—Paul, the Law, and Judaism; and "outing" theological interpretation. [The same issue (pp. 113-120) contains a response by Dunn to Matlock and D. A. Campbell [§ 43-1790r].]—D.J.H.

1792. J. D. G. DUNN, "Who Did Paul Think He Was? A Study of Jewish-Christian Identity," *NTStud* 45 (2, '99) 174-193.

It is possible to provide an informed and sensible answer to the question "Who did Paul think he was?" from passages where Paul speaks in explicitly autobiographical terms (especially relevant are Rom 11:1; 2 Cor 11:22, 24; Gal 1:12-16; 2:19; Phil 3:4-8). The article focuses its consideration of Paul's Jewish identity by first investigating the following categories: Jew, "in Judaism," Hebrew, and Israelite. Then it notes Paul's attitude toward circumcision, food laws, idolatry, and πορνεία. It concludes that the prevailing sense is of an identity in flux, still anchored in the historic, religious heritage of his people, but adapting to the demands of fresh revelation.—C.R.M.

1793. D. DURKEN, "The Hard Work of Handwritten Letters," *BibToday* 37 (3, '99) 162-167.

After summarizing G. Ricciotti's description of the physical act of writing in Paul's time, the article presents P. Opatz's reflections on letter-writing and describes plans for *The Saint John's Bible*—the only complete handwritten and illuminated Bible since the advent of the printing press.—D.J.H.

1794. J. ECKERT, "Der neue Kult im Neuen Bund nach Paulus," *TrierTheolZeit* 108 (1, '99) 40-61.

In the context of scholarly claims to the contrary, the study examines whether and, if so, in what manner discourse about a new cult in the new covenant is sanctioned by Paul. The discussion unfolds under the following headings: the crucifixion as atonement, the Lord's Supper as cult in the new covenant, the community as the "temple of God," baptism and new access to the community of salvation, confession of Jesus as Lord and invocation of his name, and the priestly activities of the apostle in his proclamation as the servant of the new covenant. It concludes that for Christian faith as for Israel cultic acts are integral components of the experience of the revealing God in history and that in this respect Paul is in agreement with the faith of Israel over against pagan religiosity.—C.R.M.

1795. C. INNES-PARKER, "*Mi bodi henge with thi bodi neiled o rode*: The Gendering of the Pauline concept of crucifixion with Christ in medieval devotional prose for women," *StudRel/SciRel* 28 (1, '99) 49-61.

The article explores the implications of gendering biblical texts though an examination of the use of the Pauline concept of crucifixion with Christ in the group of 13th-century texts known as the "Katherine Group." Written for female religious recluses or anchoresses, these texts tie the image of being crucified with Christ to the spousal metaphor of the soul as the bride of Christ, figuring the anchoress's reenactment of the incarnation and the crucifixion in profoundly feminine terms. The results are ambiguous: Female flesh is transformed, but this empowerment is tied to images of suffering and penance.—D.J.H.

1796. A. LINDEMANN, "'Nehmet einander an'. Paulinisches Kirchenverständnis und die Zukunft des Christentums," *Wort und Dienst* [Bielefeld] 24 ('97) 29-50.

After noting that "Christianity" is a concept foreign to Paul (for him the crucial term was "church") and that Paul is but one witness for its future, the article explores the relation of Paul's ecclesiology to his eschatology, examines some texts in which Paul deals with inter-community conflicts, presents some observations on the theme of ecclesiastical structures (with particular attention to 1 Corinthians 12), considers the relation between Paul's understanding of the church and his understanding of Christ, and returns to the problem of Pauline eschatology.—C.R.M.

1797. U. MAUSER, "One God and Trinitarian Language in the Letters of Paul," *HorBib Theol* 20 (2, '98) 99-108.

(1) Any construal of the doctrine of the Trinity that would jeopardize or obscure the confession of the one God cannot be justified as an outcome of Pauline teaching. (2) It is appropriate to talk of trinitarian language in Paul, rather than of triadic formulas, because language is deeply embedded in his letters that clearly differentiates in one being and act the life-giving power of the transcendent creator, the enactment of his will in events on earth, and the effect of this act in the sanctification and justification of a human community.—D.J.H.

1798. W. MISZTAL, "Stary porządek niewoli grzechu i śmierci: człowiek przed przyjściem Chrystusa (L'ancien ordre de l'asservissement par le péché et par la mort: l'homme avant le premier avènement du Christ)," *StudTheolVars* 36 (2, '98) 25-42.

In his letters Paul describes the human condition before the first coming of Christ as being "in Adam," "in death," "in the Law," "in the body," and "in the flesh." Apart from the saving encounter with Christ, humankind was in slavery to sin and death and incapable of self-liberation.—D.J.H.

1799. J. C. O'NEILL, "'Did you receive the Spirit by the works of the Law?' (Gal 3:2): The Works of the Law in Judaism and the Pauline Corpus," *AusBibRev* 46 ('98) 70-84.

All uses of the phrase "the works of the Law" in the Pauline corpus belong to general Jewish usage in which this phrase goes with "good works" or "God's works." Commentators who hold that Paul makes "the works of the Law" and faith mutually exclusive have failed to understand some fairly common idioms: the relative negative (e.g. Gal 2:16b; Rom 11:5-6); the use of χωρίς to mean "besides" (e.g. Rom 3:21, 28); ellipsis, in particular the ellipsis of the word "only" (e.g. Rom 4:2, 4); and the use of the word "or" in an inclusive sense (e.g. Gal 3:2, 5). The Pauline corpus presents a uniform picture of the necessity of faith besides the works of the Law, which are of course required. The idea that justification is by faith alone is a mistaken reading of the evidence.—C.R.M.

1800. P. E. PALOMA, "Poverty in Saint Paul," *Quaerens* [Quezon City] 2 (1, '98) 93-144.

After surveying the modern approach to the concept of poverty and contrasting it with Paul's general approach to the issue, the article considers the economic background of the NT (Greco-Roman socio-economic structure, socio-economic stratification in the οἰκουμένη, *coloniae* revisited). Then it treats the theme of Paul's rapport with the poor with attention to its linguistic characteristics (Rom 12:7-8; 2 Cor 8:14; Gal 6:10; Rom 15:26; Gal 2:10), theological spectrum (theology of exchange, "parousiac" dimension), and the challenge of praxis (manual labor and sharing, manual work and αὐτάρκεια). Paul does not try to change the external conditions of human existence but does point out the way to the christianization and interiorization of the existing situation. The poor for Paul ultimately challenge Christians to incarnate their love in deeds.—C.R.M.

1801. C. D. STANLEY, "'Pearls Before Swine': Did Paul's Audiences Understand His Biblical Quotations?" *NovTest* 41 (2, '99) 124-144.

To evaluate the effectiveness of Paul's biblical quotations, we need a realistic set of assumptions concerning the literary capabilities of Paul's 1st-century audience. The article examines critically ten assumptions that scholars have made about the way in which Paul and his audiences interacted with the biblical text. They concern access to the "Septuagint," the audience's familiarity with the Jewish Scriptures, the authority of these Scriptures, the audience's recognition and appreciation of their uses, its ability to supply background and context, Paul's interest in the original context, his expectations about the audience's ability to know and supply the context, and so forth.—D.J.H.

1802. N. H. TAYLOR, "Paul, Pharisee and Christian. Israel, the Gentiles, and the Law of Moses in Light of Cognitive Dissonance Theory," *Theologia Viatorum* [Sovenga, South Africa] 24 ('97) 47-67.

The apparent inconsistencies in Paul's letters regarding the Mosaic Law and the place of Jews and Gentiles in the life of the church can be understood only if the development of Paul's career and the dynamic nature of his teaching are recognized. Unresolved issues point not merely to the incomplete state of Paul's thinking but also to the conflicting claims of his (Pharisaic) Jewish heritage and the Christian gospel on his theology. The theory of cognitive dissonance helps to illuminate the context against which Paul's letters are to be understood.—D.J.H.

1803. M. WINGER, "From Grace to Sin: Names and Abstractions in Paul's Letters," *NovTest* 41 (2, '99) 145-175.

The article proposes to show that the common features of abstract nouns in Paul's letters provide useful avenues to the interpretation of passages containing such words. After discussing basic considerations and providing a table of abstract nouns with cognate terms in Paul, it treats χάρις, πίστις, ἀγάπη, and ἁμαρτία, respectively. It concludes that Paul uses abstract nouns to refer to the action of cognate verbs. Such nouns typically stand for universals not particulars, qualities not substances, concepts not objects.—C.R.M.

1804. B. WITHERINGTON, "Laying Down the Law. A Response to John Gager," *BibRev* 15 (2, '99) 40-42. [See § 43-1092.]

In the wake of heinous anti-Semitic acts in this century, it is understandable why some in the Christian tradition would want to expunge the notion that Paul was claiming that salvation for Jews is to be found in Jesus and in company with his followers. But to argue this way is not to allow Paul to be the difficult fellow he in fact was.—C.R.M.

Paul, §§ 43-1647, 2144, 2146, 2149.

Romans, 1-2 Corinthians

1805. M. E. BORING, "Paul as Teacher of the Whole Church: Romans as the Model," *Mid-Stream* [Indianapolis] 38 (1-2, '99) 119-127.

Romans is a letter with an ecumenical orientation, and is something of a "compendium" of Paul's teaching. Its didactic argument can be summarized in one sentence: "The sinfulness of all humanity was met by the grace of God in Christ worked out in the divine plan for history, therefore the Christian way of life." It presents important insights about the teaching office of the church in 1:11-12; 6:17; and 12:6.—D.J.H.

1806r. D. J. Moo, *The Epistle to the Romans* [*NTA* 41, pp. 376-377; § 43-1109r].

M. W. Karlberg, "Paul's Letter to the Romans in the *New International Commentary on the New Testament* and in Contemporary Reformed Thought," *EvangQuart* 71 (1, '99) 3-24.—This comparative review of the commentaries on Romans by J. Murray (2 vols., 1959, 1965) and Moo analyzes their works in the context of contemporary Reformed thought. It considers their orientations to Paul's letter, the Pauline *ordo salutis,* the contrasting covenants—Mosaic and new, Romans 7 as a case study, Israel and the new covenant, and eschatological life—the tension and the resolution. It contends that Moo's modified Lutheranism is very close to (traditional) Reformed teaching. More strikingly, with respect to the doctrine of the covenants—notably, interpretation of the relationship between the Mosaic and the new covenants—Moo's position is closer to that of mainstream historic Reformed doctrine than is Murray's.—D.J.H.

1807. [Rom 1:1-17] G. Y. Iversen, "Wolfgang Iser og Romerbrevet. En receptionsaestetisk eksegese af Romerbrevets indledning" [Wolfgang Iser and the Letter to the Romans. A Reception-Aesthetical Exegesis of the Introduction to the Letter to the Romans], *DanskTeolTids* 62 (1, '99) 63-80.

After an introduction to Iser's reception-aesthetics as an approach to NT exegesis, the article examines the epistolary part of Paul's letter to the Romans (1:1-17; 15:13–16:27) with particular attention to the questions of genre and the genre expectations not only of the original addressees but also of readers today. By writing a letter rather than a Gospel or some other kind of narrative, Paul aimed to strengthen himself and his readers in faith in Christ. This communicative dimension must be taken into account in the exegesis of Romans.—D.J.H.

1808. D. Starnitzke, "'Griechen und Barbaren . . . bin ich verpflicht' (Röm 1,14). Die Selbstdefinition der Gesellschaft und die Individualität und Universalität der paulinischen Botschaft," *Wort und Dienst* [Bielefeld] 24 ('97) 187-207.

After tracing the history of the pair Ἕλληνες and βάρβαροι, the article contends that in Rom 1:14 (cf. 1:16) it refers to the linguistic-cultural self-definition of Roman-Hellenistic society in distinction from all others. Then it shows how Paul's thought exhibits striking similarities to the modern concepts of difference, universality, and individuality.—D.J.H.

1809. [Rom 1:16] K. Haacker, "Evangelium ohne Scham," *TheolBeitr* 30 (1-2, '99) 23-31.

Paul's letter to the Romans is a manifesto for the significance of the gospel for the whole world. Taking its starting point from Paul's claim that he is not ashamed of the gospel (see Rom 1:16), the article reflects on why Paul regarded the gospel as so important in the context of his world (see Rom 1:18-32) and why it remains so important in our world today.—D.J.H.

1810. F. Manzi, "Dall'ira del Dio giusto alla misericordia del Dio paziente. Interpretazione esegetica ed ermeneutica di alcune categorie giuridiche in Rm 1,16-17 e 1,18-3,20," *ScuolCatt* 126 (5, '98) 551-634.

After discussing the biblical terms for "justice" and related words, the article considers the relationships between God's justice and mercy and between divine justice and human justice. Next it deals with the category of the justice of God: its positive manifestation in Rom 1:16-

17 (justification), its negative manifestation in 1:18–3:20 (the wrath of God), the univocally good face of the God of Jesus Christ, the heuristic interrogative in 1:16-17 and 1:18–3:20, the OT connection of God's justice with his salvation, and the conceptual distinctions in 1:16-17 and 1:18–3:20. Then it treats the categories of judgment and the wrath of God: the conceptual distinction between the christological level and the anthropological level of God's judgment, the rhetorical intention of the two categories, their analogical reality, the historical phase of God's judgment, and the eschatological phase of God's judgment.—D.J.H.

1811. K. L. GACA, "Paul's Uncommon Declaration in Romans 1:18-32 and Its Problematic Legacy for Pagan and Christian Relations," *HarvTheolRev* 92 (2, '99) 165-198.

According to one line of Hellenistic-Jewish (see Wisdom 13–14) and early Christian polemic, ancient Mediterranean polytheism was an immoral delusion rooted in religious ignorance and false notions of deity. According to Paul in Rom 1:18-32, however, the ancient ancestors of the Greeks (and of other Gentiles) once recognized but brazenly abandoned biblical monotheism and so their renegade descendants must reawaken and convert back to monotheism in its Christian form. This argument was far more conducive than the first to a stance of intolerance toward Greek and other Gentile religions. Starting in the later 2nd century A.D., Rom 1:18-32 convinced many patristic writers from Tatian through John Chrysostom and thereby began to take hold.—D.J.H.

1812. [Rom 1:26-27] A. TÅNGBERG, "Naturbegrepet og homofili i Det Gamle Testamente (The concept of nature and homosexuality in the Old Testament)," *TidsTeolKirk* 69 (4, '98) 243-252.

In the OT there is no Hebrew word that is equivalent to φύσις in the Greek NT (see Rom 1:26-27). Paul's use of the concept of "nature" as an ethical category is subsidiary and clearly refers to the words of the Torah (e.g. Gen 1:27; Lev 18:22). That the OT prohibitions of homosexual acts are connected with basic family laws is confirmed by early Jewish interpretations (by Josephus and Philo) of the same texts.—D.J.H.

1813. J. S. LAMP, "Paul, the Law, Jews, and Gentiles: A Contextual and Exegetical Reading of Romans 2:12-16," *JournEvangTheolSoc* 42 (1, '99) 37-51.

After situating Rom 2:12-16 in the context of 1:18–3:20, the article presents a verse-by-verse exegesis of 2:12-16, and concludes that it must be interpreted as part of Paul's argument in 1:18–3:20 that both Jew and Gentile stand on equal footing before God as to responsibility for sin.—D.J.H.

1814. J.-N. ALETTI, "Romans 7,7-25. Rhetorical Criticism and its Usefulness," *Svensk ExegÅrs* 61 ('96) 77-95.

With the aid of rhetorical criticism the article seeks to determine the function of Rom 7:7-25 in its context with attention to the well known questions about the passage (To whom does the "I" refer? Is the internal logic of the passage consistent?). It treats the parts and their arrangement, the rhetoric of the passage and theological questions, and the literary and theological function of the passage. In Romans 5–8 Paul proceeds in an eminently rhetorical manner, treating the paradigmatic *synkrisis* between Adam and Christ (5:12-21), and the *synkrisis* between the baptized person and the subject of the law: A—(positive) the baptized and their life in Christ (6:1–7:6); B—(negative) the "I" subject to the law (7:7-25); A'—(positive) the baptized as animated by the Spirit (8:1-30).—C.R.M.

1815. R. J. DILLON, "The Spirit as Taskmaster and Troublemaker in Romans 8," *CathBib Quart* 60 (4, '98) 682-702.

The article first proposes that Romans 5–8 constitutes a comprehensive defense of Paul's Law-free gospel as a genuine way of salvation, giving hope and joy to its adherents amidst their earthly travails, and urging upon them the very highest moral standard of living instead of the anomie with which, no doubt, wayward Paulinists were currently tarring the apostle's image (see Rom 3:7-8). Then it considers the continuity between Romans 8 and the argument that builds up to it, and focuses on continuity between the portraits of Spirit-taskmaster and Spirit-instigator that unifies the various stages of the discourse. In Romans 8 Paul brought the Spirit's role as taskmaster and troublemaker into balance with the Spirit's role as supporter and beatifier of the faithful, so as to convince his critics that the promise of the salvation that he proclaimed was something genuine and invincible, not a joyride to destruction for gullible neophytes.—D.J.H.

1816. J. LAMBRECHT, "The Caesura between Romans 9.30-3 and 10.1-4," *NTStud* 45 (1, '99) 141-147.

It is best to regard Rom 9:30-33 as the final part of the first major section in Romans 9–11 and 10:1 as marking a caesura just before the beginning of the second major section. In 10:1-4 a new approach to the problem of Israel is initiated. The focus in chapter 10 lies not on theodicy but rather on human responsibility and culpability.—D.J.H.

1817. M. D. GIVEN, "Restoring the Inheritance in Romans 11:1," *JournBibLit* 118 (1, '99) 89-96.

The article first demonstrates the superiority of the marginalized reading τὴν κληρονομίαν in Rom 11:1 through a combination of text-critical and intertextual arguments. Then it offers further intertextual (instances of the close connection of λαός and κληρονομία in Scripture) and intratextual observations, and suggests some possible effects that the restoration of τὴν κληρονομίαν can have on 11:1-2 as well as on the interpretation of Romans 9–11.—C.R.M.

1818. M. HARDING, "The Salvation of Israel and the Logic of Romans 11:11-36," *Aus BibRev* 46 ('98) 55-69.

In Romans 9–11 Paul discussed God's destruction of Israel and its subsequent surprising salvation within the parameters of Israel's prophetic tradition filtered through the Deuteronomic school. After reflecting on the place of Romans 9–11 in the letter as a whole, the article considers Paul's train of thought in Rom 9:1–11:10 and examines the argument in 11:11-36 with particular attention to Paul's prophetic-Deuteronomic hermeneutical framework.—D.J.H.

1819. M. G. HARTUNG, "Die kultische bzw. agrartechnisch-biologische Logik der Gleichnisse von der Teighebe und vom Ölbaum in Röm 11.16-24 und die sich daraus ergebenden theologischen Konsequenzen," *NTStud* 45 (1, '99) 127-140.

The parable of the dough offering in Rom 11:16 (see Num 15:17-21) allows Paul to introduce the concept of holiness into his argument: As in the cult a part can sanctify the whole, so in the parable of the olive tree (11:17-24) the root (Abraham) sanctifies the branches (Jews). Although Paul shows himself to be well informed about olives trees, he shapes his parable to sharpen his theological points that God is completely free in his action and that the church and the Jewish people are indivisible since both have Abraham as their root.—D.J.H.

1820. J. C. T. HAVEMANN, "Cultivated olive — wild olive: the olive tree metaphor in Romans 11:16-24," *Neotestamentica* 31 (1, '97) 87-106.

By using the metaphor of the olive tree in Rom 11:16-24, Paul was able to explain the mystery of Israel's apparent rejection of the Messiah and to discourage Gentile Christians from boasting about their new (undeserved) status before God. Although on the surface the metaphor of the olive tree is horticulturally inaccurate, with the aid of a sound theory of metaphor (interaction) it becomes a gem of pleasure and insight.—D.J.H.

1821. [Rom 11:30-36] J. FRANKOVIC, "God's Mercy and Our Disobedience," *Jerusalem Persp* 55 ('99) 24-25.

According to the rabbinic tradition preserved in *b. Taʿanit* 25a, God gave the Torah to Israel because the other nations had refused it. Paul probably had this tradition in mind when he wrote Rom 11:30-36.—D.J.H.

1822. [Rom 12:16] A. CAMERON, "On the Grace of Humility," *Theology* 102 (806, '99) 97-104.

In Rom 12:16 ("Do not be haughty, but go about with humble folk") Paul addressed not those who were already lowly but those who might think of themselves as quite something. Rather than advocating artificial humility or self-abasement, he was urging them to recognize their gifts and live with others as part of a whole, united with Christ in one body.—D.J.H.

1823r. J. BOTHA, *Subject to Whose Authority? Multiple Readings of Romans 13* [*NTA* 39, p. 332].

J. H. ELLIOTT, E. R. THIBEAUX, AND D. F. WATSON, "Subject to whose authority?" *Neotestamentica* 31 (1, '97) 195-222.—Elliott (pp. 195-203) describes Botha's work as an important contribution to rhetorical criticism and exegetical methodology, but notes that he has not said enough about the actual aims and procedures of social-scientific criticism. Thibeaux (pp. 203-211) finds Botha's conclusions about the meaning of Rom 13:1-7 cogent and sound as far as they go, but wonders if he has gone to unnecessary lengths to maintain the disciplinary distinctions, in the process making the project of reading the text more fragmented than it needs to be. Watson (pp. 211-217) calls Botha's work a model of methodological rigor, but observes that a carefully constructed historical situation, which Botha does not choose to address directly, is a natural component of the integration of the disciplines with which Botha works. A response by Botha appears on pp. 217-221.—D.J.H.

Rom 15:13–16:27, § 43-1807.

1824. [1 Cor] R. E. DEMARIS, "Funerals and Baptisms, Ordinary and Otherwise: Ritual Criticism and Corinthian Rites," *BibTheolBull* 29 (1, '99) 23-34.

This exploration of rites at Corinth aims to show that examination of the NT informed by recent scholarship in ritual studies will lead to a better, deeper understanding of the biblical text and the community life mirrored in it. It first treats baptism at Corinth as a test case (refining ritual criticism) and contextualizes baptism on behalf of the dead (1 Cor 15:29) within Roman funerary rites. Then it focuses on "imaginary funerals among the Corinthians" with reference to the expulsion of a member from the community (1 Cor 5:1-5). A ritual-critical approach to Corinthian baptism allows us to integrate baptism on behalf of the dead into Corinthian baptismal practice instead of isolating it, and permits us to see how Corinthian rites cohere and how that configuration of rites fits into the broader picture of Mediterranean ritual life.—C.R.M.

1825. G. BALDANZA, "La metafora sponsale in 1 Cor 6,12-20. Riflessi sull'ecclesiologia," *Salesianum* 60 (4, '98) 619-637.

A version of the article also published in *Rivista Biblica* [§ 43-1125].—D.J.H.

1826. [1 Cor 11:2-16] J. D. BEDUHN, "'Because of the Angels': Unveiling Paul's Anthropology in 1 Corinthians 11," *JournBibLit* 118 (2, '99) 295-320.

After treating the issue in 1 Cor 11:2-16 (veils) and Paul's argument in 11:2-10, the article suggests that the reference to angels in v. 10 has something to do with the relation of woman to man in vv. 7-9. It contends that Paul is attributing the separate formation of woman from man to a creative act of angels, not of God. Thus according to Paul the creation of gendered embodiment, of "male and female," is a work of angels. The article goes on to demonstrate why Paul may be supposed to have held such an anthropogony, and how it coheres with the rest of the argument in 11:11-16. It concludes that this reading of Paul places him within a stream of early Christian tradition that included many other early Christians engaged in what M. A. Williams has called "biblical demiurgical" exegesis.—C.R.M.

1827. Y. KHIOK-KHNG, "Differentiation and Mutuality of Male-Female Relations in 1 Corinthians 11:2-16," *BibRes* 43 ('98) 7-21.

In 1 Cor 11:2-16 Paul addresses proto-gnostic, loose-haired feminists who want to assume a male lifestyle, and a conservative group that sees men as authoritative heads of women and holds to traditional teachings and cultural norms concerning hairstyles. Paul suggests that both liberated women and male chauvinists have the same social consciousness of honor and shame. He introduces a new paradigmatic understanding of "hierarchy" with his christological interpretation of Genesis 1–2 to argue that "in the Lord" the liberated woman is first and foremost unique, different from the male, and then interdependent in her relations with her male colleagues. Paul was a christological mutual-egalitarian advocate and praxist.—C.R.M.

1 Cor 11:23-26, § 43-2137.

1828. G. YORKE, "1 Corinthians 13:1 Revisited: Some Afro-liturgical and missiological implications," *Missionalia* [Menlo Park, South Africa] 26 (3, '98) 378-391.

The article proposes the following translation of 1 Cor 13:1: "If I speak in the tongues of human beings and of angels, but do not have love, I am a noisy piece of bronze rather than a joyfully sounding cymbal." This rendering clearly shows the contrast: Speaking without love makes the same impression as striking an amorphous hunk of bronze, whereas speech that bears love can touch lives as effectively as a sweetly sounding cymbal.—D.J.H.

1829. A. ERIKSSON, "'Tig, tungomålstalerskor!' Paulus förbud för kvinnorna att tala i 1 Kor 14:34" ["Women Tongue Speakers, Be Silent!": Paul's Prohibition of Women to Speak in 1 Cor 14:34], *SvenskExegÅrs* 62 ('97) 123-150.

The Swedish version of an article published in English in *Biblical Interpretation* [§ 42-1822].—D.J.H.

1830. K. J. O'MAHONY, "The Rhetoric of Resurrection (1 Cor 15): An Illustration of a Rhetorical Method," *MilltownStud* 43 ('99) 112-144.

After brief comments on classical rhetoric and its role in education, this rhetorical analysis of 1 Corinthians 15 proposes a methodology that lays special emphasis on the manuals of Greco-Roman rhetoric. Then it delimits the text of 1 Corinthians 15, examines its decorative elements (*elocutio*—figures of speech, figures of thought), considers its arrangement (*dispositio*), and identifies the core of the dispute and Paul's discovery of appropriate arguments (*inventio*). Paul challenges the Corinthians on two grounds: logic (if Christ is raised, there is a resurrection of the dead) and imagination (destabilizing the univocal meaning of the body).—C.R.M.

1831. [2 Cor] M. A. GETTY, "The Ministry of a Reconciled Community," *BibToday* 37 (3, '99) 155-161.

This reflection on the ministry of a reconciled community according to 2 Corinthians discusses the paradox of the cross, the ministry of reconciliation, a new creation, apostleship and the collection, and caring for others.—D.J.H.

1832. V. KOPERSKI, "Suffering, *Koinōnia,* and Wisdom in 2 Corinthians," *BibToday* 37 (3, '99) 139-144.

After noting differences between 1 and 2 Corinthians (suffering and κοινωνία), the article treats knowing Christ as the wisdom of God in 2 Corinthians, wisdom terminology in 1 Corinthians and Philippians, knowledge of Christ in 1 Corinthians, and knowledge of Christ in 2 Corinthians.—C.R.M.

1833. J. LAMBRECHT, "Paul's Second Letter to the Corinthians," *BibToday* 37 (3, '99) 132-138.

After reconstructing the events between 1 and 2 Corinthians, this introduction to 2 Corinthians considers the identity of Paul's opponents, reasons to doubt the literary integrity of the letter, reasons suggesting 2 Corinthians is a single letter (with a schematic survey of the contents), and the personal nature of the letter.—C.R.M.

1834. J. A. MINDLING, "Apostolic Suffering in Second Corinthians," *BibToday* 37 (3, '99) 145-150.

In 2 Corinthians one finds a particularly thought-provoking record of some of the most harrowing hardships endured by Paul (see 11:24-30), and also of the way he viewed the reality of suffering. Paul calls attention to his own suffering so that the Corinthians may understand that what he accomplishes is effected by the power of God.—C.R.M.

1835. [2 Cor] R. PLUNKETT-DOWLING, "Paul, the Wounded Father," *BibToday* 37 (3, '99) 151-154.

When Paul considers his interior suffering in 2 Corinthians, he identifies not so much with Christ but rather with God the Father, sorely tried by his rebellious children in days long past.—D.J.H.

1836. K. HANHART, "Hope in the face of death: preserving the original text of 2 Cor 5:3," *Neotestamentica* 31 (1, '97) 77-86.

In 2 Cor 5:3 the majority reading ἐνδυσάμενοι makes far better Pauline sense than the meagerly attested reading ἐκδυσάμενοι (despite its acceptance in the 26th edition of Nestle-Aland, *Novum Testament graece*). The latter reading arose when a scribe who took the Gospels' open tomb story literally as historical fact misconstrued the original meaning of Paul's words.—D.J.H.

2 Cor 11:21–12:10, § 43-1838.

1837. L. L. Welborn, "*Primum tirocinium Pauli* (2 Cor 11,32-33)," *BibZeit* 43 (1, '99) 49-71.

Interpreters' doubts about Paul's narrative of flight from Damascus (2 Cor 11:32-33) and its implications are often motivated by a desire to defend the historicity of Acts (see Acts 9:23-25) and/or the supposition that Roman rule of Damascus was uninterrupted in this period. This study investigates the language of 2 Cor 11:32-33 to determine what Paul meant to say and whether his words provide any basis for skepticism toward his narrative: the jurisdiction of the ethnarch over Damascus, the nature of Paul's departure from Damascus, the ethnarch's attempt to arrest Paul, the means and manner of Paul's escape, and references to political figures and institutions. It concludes that the language of Paul's account of his flight from Damascus is clear and explicit, and consistent with ancient usage.—C.R.M.

1838. [2 Cor 11:32-33] L. L. Welborn, "The Runaway Paul," *HarvTheolRev* 92 (2, '99) 115-163.

The signpost to the proper understanding of the little narrative of Paul's flight from Damascus in 2 Cor 11:32-33 appears in Paul's repeated references to the foolishness of his discourse (11:1, 17, 21) and to himself as a "fool" (11:16; 12:6, 11). Analysis of Paul's foolish discourse in 11:21b–12:10 shows that Paul has combined elements of several types of fools (stock characters of ancient mime) in his performance, playing the "leading slave" in 11:21b-33, acting the "braggart warrior" in 11:24-27, evoking the "anxious old man" in 11:28-29, and portraying the "learned impostor" in 12:1b-4 and 12:7-9. At the center of the speech in 11:32-33 Paul presents himself as the "runaway." The article presents extensive documentation of the mime and its fools throughout the discussion.—C.R.M.

Galatians–Philemon

1839. J. C. O'Neill, "The History and Pre-History of a Text: Gal:1.19," *IrBibStud* 21 (1, '99) 40-45.

The syntax of Gal 1:19 is unnaturally overloaded. The term τῶν ἀποστόλων is best understood as an explanatory gloss intended to deal with the contradiction between Gal 1:19 and Acts 9:27.—D.J.H.

1840. B. S. Davis, "The Meaning of προεγράφη in the Context of Galatians 3.1," *NTStud* 45 (2, '99) 194-212.

The verb προγράφω in Gal 3:1 has been interpreted as either "write beforehand" or "portray or proclaim publicly." The latter interpretation is basically correct, but more attention needs to be given to the context and the "mystery" background. The visual aspect of προγράφω signifies Paul's display of the crucified Christ who was living in him (see Gal 2:19-21). Paul displayed the crucified Christ primarily in persecution suffered for his gospel.—D.J.H.

Gal 3:2, § 43-1799.

1841. J. Pester, "The Economy of Grace and Glory in Ephesians," *Affirmation & Critique* [Anaheim, CA] 4 (1, '99) 31-42.

In Eph 1:10 and 3:9 it is clear that the "economy" of God has been and to a certain extent still is a matter of mystery. It is also clear that the unveiling of this mystery is related to the dispensing and receiving of grace, which issues in glory.—D.J.H.

1842. J. PESTER, "The Hope of Our Calling. Experiencing the Economy of God in Ephesians," *Affirmation & Critique* [Anaheim, CA] 4 (2, '99) 25-36.

The epistle to the Ephesians reveals the purpose and plan of the triune God, the economy of God, as the dispensing of the very being and person of the triune God into his chosen and redeemed people. The proof of the experiential emphasis in Ephesians is contained in the two monumental prayers about the hope of our calling and the economy of God (1:3-23) and about experiencing the hope of our calling (3:14-21).—D.J.H.

Ephesians, § 43-1847.

1843. L. J. KREITZER, "The Plutonium of Hierapolis and the Descent of Christ into the 'Lowermost Parts of the Earth' (Ephesians 4:9)," *Biblica* 79 (3, '98) 381-393.

In connection with the proposal that Ephesians was originally intended for the Christian congregation at Hierapolis, the article suggests that the reference to Christ descending εἰς τὰ κατώτερα μέρη τῆς γῆς in Eph 4:9 is a veiled reference to the Plutonium of Hierapolis, which was commonly regarded as a passageway to the underworld. After reviewing the substance of the story of the abduction of Persephone by Hades in mythology, the article examines the depiction (two plates are included) of this famous abduction on coinage from Hierapolis and concludes that Eph 4:9 may be an instance of the direct engagement of Christian thinking with the popular religious myths that prevailed in the Lycus Valley.—C.R.M.

1844. R. DUDREY, "'Submit Yourselves to One Another': A Socio-historical Look at the Household Code of Ephesians 5:15–6:9," *RestorQuart* 41 (1, '99) 27-44.

The article first discusses source materials for NT social history with particular reference to the household codes and shows that many modern discussions of women's issues rest on faulty methods and a poor understanding of ancient social history. Then it considers the household code in Eph 5:15–6:9 in its ancient setting and contends that the common "social injustice" model of approaching this text should be replaced by renewed attention to the construct of mutual submission and reciprocal self-sacrifice that is the major force of the household codes. It concludes that the NT should be read as neither repressive nor liberationist.—C.R.M.

1845. N. H. YOUNG, "An Aristophanic Contrast to Philippians 2.6-7," *NTStud* 45 (1, '99) 153-155.

The comment on the pagan gods as bent on acquisition rather than on generosity in Aristophanes' *Ecclesiazusae* 777-783 provides a stark contrast with the description of Christ's humble condescension in Phil 2:6-7.—D.J.H.

1846. E. TESTA, "Un inno prepaolino della catechesi primitiva (Fil 2,6-11)," *StudBibFran LibAnn* 47 ('97) 97-116.

The hymn in Phil 2:6-11 should be interpreted according to the Jewish-Christian catechesis of the Mother Church from the Circumcision. Its vocabulary and themes are best understood in the light of Jewish and Jewish-Christian literature.—D.J.H.

1847. [Col] F.-J. STEINMETZ, "Die Weisheit und das Kreuz. Marginalien zum Kolosser- und Epheserbrief," *GeistLeb* 72 (2, '98) 112-126.

After surveying Paul's statements about wisdom in 1 Corinthians and Romans, the article considers the references to wisdom in Colossians and in Ephesians, the use of "gnoseological" language in the two letters, the indications of an implicit and explicit "cross" theology in them, and the relevance of "wisdom" and "the cross" for Christian hope today and in the future.—D.J.H.

1848. C. BASEVI, "Col 1,15-20. Las posibles fuentes del 'himno' cristológico y su importancia para la interpretación," *ScriptTheol* 30 (3, '98) 779-802.

After explaining the hypotheses that Col 1:15-20 represents a hymn either of gnostic origin or of Jewish-Christian origin, the article compares gnostic hymns and Pauline hymns, with particular attention to the terms πλήρωμα, κεφαλή, and πρωτότοκος, the concept of "heavenly powers," and literary parallels. It concludes that Col 1:15-20 cannot be regarded as a literal quotation of a gnostic hymn, and that the "gnosticism" of Colossians and Ephesians is better interpreted as a development of Paul's own thought.—D.J.H.

1849. P. JONES, "L'Évangile pour l'âge du verseau. Colossiens 1:15-20," *RevRef* 50 (2, '99) 13-23.

After brief comments on the structure and focus of Col 1:15-20, the article comments on its two strophes: 1:15-17—Christ is the creator (the image of the invisible God, the firstborn of all creation); and 1:18-20—Christ the creator is the redeemer (the condescension, efficacy, and radicality of Christ's salvific act).—C.R.M.

1850. B. THURSTON, "Paul's Associates in Colossians 4:7-17," *RestorQuart* 41 (1, '99) 45-53.

The greeting in Col 4:7-17 falls into three sections in which Paul commends the messengers bringing the letter (4:7-9), conveys greetings from his fellow prisoners and associates (4:10-14), and sends his own personal greetings and messages (4:15-17). Using the other Pauline and Deuteropauline letters and Acts, the article attempts to reconstruct the relationships signaled by the names in the Colossian greeting to provide a "human geography" of Paul at the time he was writing Colossians.—C.R.M.

Pastorals, § 43-1518.

1851. J. A. HARRILL, "The Vice of Slave Dealers in Greco-Roman Society: The Use of a Topos in 1 Timothy 1:10," *JournBibLit* 118 (1, '99) 97-122.

Attention to cultural stereotypes surrounding slave dealers in classical antiquity illuminates the reference to ἀνδραποδισταί in 1 Tim 1:10. The study explores references to the lawlessness of slave dealers in acquiring merchandise, their untrustworthiness in selling merchandise, their connections with sexual immorality, their violation of "holiness," and their violation of Jewish law according to Philo. The author of 1 Timothy attacked rival Christian teachers by encouraging prejudice and stereotyping in his congregation. Through the kidnapping nuance of ἀνδραποδισταί he suggested that his opponents functioned as "slave dealers," who steal family members from their rightful parents and household and who sell them to an alien group marked by corruption.—C.R.M.

1852. B. R. KELLER, "1 Timothy 5:17—Did All Πρεσβύτεροι Proclaim God's Word?" *Wisconsin Lutheran Quarterly* [Mequon, WI] 96 (1, '99) 43-49.

The article suggests the following translation of 1 Tim 5:17: "The elders who are good leaders should be considered worthy of double honor, especially those who work hard in the Word and doctrine." The idea that all πρεσβύτεροι taught and preached fits well with 1 Tim 3:2 and Tit 1:9.—D.J.H.

1 Tim 5:18, § 43-1854.

1853. P. WELLS, "Se garder soi-même dans la foi (1 Timothée 6:11-16)," *RevRéf* 50 (1, '99) 17-25.

1 Tim 6:11-16 proposes three ways of remaining faithful in spiritual combat: having a clear vision of who is our God, manifesting by our actions who is God, and cultivating sentiments that conform to the nature of God.—D.J.H.

1854. J. P. MEIER, "The Inspiration of Scripture: But What Counts as Scripture? (2 Tim 1:1-14; 3:14-17; cf. 1 Tim 5:18)," *Mid-Stream* [Indianapolis] 38 (1-2, '99) 71-78.

After reviewing six pastoral strategies used ca. A.D. 90-100 by the Pastoral epistles to address a gnosticizing problem in the Pauline churches of Ephesus and Crete, the article examines the portrait of the ideal church leader in 2 Tim 3:14-15 and the carefully articulated statement on the nature and use of Scripture in 3:16. Then it treats the possible citation of Lk 10:7 in 1 Tim 5:18 as a hint of the beginning of the NT canon at the end of the 1st century.—C.R.M.

2 Tim 3:14-17, § 43-1854.

2 Tim 4:17, § 43-2068.

Hebrews

1855. P. KASIŁOWSKI, "List do Hebrajczyków. Kwestie wstępne (L'Épître aux Hébreux. Questions préliminaires)," *Bobolanum* 10 (1, '99) 47-68.

With particular attention to the views of A. Vanhoye on Hebrews, the article discusses the literary genre of the work, the addressees, the date of origin, the authorship, and the literary structure.—D.J.H.

1856. R. KERESZTY, "The Eucharist in the Letter to the Hebrews," *Communio/IntCathRev* 26 (1, '99) 154-167.

Hebrews has an important, even if mostly implicit, eucharistic doctrine. After reflecting on the eucharistic implications of the work's literary form and central theme, the article notes some explicit eucharistic references (Heb 6:4; 13:10; etc.), considers the development of its eucharistic references in the Fathers and in the liturgy, and reflects on the potential of the eucharistic doctrine of Hebrews for theology and the spiritual life.—D.J.H.

1857. J. PUNT, "Hebrews, thought-patterns and context: Aspects of the background of Hebrews," *Neotestamentica* 31 (1, '97) 119-158.

The article reviews various proposals about the conceptual world of Hebrews: "Hellenistic" or "Hebrew," Alexandrian, gnostic, Qumran and Palestinian Jewish, Jewish apocalyptic and mystical, and contextual. It argues that Hebrews shares the thought-patterns of a number of contemporary movements and traditions. Thus it exemplifies how theology can be done with a pluralism representative of the pluralistic world of its origin, and as such cannot be separated from the specific life-setting in and for which it was done.—D.J.H.

Heb 1:1, § 43-1990.

1858. G. MARCONI, "Gli angeli nella lettera agli ebrei (esegesi di *Eb* 1, 5-14; 2, 5-16)," *EuntDoc* 51 (2-3, '98) 67-89.

The comparison between Christ and the angels in Hebrews 1–2 assumed the traditional Jewish understanding of angels as mediators between God and humans. The salvation realized by Christ through his sacrificial death and resurrection meant that his mediation took on a qualitatively superior character to that of the angels.—D.J.H.

Heb 2:5-16, § 43-1858.

Catholic Epistles

1859. M. KONRADT, "Theologie in der 'strohernen Epistel'. Ein Literaturbericht zu neueren Ansätzen in der Exegese des Jakobusbriefes," *VerkForsch* 44 (1, '99) 54-78.

This survey of recent publications on James first considers some theological themes: Christology (F. Mussner, M. Karrer, C. Burchard), the understanding of faith (M. Lautenschlager), word as law (M. Ludwig), and poverty and riches (P. U. Maynard-Reid, M. Ahrens). Then after dealing with the occasion and purpose as the key to understanding the letter (W. Popkes, M. Tsuji), it treats the wisdom-theological interpretation (U. Luck, R. Hoppe, P. J. Hartin, H. Frankemölle), eschatology as the signature of James' community instruction (T. C. Penner), perfection and doing the law as its main themes (M. Klein), and "birth through the word" as the basis of Christian existence (Konradt).—D.J.H.

1860. W. POPKES, "James and Scripture: An Exercise in Intertextuality," *NTStud* 45 (2, '99) 213-229.

This investigation of the use of Scripture in James seeks to identify what has been incorporated into the epistle, where the author got it, and what use was made of it. It treats material made discernible by the author, allusions, nonreferences, mediated scriptural tradition, the scriptural material in chapter 2, the problem of 4:5-6, and the biblical examples in chapter 5. It concludes that although knowledge of the Bible in James is second-hand, there is nevertheless a concept of Scripture.—C.R.M.

1861. Y. SIMOENS, "'Dieu ne tente personne' (Jacques 1, 13). Interprétation d'un texte de saint Jacques," *Telema* 96 ('98) 5-15.

After observations on the authorship and audience of the letter of James, the article presents a translation and exposition of Jas 1:2-15, considers its background in Sir 15:11-20, and reflects on the interpretation of Jas 1:13 in light of its context and background. It concludes that God is not the source of temptation, though he may allow it.—D.J.H.

Jas 4:4, § 43-1572.

1862. G. Malan and A. van Aarde, "'n Kennissosiologiese benadering tot die dag van die Here in 2 Petrus (The day of the Lord in 2 Peter from the perspective of the sociology of knowledge)," *HervTeolStud* 54 (3-4, '98) 529-543.

The concept of the day of the Lord in 2 Peter (see 3:7, 10, 12) is an example of analogical language but the meaning of this mytheme is not clear to modern people who do not share the mythological worldview of the author of 2 Peter. The article suggests that the sociology of knowledge is well suited (especially with its potential to analyze symbolic universes) to probe the meaning of this analogical language and render its meaning for modern readers.—C.R.M.

1863. G. Malan and A. van Aarde, "Rudolf Bultmann se benadering tot die dag van die Here in 2 Petrus (Rudolf Bultmann's programme of demythologizing applied to the concept of the day of the Lord in 2 Peter)," *HervTeolStud* 54 (3-4, '98) 652-671.

In order to grasp the meaning of the "day of the Lord" in 2 Peter 3, one must first situate it in the framework of the development of eschatology in Judaism and the early church. Once this is done, the search for the meaning of the concept for people today can be facilitated by means of demythologization and existential interpretation.—D.J.H.

1864. B. P. Wolfe, "The Prophets' Understanding or Understanding the Prophets?: 2 Peter 1:20 Reconsidered," *BaptRevTheol/RevBaptThéol* 8 (1-2, '98) 92-106.

This study investigates whether ἰδίας ἐπιλύσεως in 2 Pet 1:20 refers to the prophet's understanding of things (origin) or later understanding of what the prophets said (interpretation). After noting the polemical nature of 1:16-21, it considers the extent of προφητεία γραφῆς, the meaning of ἰδίας ἐπιλύσεως, and ἰδίας ἐπιλύσεως as an indication of early catholicism. It concludes that through the use of the phrase ἰδίας ἐπιλύσεως the author shows concern with the handling of prophecy subsequent to its occasion.—C.R.M.

1865. N. Lunn, "Punishment in 2 Peter 2:9," *NotesTrans* 12 (2, '98) 15-18.

Although most English versions translate the present participle κολαζομένους in 2 Pet 2:9 with continuous aspect, an iterative sense better suits the context: "God knows how to keep the unrighteous whom he punishes for the day of judgment."—C.R.M.

1866. J. P. Meier, "2 Peter 3:8-18: Forming the Canon on the Edge of the Canon," *Mid-Stream* [Indianapolis] 38 (1-2, '99) 65-70.

The presence of 2 Peter in the NT canon dispels the myths of the close of the NT period at A.D. 100, the disappearance of apocalyptic Christianity, and the author's intent to deceive the audience into thinking that the historical Peter wrote the letter. 2 Peter addresses the shift in Christian existence from a rag-tag bunch of Jews for Jesus in the 1st century A.D. to a small, distinct, and largely Gentile religion in the pluralistic, syncretistic culture of the Roman empire in the 2nd century A.D. The history of the NT canon that started with Paul correcting Peter at Antioch concludes with "Peter" correcting erroneous interpretations of the Pauline gospel.—D.J.H.

1867. [1–2 Jn] P. J. Lalleman, "The Adversaries Envisaged in the Johannine Epistles," *NedTheolTijd* 53 (1, '99) 17-24.

Three observations help clarify the identity of the adversaries combated in 1–2 John: The main polemics concerns Christology; those addressed have gone through a schism (see 1 Jn 2:18-19); and the adversaries appear to have had a pagan background. These adversaries have essentially the same Christology as the author of *Acts of John.* Consequently we have first hand access to the opinions of both groups resulting from the bifurcation of the recipients of the Fourth Gospel. This conclusion also indicates that a docetic Christology was common before the end of the 1st century.—C.R.M.

1–3 John, § 43-1759.

1868. [1 Jn 4:8, 16] D. A. CARSON, "God Is Love," *BiblSac* 156 (622, '99) 131-142.

Twice in 1 John (4:8, 16) John writes: "God is love." Rather than following the methodologically flawed approach of word studies, this article focuses on the relationship between the Father and the Son in the context of Jn 5:16-30, and reflects on the other-oriented love that exists among the Father, the Son, and us as "friends" of God.—D.J.H.

1 Jn 4:16, § 43-1868.

Revelation

1869. O. BÖCHER, "Das beglaubigende Vaticinium ex eventu als Strukturelement der Johannes-Apokalypse," *RevHistPhilRel* 79 (1, '99) 19-30.

After explaining the nature of a *vaticinium ex eventu* (or *post eventum*), the article calls attention to examples of this device in the OT (especially Daniel), early Jewish writings, and the NT. Then it considers cases of *vaticinia ex eventu* in Revelation in the context of Roman history and in the context of salvation history and the end-time, and reflects on their function in nourishing hope among the readers of the book.—D.J.H.

1870. T. L. BROWN, "Preaching the Millennium," *RefRev* 52 (2, '98-'99) 127-140.

The entire context of the book of Revelation provides seven ways to preach the millennial reign of Christ: sympathetically, christologically, contextually, liturgically, poetically, hopefully, and invitationally.—D.J.H.

1871. M. CARREZ, "Le déploiement de la christologie de l'Agneau dans l'Apocalypse," *RevHistPhilRel* 79 (1, '99) 5-17.

From the enthronement of the slain Lamb to the end of Revelation, the plot leads the reader from one discovery to the next. The Lamb's victory proceeds from the open door into heaven (chaps. 4–5) to the ultimate vision (chaps. 21–22) in which the Lamb has become the central figure fully united to God (as the image of the throne indicates).—D.J.H.

1872. P. DE ROBERT, "Transparence et sagesse. Remarques sur le verre dans l'Apocalypse," *RevHistPhilRel* 79 (1, '99) 65-70.

Glass is often associated with precious stones and metals, and connotes wisdom in particular. A study of glass in the biblical and Jewish tradition permits a better understanding of the use of the term in John's description of the heavenly throne, the song of the Lamb, and the New Jerusalem.—D.J.H.

1873. J. A. DU RAND, "'Your kingdom come "on earth as it is in heaven"': The theological motif of the Apocalypse of John," *Neotestamentica* 31 (1, '97) 59-75.

After considering Revelation as narrative, the article shows how it can be approached from a structural narratological viewpoint and from different theological viewpoints. Then it discusses aspects of the inherent literary plot of the theological story: God's activity, God on his throne, God's kingship on earth, God's kingship in Christ's activity, and God's kingship through the Spirit and witnessing.—D.J.H.

1874. R. KANGAS, "The Book of Revelation—the Consummation of God's Economy," *Affirmation & Critique* [Anaheim, CA] 4 (2, '99) 3-13.

This reflection on the consummation of God's economy according to Revelation deals with the all-inclusive Christ as the center of God's administration, the economical Trinity, the divine dispensing in the divine economy, the corporate expression of triune God, the degradation of the church, the overcomers, and the New Jerusalem as the ultimate consummation of God's economy.—D.J.H.

1875. L. J. LIETAERT PEERBOLTE, "De theologie van het boek Openbaring" [The Theology of the Book of Revelation], *GerefTheolTijd* 99 (1, '99) 3-12.

After placing the book of Revelation in its historical context, the article considers the vision of the heavenly court in Revelation 4 with reference to parallels in OT and early Jewish writings. Then it discusses Revelation's presentations of God as the almighty Lord over all and of the power of evil, and concludes with reflections on their theological implications.—D.J.H.

1876. D. PEZZOLI-OLGIATI, "Zwischen Gericht und Heil: Frauengestalten in der Johannesoffenbarung," *BibZeit* 43 (1, '99) 72-91.

After a survey of recent scholarship on the portrayal of women in Revelation, the article examines the following passages: the prophetess Jezebel (Rev 2:18-29); the woman with the sun, the moon, and the stars (12:1-18); the 144,000 who are virgins (14:1-5); the whore Babylon (17:1-18); and the bride Jerusalem (21:2–22:5). Then it presents a synthetic reading of these texts (with particular attention to the categories of power, powerlessness, perversion, and purity), and concludes that the female figures in Revelation must be viewed in the tension between judgment and salvation.—D.J.H.

1877. T. SÖDING, "Heilig, heilig, heilig. Zur politischen Theologie der Johannes-Apokalypse," *ZeitTheolKirch* 96 (1, '99) 49-76.

After introductory reflections on the tense relation that obtains between holiness and politics, the article examines the theology of holiness that comes to expression in the prophetic criticism of political entities during the age of Domitian in Revelation: the provocation of faith, holy God (God's holiness in the perspective of biblical theology, the political dimension of the holiness of God), holy Jesus, holy city, holy Christians (the saints as the only true Christians, holiness as a consequence of faith, *communio sanctorum*), and the sovereign authority of God and political power (the political dimension of Johannine theology, political theology in the prism of Revelation).—C.R.M.

1878. H. ULFGARD, "L'Apocalypse entre judaïsme et christianisme. Précisions sur le monde spirituel et intellectuel de Jean de Patmos," *RevHistPhilRel* 79 (1, '99) 31-50.

Literary and dramatic elements as well as scenic and liturgical structures cooperate in Revelation with fundamental ideas about Christology and ecclesiology to lend to the book its peculiar character of "christianized Judaism." This characterization is developed with reference to Revelation as a scenic drama according to Hellenistic literary ideas (see Aristotle's

Ars poetica), some basic christological and ecclesiological elements and their hermeneutical roots in Scripture, and the heavenly liturgy in light of the Dead Sea scrolls.—D.J.H.

1879. H. ULFGARD, "Reading the Book of Revelation Today. Respecting its Originality while Recognizing its Lasting Message," *Concilium* (4, '98) 31-39.

Revelation should be respected for what it is and purports to be: a prophetic message carrying a unique witness of early Christian belief focusing on questions about the consequences of Christ's resurrection for the world in general and for his faithful in particular. It is best approached as literature, within its Jewish Christian context, and with the help of the anthropological concepts of *communitas* and liminality.—D.J.H.

1880. M. VIAL, "Luther et l'*Apocalypse* d'après les préfaces de 1522 et 1530," *RevThéol Phil* 131 (1, '99) 25-37.

The prefaces that Luther wrote for Revelation seem to reflect an evolving appreciation of the book. Whereas the preface of 1522 raised doubts about the book's apostolicity (in the kerygmatic sense), the preface of 1530 seems more favorable insofar as the book serves to place the church beyond the calamities that assail it. It is, of course, legitimate to ask whether recognition of the book's utility necessarily involves a more positive evaluation of its content.—D.J.H.

1881. B. WIDŁA, "Ludzie Apokalipsy (The 'men' of the Revelation)," *StudTheolVars* 36 (2, '98) 43-49.

In Revelation the term ἄνθρωπος has a theological meaning. The ἄνθρωποι in most of the book are the "inhabitants of the earth" ascribed to the old world and sharing in its eschatological destiny until the final destruction. The new world described in Revelation 21 is the world of new ἄνθρωποι for whom God becomes the true Emmanuel.—D.J.H.

Revelation, § 43-1758.

1882r. D. E. AUNE, *Revelation 1–5* [*NTA* 42, p. 393].

(1) A. YARBRO COLLINS, "Source Criticism of the Book of Revelation," *BibRes* 43 ('98) 50-53.—Aune's thesis that the composition of Revelation began with brief units and that the whole work was composed to give these separate accounts a context in an eschatological scenario is illuminating. However, his hypothesis that the larger work was composed in two stages or editions, while plausible, is not compelling. (2) P. B. MUNOA, "Christianizing Jewish Apocalypticism. D. E. Aune's Proposal for Understanding Revelation," 54-60.—Revelation appears to be part of an incipient tradition of exalted human mediators that was developing among different Jewish communities. While Aune is right about Revelation advancing Jesus' status as part of the binitarian tradition of early Christianity, his theory will be enhanced if he restores Revelation to its Jewish apocalyptic-mystical context. (3) J. PAULIEN, "The Book of Revelation and the Old Testament," 61-69.—Aune's commentary on Revelation will be of major significance not only in our generation but for many generations to come. However, his examination of John's use of the OT seems to be an area of some weakness in that he has paid relatively little attention to it.—D.J.H.

1883. É. TROCMÉ, "La Jézabel de Thyatire (Apoc. 2/20-24)," *RevHistPhilRel* 79 (1, '99) 51-55.

The prophetess "Jezebel" (see Rev 2:20-24) seems to have enjoyed considerable authority in the church at Thyatira. She probably defended doctrines similar to those advocated by the "strong" of Romans 14, whereas most Christians in Thyatira, having been recently expelled from the synagogue, remained close to Judaism.—D.J.H.

1884. P. MARAVAL, "Apocalypse 3/20 dans l'interprétation patristique des III^e et IV^e siècles," *RevHistPhilRel* 79 (1, '99) 57-64.

Often quoted by Origin and the Church Fathers associated with him, Rev 3:20 was frequently interpreted by them as an image of Christ coming into the soul of the faithful. It also received eucharistic and eschatological interpretations.—D.J.H.

1885. B. SCHWANK, "'Würdig ist das Lamm, das geschlachtet ist' (Offb 5,12)," *ErbAuf* 75 (1, '99) 61-63.

After reflecting on the history of the artistic depiction of Christ as the slain Lamb (see Rev 5:13), the article focuses on various features of his portrayal in a sacramentary from Fulda (ca. A.D. 1000), which is now designated Bamberg, Staatsbibliothek, MS Lit. I, fol. 1265v (a photograph of which appears between pp. 64 and 65 in same fascicle).—D.J.H.

1886. [Rev 6:1-2] J. HERZER, "Der erste apokalyptische Reiter und der König der Könige. Ein Beitrag zur Christologie der Johannesapokalypse," *NTStud* 45 (2, '99) 230-249.

After a critical assessment of the classical arguments against a christological interpretation of the first apocalyptic horseman in Rev 6:1-2, the article points to indications of a positive understanding of the first horseman within the text of Revelation, considers the significance of the book with the seven seals (the Lamb's "Book of Life"), and explores the significance of these findings within the christological context of Revelation (see especially 19:11).—D.J.H.

1887. [Rev 6:1-2] J. C. POIRIER, "The First Rider: A Response to Michael Bachmann," *NTStud* 45 (2, '99) 257-262.

Bachmann [see § 43-426] correctly recognized that the first horseman (see Rev 6:1-2) is cast as heaven's avenger, with a wholly positive role in God's plan. However, he was mistaken in identifying this horseman with Christ and in separating him from the other three horsemen. In fact, Rev 6:1-8 seems to be Jer 15:2 (see also Ezek 5:12 LXX) in apocalyptic dress. The first horseman symbolizes the threat of captivity as one part of a fourfold destruction.—D.J.H.

1888. [Rev 6:1-8] B. F. PEACHEY, "A Horse of a Different Colour. The Horses in Zechariah and Revelation," *ExpTimes* 110 (7, '99) 214-216.

Translators of the colors in Zech 1:8; 6:1-6 and Rev 6:1-8 have generally failed to understand the necessary distinctions between horses seen in a vision and horses seen in real life. If the translator takes the view that the horses are entirely visionary, it may well be more appropriate to go for straightforward colors rather than to dip into technical equine colors.—D.J.H.

1889. C. GRAPPE, "L'immolation terrestre comme gage de la communion céleste (*Apocalypse* 6,9; 7,14-15; 20,6)," *RevHistPhilRel* 79 (1, '99) 71-82.

In Revelation (see 6:9; 7:14-15; 20:6) the presence of martyrs before the throne or under the altar is understood as the result of their participation in the great tribulation. In the background of this presentation were early Jewish speculations about the fate of the martyrs understood in terms both of sacrifice and of access to God.—D.J.H.

Rev 7:14-15, § 43-1889.

1890. D. E. Holwerda, "The Church and the Little Scroll (Revelation 10, 11)," *CalvTheol Journ* 34 (1, '99) 148-161.

With reference to recent exegetical work on Revelation, this article seeks to illuminate the prophetic commissioning of the church presented in chapters 10–11. It deals with the following themes: the angel, the little scroll, the prophetic commissioning, measuring the temple, the two witnesses, and giving glory to God.—D.J.H.

1891. [Rev 12] P. Grelot, "Marie Mère de Jésus dans les Écritures," *NouvRevThéol* 121 (1, '99) 59-71.

In the internal logic of Revelation 12, the symbol of the woman cannot be fully interpreted if no account is taken of the connection between Mary and the church in the "new humankind" of which Mary is the first historical member who gives birth to its leader, Jesus Christ.—D.J.H.

1892. J. K. Kim, "'Uncovering Her Wickedness': An Inter(con)textual Reading of Revelation 17 from a Postcolonial Feminist Perspective," *JournStudNT* 73 ('99) 61-81.

After locating Revelation 17 in a (de)colonizing context, the article argues that the metaphor "whore" is a double entendre standing not only for the city of Rome (colonizing power) but also for a colonized woman who is sexually exploited by both foreign and native men. Then it shows that the feminization of the city as a whore is due to nationalist (Jewish) ideology. Finally it emphasizes the importance of inter(con)textual reading of the text from a deconstructionist perspective that uses woman's marginality as a starting point for the sake of producing a new meaning out of Revelation 17.—D.J.H.

1893. M. Philonenko, "'Une voix sortit du Trône qui disait . . .' (Apocalypse de Jean 19, 5a)," *RevHistPhilRel* 79 (1, '99) 83-89.

The voice that comes from the throne in Rev 19:5 is that of the personified throne. The Johannine formula is a simple calque of the Jewish formula whose antiquity is well attested.—C.R.M.

1894. T. B. Slater, "*Pistos kai Alēthinos* in Revelation 19:11, 21:5, and 22:6," *NotesTrans* 12 (3, '98) 31-33.

The phrase πιστὸς καὶ ἀληθινός in Rev 19:11; 21:5; and 22:6 communicated to the original audience of Revelation that Christ Jesus was God Almighty's eschatological agent and representative, and that Christ had faithfully communicated God's message into human history. The phrase should either be translated in the same way in all three passages ("trustworthy and true"), or there should be an annotation indicating that the same Greek words appear in all three verses.—D.J.H.

1895. D. J. MacLeod, "The First 'Last Thing': The Second Coming of Christ (Rev. 19:11-16)," *BiblSac* 156 (622, '99) 203-220.

After highlighting the importance of belief in Christ's second coming in the Christian theological tradition, the article considers how Christ's return is described in Rev 19:11-16: a righteous and victorious warrior king (19:11); discernment, authority, and mystery (19:12); garments covered with the marks of battle (19:13); the celestial army of the saints (19:14);

the judgment of all evil (19:15); and the return to earth in great majesty (19:16). Christ's return offers Christians incentives to be faithful, watchful, and worshipful.—D.J.H.

1896. [Rev 19:20] D. A. Bertrand, "L'étang de feu et de soufre," *RevHistPhilRel* 79 (1, '99) 91-99.

According to Revelation the "lake of fire and sulfur" is the place of punishment where the powers of evil and those obedient to them are thrown. It is mentioned six times in four distinct passages (19:20; 20:10, 14-15; 21:8). The reference to "fire and sulfur" has connections to the canonical (Gen 19:24; Lk 17:29-30) and apocryphal (*1 Enoch*) representation of Sodom, while the "lake" is a technical term for hell borrowed from Greek mythology as may be seen in Greek *Life of Adam and Eve*.—C.R.M.

1897. R. F. White, "On the Hermeneutics and Interpretation of Rev 20:1-3: A Preconsummationist Perspective," *JournEvangTheolSoc* 42 (1, '99) 53-66.

The biblical and cognate epic ideology of victory over the dragon followed by house building constitutes a fundamental hermeneutical paradigm for the historical-grammatical yet nonliteral interpretation of Rev 20:1-3. John adopted the epic idiom of victory over the dragon to be hermeneutical of Christ's death/exaltation and thereby illuminated the theological significance of those first-coming events in relation to draconic Satan.—D.J.H.

1898. [Rev 20:1-15] V. A. Cruz, "Jesus Shall Reign: A Biblical Understanding of the Millennium," *RefRev* 52 (2, '98-'99) 85-96.

After outlining the elements of Rev 20:1-15, the article criticizes some approaches (preterist, futurist or eschatological, historicist) to it and offers a historical-prophetic interpretation that is true to the Reformed tradition. Next it notes secondary references to the millennium concept in the NT and OT, and discusses various millennial views. [The same issue contains an article by J. Hesselink on the millennium in the Reformed tradition (pp. 97-125).]—D.J.H.

1899. I. Backus, "*Apocalypse* 20,2-4 et le millenium protestant," *RevHistPhilRel* 79 (1, '99) 101-117.

The article examines how five of the most influential Protestant commentaries published between 1557 and 1618 (H. Bullinger, N. Colladon, F. du Jon, J. Piscator, D. Pareus) handled the issues of the relation between the thousand years of Rev 20:2-3 and the thousand years of 20:4, and the status of the millennium (historical period or spiritual state). The diversity of solutions to the problem of the interpretation of the millennium by these early Reformed theologians proves their embarrassment in the face of the book of Revelation.—C.R.M.

Rev 20:6, § 43-1889.

Rev 21:5, § 43-1894.

1900. [Rev 21:9-21] U. Vanni, "La dimension christologique de la Jérusalem nouvelle," *RevHistPhilRel* 79 (1, '99) 119-133.

One finds in Rev 21:9 a mystical conception of the relation between Christ and the church: "the bride, the wife of the Lamb." The latter expression exercises a sort of pressure on the symbols with which the author describes the eschatological Jerusalem in 21:10–22:5. The article explicates the additional christological meaning conferred by this "pressure" in 21:10-21. Christ the Lamb communicates to the city his glory; he appears as the "giver of light" (φωστήρ); he is for her "a precious stone"; and he represents the foundations that give her strength.—C.R.M.

1901. J. JOOSTEN, "χαλκηδών (Ap 21,19)," *RevHistPhilRel* 79 (1, '99) 135-143.

The twelve stones of the new Jerusalem (Rev 21:19-20) are reminiscent of the twelve stones of the high priest's breastplate (Exod 28:17-20). The article contends that χαλκηδών in Rev 21:19 corresponds to *taršîš* in Exod 28:20. The latter name stood for the Greek καρχηδών on the basis of an old tradition that identified the site of Tarshish with Carthage. In Rev 21:19 καρχηδών becomes χαλκηδών, perhaps because the glory of Carthage was forgotten and the emeralds of Chalcedon better known.—C.R.M.

Rev 22:6, § 43-1894.

BIBLICAL THEOLOGY

1902. W. BRUEGGEMANN, "Contemporary Old Testament Theology: A Contextual Prospectus," *Dialog* 38 (2, '99) 108-116.

After sketching developments in OT theology from the 1970s onward, the article describes three current approaches and the felt crisis to which they respond: minimalizing history and theology (R. P. Carroll) as a response to the text's oppressive hegemony, the canonical reading (B. S. Childs) as a response to fragmentation and loss of coherence, and postmodern interpretations (W. A. Kort) in response to excessive familiarity.—D.J.H.

1903. I. KALIMI, "The Task of Hebrew Bible/Old Testament Theology Between Judaism and Christianity," *Henoch* 20 (2, '98) 225-241.

On the whole, R. P. Knierim's *The Task of Old Testament Theology* (1995) is an original study that is distinguished by its depth and breadth. Contrary to all those Christian theologians who relate the OT to the NT because they regard the OT as incomplete, Knierim focuses on the OT "in its own right." However, it is difficult to coordinate his approach with some of his other statements.—D.J.H.

1904. S. KRAUTER, "Brevard S. Childs' Programm einer Biblischen Theologie. Eine Untersuchung seiner systematisch-theologischen und methodologischen Fundamente," *ZeitTheolKirch* 96 (1, '99) 22-48.

The article first describes the main features of Childs's canonical approach to a biblical theology: systematic-theological presuppositions, methodological presuppositions, and the contribution of the canonical approach to the solution of the basic problems of biblical theology. Then after an interim statement on the basic structure of the canonical approach, it presents a critique: particular problems that remain, methodological unclarities, hermeneutical unclarities, and theological questions. Finally it reflects on alternatives and supplementary possibilities. It concludes that Childs's theologically abstract concept of canon causes serious hermeneutical misunderstandings.—C.R.M.

1905. F. VOUGA, "Derselbe ungleiche Gott. Zum Problem einer biblischen Theologie des Neuen Testaments," *Wort und Dienst* [Bielefeld] 24 ('97) 159-168.

The essay explores the issue of how the varied theological conceptions of the biblical and NT canon can be systematized with the help of an interpretative model that can make intelligible diversity as a constituent part of unity. It proposes that one can only do justice to the dialectic unity and diversity when one takes seriously diversity as an element of the self-definition of Christianity. The dialectic between the similarity and uniqueness of God offers a basis for hermeneutical discussion. Since it characterizes not only the NT canon but also the biblical canon of Christianity, such an interpretative model can yield not only the structure of a biblical theology of the NT but also a biblical theology in general.—C.R.M.

Christology

1906. J. Cunningham, "The Suffering Servant," *JournRadRef* 8 (1, '98) 14-28.

After commenting on the context and structure of the Fourth Servant Song in Isa 52:13–53:12, the article presents an exposition of the passage with reference to key NT texts: the Messiah and his sufferings revealed to the nations (52:13-15); the Messiah's reception (53:1-3); the sin bearer (53:4-6); the Messiah's gentleness, death, and burial (53:7-9); and the Messiah's exaltation (53:10-12). It concludes that the message of this song is closely intertwined with the gospel of the kingdom.—C.R.M.

1907. M. Deneken, "'Mon père et votre père': Jésus le fils," *LumVie* 48 (241, '99) 75-91.

This reflection on the filiation of Jesus proceeds in three steps: (1) Jesus as the Son of Joseph, Mary, David, Abraham, and Adam—his roots in Israel and the OT; (2) Jesus as the Son of God—an affirmation that emerged in his life as the chosen one of God; and (3) Jesus as the Son of the Father—how his relationship to God as his *Abba* clarifies Christian faith in God the Father.—D.J.H.

1908. A. D. Foster, "Jesus the Christ," *Dialogue & Alliance* [New York] 12 (2, '98) 49-57.

The three aspects of knowing Christ—the historical, the biblical, and the living—overlap intimately. Jesus is distinctively appreciated as Christianity's founder, and by his devotees as the Savior of the world, in his teaching, his redemptive suffering, and his active lordship (or ruling leadership).—D.J.H.

1909. S. Greidanus, "The Necessity of Preaching Christ Also from Old Testament Texts," *CalvTheolJourn* 34 (1, '99) 188-197.

Preaching Christ from the OT is to preach sermons that authentically integrate the message of the OT text with the climax of God's revelation in the person, work, and/or teaching of Jesus Christ as revealed in the NT. There are many reasons for preaching Christ also from OT texts. The challenge is to develop a sound hermeneutical method for doing so.—D.J.H.

1910. L. W. Hurtado, "Pre-70 C.E. Jewish Opposition to Christ-Devotion," *JournTheol Stud* 50 (1, '99) 35-58.

Focusing upon the Synoptic Gospels and Paul, this study contends that there is evidence pointing to, and evidence from, the decades earlier than the Fourth Gospel that indicates sharp conflicts between Jewish Christians and other devout Jews over devotion to Christ. After noting blasphemy accusations in the Synoptics and their relation to similar charges in John, the article treats Christ-devotion and Jewish opposition in Matthew, Luke-Acts, and Mark, respectively, and the Pauline evidence. It may well be that Jewish religious opponents saw earlier and more clearly than Jewish Christ-devotees themselves that this Christ-devotion was a significant "mutation" in Jewish monotheistic devotional practice.—C.R.M.

1911. J. P. LEWIS, "'Sun of Righteousness' (Malachi 4:2): A History of Interpretation," *Stone-Campbell Journal* [Joplin, MO] 2 (1, '99) 89-110.

Although "sun of righteousness" (Mal 4:2; 3:20 in Hebrew and Greek) was not applied to Jesus in the NT and was not considered messianic in early Jewish sources, it became a messianic title in Christian interpretation without regard to its original context. The paper surveys interpretations of the phrase from biblical times to the modern period.—D.J.H.

1912. J. F. MCGRATH, "Christology on Two Fronts: A New Testament Model for Doing Christology in a Pluralistic Context," *RelTheol* 6 (1, '99) 65-82.

The task of christological reflection in which NT authors engage may be understood in terms of an interaction with two poles: fidelity to Scripture and tradition, and relevance to the contemporary setting. The article examines this phenomenon with attention to Paul, Luke-Acts, and John. It concludes that a biblical approach to theology will involve dialogue but not dilution.—C.R.M.

Church and Ministry

1913. A. BASH, "Deacons and Diaconal Ministry," *Theology* 102 (805, '99) 36-41.

In the Pauline period there are two examples (Rom 16:1 and Phil 1:1) of people who were deacons and who exercised a task in the local churches Paul founded. In the Deuteropauline period there may be two groups who are referred to as deacons (apostolic delegates and those who appear to have held a divine office). There is a range of meaning to διάκονος and διακονία within the NT that makes it inappropriate to refer to a marriage of a Pauline and Jerusalem model of diaconal ministry into the threefold order of ministry.—C.R.M.

1914. D. A. JONES, "Was there a Bishop of Rome in the First Century?" *NewBlackfr* 80 (937, '99) 128-143.

The argument for a loose presbyterial government of the church in Rome in the late 1st century A.D. is terribly weak, its strongest point being simply the lack of clear evidence available. The supposition that there was a chief presbyter (ἐπίσκοπος) in Rome in the 1st century, and that Clement held this office, is at least as probable on the slight (direct) evidence available.—D.J.H.

1915. W. KLAIBER, "Proclaiming Salvation—Making Disciples," *QuartRev* 19 (1, '99) 19-34.

The article discusses the biblical meaning of salvation (the gospel of the kingdom, the word of the cross, the word became flesh), the biblical description of the church's mission (proclaiming the kingdom of God, making disciples, preaching the faith), and the implications of the findings on the first two issues for the task of the United Methodist Church.—C.R.M.

1916. U. H. J. KÖRTNER, "A Lost Fragment: Jewish Christianity," *Concilium* (3, '97) 47-54.

The phenomenon of Jewish Christianity or a contemporary messianic Judaism shows that not only the historical origin but also the present existence of Christianity is inseparably bound up with Judaism. Whereas in its first centuries Jewish Christianity fell victim to the need to separate Christianity from Judaism, today it threatens to suffer the fate of a lost fragment, because it seems to stand in the way of the general need for the renewal of the relationship between church and synagogue and efforts toward a real Christian-Jewish dialogue.—D.J.H.

1917. G. LEONARDI, "Cristo il servo: modello dei ministeri-servizi nella chiesa. Uno sguardo alle prime comunità cristiane per un rinnovamento nel Terzo Millennio," *StudPat* 45 (3, '98) 7-25.

After reflecting on the concept of "service" in the ancient Greek and Semitic milieus, the article shows how ministries or services in the first Christian communities were modeled after Christ the Servant. Then it offers suggestions about how the recovery of Jesus' ideal of service can contribute to ecclesial and ecumenical renewal today.—D.J.H.

1918. P. MUTETEI, "Church Discipline: The Great Omission. Part One," *African Journal of Evangelical Theology* [Machakos, Kenya] 18 (1, '99) 3-28.

The church of Christ must cultivate the redemptive view of church discipline today. With reference to various NT texts, the article considers the purposes of discipline in the church, the motivation for it, the qualifications of those who carry it out, the goal, effects, grounds, categories of offenses, and extremes.—D.J.H.

1919. B. S. ROSNER, "'Drive out the wicked person.' A Biblical Theology of Exclusion," *EvangQuart* 71 (1, '99) 25-36.

In the Bible serious offenders are excluded from the community on the following grounds: the solidarity of the community (see Deut 19:13), the maintenance of holiness (1 Cor 3:16-17), breach of covenant (Josh 7:15), the hope of restoration (1 Cor 5:5a), and the prospect of salvation (1 Cor 5:5b).—D.J.H.

1920. D. SENIOR, "'The Long Obedience . . .' Biblical Reflections on the Vocation of Administrative Services," *Seminary Journal* [Washington, DC] 4 (2, '98) 19-29.

The article offers a biblical and theological reflection on three aspects of administrative work: learning to love the crucified body of Christ; setting one's face toward Jerusalem (planning and dealing with the unexpected); and the long obedience, or persevering in hope and humility.—D.J.H.

1921. R. SMITH, "A Response to Jim Cianca, The Biblical Nature of Leadership: From Theocracy to Community," *BaptRevTheol/RevBaptThéol* 8 (1-2, '98) 39-76.

This response to Cianca's article [§ 41-1765] first considers hermeneutics and the nature of biblical leadership with reference to the OT (especially Moses), the ministry of Christ, the apostolic ministry, and the NT postapostolic ministry. Then it takes up the call to ministry and the nature of authority. It concludes that the biblical paradigm of servant-leadership maintains an appropriate paradoxical tension, intimating both authority and the servant-like attitude.—D.J.H.

1922. J. THORNHILL, "Effective Pastoral Leadership: Forming Disciples of the Lord," *Aus CathRec* 76 (2, '99) 144-151.

According to the NT, Christian discipleship has its origin in Jesus' call and in personal relationship with him. It brings great changes in the disciples' lives and has profound trinitarian, ecclesial, and pastoral implications.—D.J.H.

1923. G. BAUDLER, "El — YHWH — Abba. Plaidoyer pour une compréhension historico-dynamique (biblique) de Dieu dans les religions héritières d'Abraham," *LumVit* 54 (1, '99) 21-32.

A historical and dynamic understanding of the Bible invites us to follow the path of biblical revelation. In three biblical names for God one can discover three aspects of God: El Shaddai (the highest sacred power manifested especially in thunderstorms), Yahweh (the God of the covenant, who can be like a mother when his people follow his Law but terrible to his enemies), and Abba (the God of Jesus Christ, who is close at hand and nonviolent).—D.J.H.

1924. P. BEAUCHAMP, "La violence dans la Bible," *Études* 390 (4, '99) 483-496.

Taking different forms and following various directions, violence is a constant feature in both Testaments. The article sketches the presence of violence throughout Israel's history in the OT and in the NT story of Jesus, and traces the theme back through Genesis 1–11. Then it reflects on Jesus' efforts at providing a remedy for violence with reference to the OT Law.—D.J.H.

1925. J. BIZJAK, "Die Früchte der Wahrheit," *IntKathZeit/Communio* 28 (1, '99) 1-13.

With reference to the pertinent NT texts, the article discusses "the fruits of truth" with regard to the three theological virtues, the gifts of the Holy Spirit, the three evangelical counsels, and the three church offices.—D.J.H.

1926. W. BRUEGGEMANN, "The liturgy of abundance, the myth of scarcity," *ChristCent* 116 (10, '99) 342-347.

The Bible starts out with and continues to celebrate a liturgy of abundance, whereas the theme of scarcity emerges only with Pharaoh's dream of famine in Genesis 47. In his teachings and actions Jesus demonstrated that the world is filled with abundance and freighted with generosity. Today we need to find practices, procedures, and institutions that allow that generosity to work.—D.J.H.

1927. M. A. BULLMORE, "The Four Most Important Biblical Passages for a Christian Environmentalism," *TrinJourn* 19 (2, '98) 139-162.

Within the abundance of scriptural passages that might be treated in connection with a discussion of Christian environmentalism, a fairly well defined canon of Scripture emerges that provides, though in basic form, a complete theology of creation. The article treats Psalm 104; Genesis 1–2; Gen 9:8-17; and Rom 8:18-23.—C.R.M.

1928. J.-M. CARRIÈRE, "Le repos selon la Bible. Cesser de faire pour laisser faire," *Christus* 182 ('99) 147-155.

After observations on the nature of inquietude, this reflection on "rest" in the Bible considers dwelling in peace as entering into rest, the Sabbath rest, and repose of the spirit as answering the invitation of Wisdom. True rest resides not in the cessation of activity but rather in abiding in the presence of God.—D.J.H.

1929. E. T. CHARRY, "'A Sharp Two-edged Sword.' Pastoral Implications of Apocalyptic," *Interpretation* 53 (2, '99) 158-172.

The article examines four examples of apocalyptic thinking: ambiguity in the struggle of good and evil (Revelation 2–3), apocalyptic suffering and self-examination, Augustine and the spiritual transformation of apocalyptic, and Joachim of Fiore and apocalyptic's return to history. It concludes that while apocalypticism can be dangerous when it breeds self-righteous indignation, without it and the hope that it nourishes the Christian project would collapse.—D.J.H.

1930. R. F. Collins, "We cry, 'Abba! Father!'," *Priests & People* 12 (12, '98) 444-449.

Jesus' use of the colloquial expression "Abba" as a form of address to God, which was otherwise unknown in pre-Christian Palestinian Jewish tradition, made an impression on the circle of his immediate disciples. The NT's understanding of God as Father is rooted in Jesus' own understanding of God as his Father, as this was expressed in his prayer. In turn each of the Evangelists (as well as other NT authors) wrote about God as the Father of Jesus.—D.J.H.

1931. T. Cuzzola, "Most Liberated Among Women," *Emmanuel* 105 (4, '99) 203-207, 216.

In a culture that was a "no choice, no voice, no value" one for women, Mary made choices, expressed herself courageously, and was aware of her self-worth. In her process of liberation, Mary was a true woman and a complete person.—D.J.H.

1932. M. Douglas, "The Eucharist: Its Continuity with the Bread Sacrifice of Leviticus," *ModTheol* 15 (2, '99) 209-224.

The Christian doctrine of the Eucharist is continuous with OT teaching on sacrifice, and there was a solid basis for bread sacrifice laid down in the book of Leviticus. This thesis is established in three steps: (1) The attitude to animal life in Leviticus is protective and respectful. (2) In Leviticus animal sacrifice is already matched by a well developed system of cereal offerings. (3) A fair reading of Leviticus emphasizes the spiritual dimension of the act of sacrifice, in which metaphors of cosmos and body were highly developed.—D.J.H.

1933. J. Fletcher, "The Devil and Satan: What Does the Bible Say?" *JournRadRef* 8 (1, '98) 40-49. [See § 43-1936.]

The Bible teaches that (1) there is an individual Satan who is a personal being, (2) this Satan possesses supernatural power, and (3) Satan's activity includes tempting human beings and blinding them to the gospel.—D.J.H.

1934. G. H. Harris, "Satan's Work as a Deceiver," *BiblSac* 156 (622, '99) 190-202.

From Genesis 3 to Revelation the Bible describes Satan as employing deception in misleading others. Moreover, Jesus, Paul, and John suggest that a unique period of unparalleled deception awaits those who will be alive during the tribulation. People must either hold allegiance to Christ (and most likely be martyred) or align themselves with the forces of Satan.—D.J.H.

1935. D. J. Hawkin, "The Disenchantment of Nature and Christianity's 'Burden of Guilt,'" *LavalThéolPhil* 55 (1, '99) 65-71.

L. White's arguments for placing the burden of guilt for the ecological crisis on the shoulders of the Bible and of Christianity do not hold up under close scrutiny. The impersonal and mechanical view of nature espoused by Francis Bacon is far more crucial to the understanding of our present environmental problems, especially when this view became buttressed by the socioeconomic realities of the modern scientific era.—D.J.H.

1936. D. HEASTER, "The Devil and Satan: What Does the Bible Say?" *JournRadRef* 8 (1, '98) 29-39. [See § 43-1933.]

The Bible clearly teaches that God is all-powerful and that there is no opposing supernatural being at work in this universe. Furthermore, it is impossible for an angel to sin, God is in supreme control, "satan" means an adversary, "devil" means false accuser, and sometimes these terms are used figuratively to describe our evil desires and also the world which is motivated by them.—D.J.H.

1937. A. HOUSSIAU, "Je crois en Dieu le Père, Créateur du ciel et de la terre," *LumVit* 54 (1, '99) 5-20.

In the context of contemporary culture, it is an urgent necessity to articulate the biblical vision of God as Father: how Jesus the Son reveals the Father; God as "Abba, Father"; the coming of God's kingdom; and God as Lord of heaven and earth.—D.J.H.

1938. C. INGWER, "Risks and Faith," *Cross Currents* [New Rochelle, NY] 49 (1, '99) 45-53.

As a way of approaching Palestinian-Israeli relations today, the article examines some salient aspects of the Jewish biblical tradition of active risk taking as exemplified by the patriarchs (and Sarah), Moses, and the prophets, along with Rabbi Yohanan ben Zakkai (see *b. Giṭṭ.* 56a-b). Yohanan's unclouded view of his nation's desperate situation ca. A.D. 70, coupled with his deep faith, provided him with the courage to risk life and limb for its future.—D.J.H.

1939. G. JANKOWSKI, "Dieses Land. Die Verheissung des Landes in den Evangelien und den apostolischen Schriften," *Texte & Kontexte* [Berlin] 21 (80, '98) 51-58.

The article investigates the role that the promise of the land (see Gen 12:1-2) plays in the Gospels and apostolic writings. It first considers the occurrences of the words land, promise, and heir in the NT. Then it focuses on the perspectives of Paul (see Rom 4:13-16), and Luke (see Acts 7:2-6). It concludes that the NT documents have problems with the promise of the land and pass over it in silence, owing to their painful experience of its loss.—C.R.M.

1940. L. T. JOHNSON, "Suffering, sin and scripture," *Priests & People* 13 (3, '99) 87-90.

After a definition of suffering, the article treats the negative view of suffering in the OT, the challenge of Qoheleth and Job, the compassion of Jesus, and the incarnation (God's sharing of human pain). Suffering is not only intrinsic to all life; it is an entry into the deepest mystery of life itself.—C.R.M.

1941. L. T. JOHNSON, "Wealth and property in the New Testament," *Priests & People* 12 (5, '98) 181-184.

Recent research has made us more aware of the social and economic complexity of the Greco-Roman world, that among the first believers there was a fair range of disparity in wealth and property, that tensions among them were sometimes generated by disparities in wealth, and that the issue of money clouded Paul's relationship with the Corinthian church.—D.J.H.

1942. E. A. Judge, "The Biblical Shape of Modern Culture," *EvangRevTheol* 22 (4, '98) 292-306.

The Bible, unfashionable as it may be today, has shaped the development of many basic patterns of our culture. This thesis is developed by contrasting classical and biblical views of cosmology, epistemology, political thought, and ethics and morality.—D.J.H.

1943. C. Knights, "Nudity, Clothing, and the Kingdom of God," *ExpTimes* 110 (6, '99) 177-178.

While in the biblical tradition nakedness is generally considered as shameful or shaming, there are some early Christian passages (*Gospel of Thomas* 21 and 37; Clement of Alexandria, *Stromateis* 3.13.92.2; the account of the trial of Priscillian in Sulpicius Severus, *Chronica* 50.8; and *Story of Zosimus*) in which nudity seems to be exalted as representing a prelapsarian condition. Some biblical texts (see Genesis 2; Mt 18:2; Lk 24:1-2; Jn 20:6-7, 27) draw us in this direction also.—D.J.H.

1944. J. Kudasiewicz, "Błogosławieństwo w Nowym Testamencie (Die Segnung im Neuen Testament)," *RoczTeol* 45 (8, '98) 147-165.

After a survey of NT terms for "blessing," the article considers four aspects of blessing in the NT: humans praising God for his mighty deeds (e.g. Lk 1:68), humans blessing other humans (e.g. Lk 24:51), Paul's soteriological emphasis (e.g. Gal 3:14), and the use of εὐλογεῖν in a paraenetic context (e.g. Lk 6:28).—D.J.H.

1945. W. Lowe, "Prospects for a Postmodern Christian Theology: Apocalyptic without Reserve," *ModTheol* 15 (1, '99) 17-24.

After noting that with K. Barth's *Commentary on Romans* (1919) Christianity generated a postmodernism of its own, the article raises the question of apocalyptic, relates it to the Theology of Crisis, considers modernity's self-understanding, and seeks to indicate how that self-understanding is countered by an apocalyptic theology. It concludes that apocalypticism needs to be reclaimed and rethought today.—C.R.M.

1946. J. Marböck, "Das Alte Testament und die jüdischen Wurzeln des Christentums," *TheolPraktQuart* 147 (1, '99) 9-19.

After noting the roots of Christian liturgy in the OT and Judaism, the article discusses the first part of the Christian Bible (the OT) as the foundation and presupposition of the NT's proclamation of Christ. Then it considers the abiding significance of the OT's portrayal of God and the human condition, and reflects on the implications of a renewed appreciation of the OT for Christian-Jewish relations today.—D.J.H.

1947. P. M. Meagher, "Touchstone to Christian Faith," *Vidyajyoti* 63 (2, '99) 151-155.

Among the biblical names for God, the incontrovertibly dominant image is God as (unconditional) lover. The ultimate basis for this faith statement is God's gift of "his only Son" (see Rom 8:31-32, 38-39). Today as in the past the immensity and gratuity of God's love and mercy may scandalize many believers. There is always need to return to Jesus' stories about God whose joy is abundant when he finds the lost (see Luke 15).—D.J.H.

1948. F. Mies, "Présence et absence de Dieu dans la relation interpersonnelle. Parcours biblique et interrogation philosophique," *RevThéolLouv* 30 (1, '99) 32-58.

The article attempts to demonstrate the intrinsic value of interpersonal relationship by examining the absence of God within it, and to bring out a kind of presence of God in this relation that respects both the otherness of God and the otherness of the other. While it gives particular attention to the philosophical concepts of otherness and "end in itself," it also deals with biblical texts such as the OT creation stories (Genesis 1–3), the passage about conditions for following Jesus (Lk 14:26-33), and the parable of the last judgment (Mt 25:31-46).—D.J.H.

1949. C. MYERS, "An issue of equality," *Priests & People* 13 (5, '99) 171-175.

The article summarizes the biblical witness concerning wealth and poverty by examining its three salient axioms: (1) The world as created by God is abundant, with enough for everyone—provided that human communities restrain their appetites and live within limits. (2) Disparities in wealth are not "natural" but the result of human sin, and must be mitigated within the community of faith through the regular practice of wealth redistribution. (3) The prophetic message calls people to the practice of such redistribution, and is thus characterized as "good news" to the poor.—C.R.M.

1950. J. NAVONE, "Spiritual Journey in the New Testament," *BibToday* 37 (3, '99) 168-173.

With reference to various NT texts, the article first reflects on Christian life as a journey and on the stages of the spiritual life. Then it focuses on some NT images of spiritual development: children and adults, imperfect and perfect, learners and masters, and carnal and spiritual. Finally it discusses Christian maturation and relationship to Christ.—D.J.H.

1951. T. OKURE, "From Genesis to Revelation: Apocalyptic in Biblical Faith," *Concilium* (4, '98) 23-30.

Seen within the entire biblical perspective as illustrated by Genesis 3 and Revelation 12, belief in God's victory over Satan, sin, and death is the soul of biblical faith and not peculiar to apocalyptic faith. Apocalyptic faith is made necessary by the biblical doctrine of creation and fall.—D.J.H.

1952. J. C. O'NEILL, "'Unless you become like little children,'" *Priests & People* 12 (8-9, '98) 306-310.

After reviewing the usual order of things in the Bible about the roles of young and old, the article considers three striking cases in which the usual situation is reversed: the rebuke of Eli by Samuel (1 Sam 3:15-18), the revelation of God's wisdom to babes (1 Cor 1:27), and the necessity of accepting the kingdom as little children (Mk 10:15 parr.).—C.R.M.

1953. R. PENNA, "La paternità di Dio nel Nuovo Testamento. Natura e condizionamenti culturali," *RassTeol* 40 (1, '99) 7-39.

The article considers the theme of God's fatherhood in the NT at three levels: universal divine paternity, divine paternity with respect to a group (the disciples of the earthly Jesus, members of the church in the post-Easter period), and divine paternity with respect to a unique person (Jesus). At each point it discusses the situation and the provenance of the theme.—D.J.H.

1954. M. PETRINI, "Healing themes in the Bible," *Camillianum* [Rome] 9 (18, '98) 209-226.

The article first considers the concept of healing in the Bible, with particular attention to the problem of suffering, the relation between sin and illness, and trust in God. Then it discusses the healing art of medicine, with reference to physicians, medical knowledge, Jesus' miraculous healings, the vocabulary of healing, and the relation between healing and God's kingdom.—D.J.H.

1955. J. Schlosser, "La filiation dans le Nouveau Testament," *LumVie* 48 (241, '99) 61-73.

After discussing the theme of filiation in the OT, the article considers the pertinent terms and concepts in the NT, and focuses on the approaches to filiation in Hebrews, the Johannine writings, and Paul's letters, respectively. The NT writers develop the theme of filiation with reference to Jesus as the Son of God and to the filial relationship as constituted by election, faith, and baptism.—D.J.H.

1956. K. Schwarzwäller, "Sünde—Schuld—Fehler," *KerDog* 45 (1, '99) 21-47.

In light of the frequent confusion of sin, guilt, and fault as moral terms denoting more or less the same thing (i.e. evil), the article explicates their necessary differentiation according to a parallel schema: The dimension of sin is time, its ground is emancipation from God (Genesis 3), its result is bondage, its framework is "fallenness," and release from it is through forgiveness. The dimension of guilt is the community, its ground is human finiteness, its result is ostracism, its framework is destiny, and release from it is through atonement/reparation. The dimension of fault is awareness, its ground is human limitedness, its result is misfortune, its framework is fate, and it is overcome by correction.—C.R.M.

1957. P. Seddon, "Growth in the New Testament," *Priests & People* 12 (4, '98) 134-138.

Identity in the NT is in relationship with the Father, through the Son, in the Spirit. Three words express the truth of our "being in Christ": identification, incorporation, and participation. After reflecting on "growth" with reference to the figure of Jesus, the article considers three areas of Paul's thought and practice: renewal, conflict, and goal.—D.J.H.

1958. A. Sisti, "L'esperienza del deserto nella Bibbia," *EuntDoc* 51 (2-3, '98) 99-125.

In some biblical texts the desert is the place of encounter with God, rich in graces and continual celestial favors. Other passages look to its bitterness and consider it a place of trial and suffering where one goes to be purified and to prepare oneself for the great events that God disposes for his people.—D.J.H.

1959. C. F. Sleeper, "Christ's Coming and Christian Living," *Interpretation* 53 (2, '99) 131-142.

The article explores the relation between expectation of Jesus' return and Christian moral life in the following passages: crisis and comfort in 1 Thessalonians, a Synoptic apocalyptic discourse (Mark 13 and Matthew 24–25), and shaping the life of the churches (Revelation 1–3). These texts show that there was a fairly consistent way of expressing the moral implications of the NT: a warning, if not a protest, against prediction; a common experience of persecution, or at least the threat of it; an attitude of patience in waiting for Christ's coming and the final victory over the forces of evil; and a call to perseverance in maintaining a Christian lifestyle in the face of an often hostile world.—D.J.H.

1960. R. K. Soulen, "YHWH the Triune God," *ModTheol* 15 (1, '99) 25-54.

Trinitarian theology can think the affirmation that the triune God is the Holy One of Israel in a way that makes God's identity as YHWH, the God of Israel, genuinely constitutive for understanding God's eternal identity and ultimate purposes for creation. The article first shows that both the classical trinitarian inheritance and modern trinitarianism as exemplified by K. Barth and R. Jenson reflect a supersessionistic conception of the economy. Then it develops a constructive position in the form of theses about the God revealed in the gospel; YHWH the triune God; the supplemented rule of faith; the economy of YHWH the triune God; and the eternal identity of YHWH, Father, Son, and Holy Spirit.—D.J.H.

1961. P. SUESS, "Overcoming Evil. The Ambivalence of Biblical Notions of Salvation in History and the Present," *Concilium* (1, '98) 45-55.

This discussion of the ambivalence of biblical promises of deliverance from evil treats impulses from Scripture, the burden of history, difficulties with identity (either Christian or pagan, true religion or idolatry), the logic of sacrifice as the service of God, the neurotic fascination of evil, and the "demystification" of evil.—C.R.M.

1962. W. VERBOOM, "L'enseignement religieux dans le Nouveau Testament," *RevRéf* 50 (2, '99) 1-11.

After reflecting on continuity and discontinuity with the OT, the article considers the teaching of Jesus, the kingdom as the framework for Jesus' teaching, the content of Jesus' teaching, Jesus' didactic teaching, teaching in the early church, and Christian apprenticeship (its purpose, content, and method).—D.J.H.

1963. P. VON DER OSTEN-SACKEN, "Zu wem betet die christliche Gemeinde? Orientierungen an Neuem Testament und Alter Kirche," *CommViat* 40 (3, '98) 256-278.

In light of the question of the continuity and discontinuity between Jewish and Christian prayer, and with regard to theological and christological issues, the article takes up the question of the addressee of Christian prayer in the context of practice in the NT and the early church (2nd-3rd centuries, 4th-5th centuries). It concludes that the trinitarian understanding of God signifies a denial of any form of deification of Jesus or replacement of the God of Israel by Jesus Christ. Prayer in the Spirit through Jesus Christ to God the Father is an answer to a corresponding action of God (God through the Son in the Spirit).—C.R.M.

1964. H. WANSBROUGH, "The obedience of faith," *Priests & People* 12 (10, '98) 359-364.

After stressing that the aspect of personal trust and commitment is overwhelmingly important in the biblical concept of faith, the article considers two Hebrew concepts of faith, historical faith in the constancy of God, and aspects of faith in the NT (Jesus as the object of faith, criteria of faith).—C.R.M.

1965. A. YARBRO COLLINS, "Apocalyptic Themes in Biblical Literature," *Interpretation* 53 (2, '99) 117-130.

Two kinds of apocalyptic themes appear in biblical literature. One type is intrinsic to the genre "apocalypse," whose themes include narratives about the reception of revelation through dreams, visions, or other-worldly journeys. The other type is less closely related to the genre "apocalypse," but includes themes that cohere with the first group, such as the combat myth and the Antichrist. Part of the power of apocalyptic language lies in its use of archaic, vivid images and themes to address political and religious conflict and other pressing concerns of the audience.—C.R.M.

1966. L. HARTMAN, "Inte sörja som de andra. Reflektioner kring familjeriter i tidig kristen tid, särskilt sådana kring dödsfall" ["Do Not Grieve as the Others Do." Reflections on Family Rites in the Early Christian Period, Especially Those Concerning Cases of Death], *SvenskExegÅrs* 63 ('98) 249-260.

In the Greco-Roman world there was a whole range of religious practices carried out by people within their homes and families. Lucian (*On Funerals*) provides a good description of pagan customs, and the rabbinic tractate *Semaḥot* of Jewish ones. There are some features that they have in common, such as the binding of the chin, funeral meals, and memorial days. It is probable that early Christians continued many of the rites that were part of their culture, only now with a new "myth." These rites included washing, anointing, and clothing the corpse, possibly offering of incense, lamentations (but Christians were admonished not to mourn too much), singing of hymns and psalms, burial (not cremation), grave gifts and grave meals, eventually the Eucharist as well, and observance of memorials on the 9th and 30th day after death. Such customs change very little over time; so it can be assumed that the first Christians observed essentially the same rites as "the others" but did not mourn as they did.—B.A.P.

1967. J. M. LIEU, "The 'Attraction of Women' in/to Early Judaism and Christianity: Gender and the Politics of Conversion," *JournStudNT* 72 ('98) 5-22.

This paper explores the rhetoric that surrounds a truism of scholarship that women were particularly attracted to Christianity and seeks to expose the hazards of the naive use of sources that often accompanies it. For all its variety the evidence often cited for the attraction of women to Judaism or Christianity tells us more about the rhetoric of language about religion, about sexuality, and about vulnerability and change, and the interconnection of these. The gendering of conversion is a matter of rhetorical and not of statistical analysis. The move from rhetoric to social experience must remain hazardous. Early Christianity—as also Judaism—must be viewed as a dynamic and constructive process within which its members were not acted upon but were creative participants. Thus in some parts of the empire influential women were able to use religion to negotiate a role for themselves in society.—C.R.M.

1968. T. N. D. METTINGER, "The 'Dying and Rising God'. A Survey of Research from Frazer to the Present Day," *SvenskExegÅrs* 63 ('98) 111-123.

Some major scholars in Bible and comparative religion now find the idea of dying and rising deities untenable. Beginning with the contributions of J. G. Frazer and W. Baudissin and what could be called the birth of dying and rising gods, the article sketches the main developments that have led to the present consensus and considers each of the following deities separately: Dumuzi/Tammuz, Adonis, and Baal. The history of the category of the dying and rising god in 20th century scholarship has been one of initial triumph and subsequent demise.—D.J.H.

1969. P. MULLINS, "The Public, Secular Roles of Women in Biblical Times," *MilltownStud* 43 ('99) 79-111.

Just as the domestic status of women in ancient Israel conformed to the broad pattern of women in the ancient world, so the public roles of Israelite women were largely similar to those of women in neighboring cultures (Mesopotamia, Egypt, Greece, and Rome). While these were patriarchal and androcentric societies, women could and did play significant roles in their commercial and political life.—D.J.H.

1970. J. J. PILCH, "Colors and Dyes," *BibToday* 37 (2, '99) 102-106.

Pliny the Elder (*Natural History* 21.45-46) identified three principal colors: red, violet, and purple. The article discusses the definition of each color, its symbolic significance, and references to it in the Bible. While the principal colors generally have positive connotations, clashing colors (e.g. cherry red and leek-green) had negative connotations especially among the Romans.—D.J.H.

1971. J. SCURLOCK, "Ghosts in the Ancient Near East: Weak or Powerful?" *HebUnCollAnn* 68 ('97) 77-96.

Ancient Mesopotamian ghosts, like their counterparts in Europe and China, were imagined as pitiable wraiths trapped in a world of silence and darkness. That they remained harmless wraiths, however, was due to the constant vigilance of the living. Even if Israelite ghosts were conceived of on a popular level as essentially and characteristically silent, weak, and helpless, it by no means follows that the ancient Israelites practiced no form of ancestor cult. The a priori assumption is that the observed weakness and helplessness of Israelite ghosts were the direct result of the constant provision of offerings to the ancestral dead.—C.R.M.

World of the NT, § 43-1739.

Archaeology

1972. C. ARNOULD, "La porte de Damas (porte romaine) à Jérusalem: quelques questions d'urbanisme," *RevBib* 106 (1, '99) 101-111.

The difference in axis in relation to the ancient *cardo* of the Roman gate under the present-day Damascus Gate is best explained by the topography and by the link that the gate had with the road through the Tyropeon Valley. The curved piazza, as it appears on the Madaba Map, had the benefit of bringing into line the gate and the variously oriented streets that reached it. Its restoration is supported by similar solutions at Shahba (Philippopolis), Bosra, and Jerash. The restorations of a column in the center of the piazza, as shown on the Madaba Map, and of a monumental arch at the northern side of the gate are highly hypothetical.—D.J.H.

1973. C. ARNOULD, "Remarques sur la place et la fonction de la porte de Damas (porte romaine) dans la cité d'Aelia Capitolina," *ZeitDeutschPalVer* 114 (2, '98) 179-183.

The Roman-period Damascus Gate in Jerusalem was emblematic of the colony founded by Hadrian, which was conceived as an open city. It marked the boundary of the city between the interior and exterior of the urban zone.—D.J.H.

1974. E. A. ARSLAN, "Il deposito monetale della trincea XII nel cortile della Sinagoga di Cafarnao," *StudBibFranLibAnn* 47 ('97) 245-328, plates 5-10.

The article presents the results of a statistical analysis of the monetary deposit (20,323 coins) found between 1972 and 1975 under the pavement of the Capernaum Synagogue [see § 43-1978]. The materials turn out to have been issued from the 2nd and 1st centuries B.C. until a little after A.D. 476. The deposit was an accumulation of a prolonged period of time (starting from the Theodosian era until a little after 476) of small offerings brought to the synagogue and intentionally obliterated under the pavement.—C.R.M.

1975. N. BEN-YEHUDA, "Where Masada's Defenders Fell," *BibArchRev* 24 (6, '98) 32-39.

In the original text of *War* 7:280-294, Josephus mentioned both the western palace and the northern palace at Masada, but the text became garbled when the description of the western palace was deleted. The Jews at Masada died at the western palace, and their bodies were buried in or close to it.—D.J.H.

1976. D. J. BLACKMAN, "Archaeology in Greece 1997-98," *Archaeological Reports* [London] 44 ('98) 1-128.

This report [see § 42-1944] provides information about recent archaeological activity in Greece by regions: Athens, Attica, islands of the Saronic Gulf, Korinthia, Argolis, Arkadia, and so forth. [The same fascicle contains a numismatic appendix by J. Baker and N. Hardwick (pp. 129-136), as well as L. Steel's report on archaeology in Cyprus between 1987 and 1997 (pp. 137-149).]—D.J.H.

1977. A. GIOVANNINI AND M. HIRT, "L'inscription de Nazareth: nouvelle interprétation," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 124 ('99) 107-132.

In response to the study of the "edict of Nazareth" by E. Grzybek and M. Sordi [§ 43-521], this article considers the nature and structure of the διάταγμα, the problem of the charge, the problem of the sanction, and the date and circumstances. If the edict comes from the beginning of the Augustan era (as seems likely), the inscription could not have originated in Nazareth.—D.J.H.

1978. S. LOFFREDA, "Coins from the Synagogue of Capharnaum," *StudBibFranLibAnn* 47 ('97) 223-244, plates 1-4.

With reference to 24,000 bronze coins catalogued during excavations of the synagogue of Capernaum from 1969 to 1981, the article discusses the stratigraphic context from which the coins come, and the archaeological evaluation of this evidence. The coins suggest that the monumental synagogue was built in the 5th century A.D. The conclusion reflects on the current debate about the chronology of the synagogue. [In the same issue E. A. Arslan discusses the coins found in trench 12 of the Capernaum synagogue excavation [§ 43-1974], and B. Callegher (pp. 329-338) discusses a small treasury of Byzantine coins recovered at the same site.]—C.R.M.

1979. K. LÖNNQVIST, "A Re-Attribution of the King Herod Agrippa I 'Year 6'-Issue. The canopy and three ears of corn," *StudBibFranLibAnn* 47 ('97) 429-440.

The "year 6" series of bronze coins with a royal canopy or umbrella (on the obverse) and three ears of corn beneath two leaves (on the reverse) is better attributed to King Agrippa II in A.D. 66/67 than to Agrippa I in A.D. 42 on denominational, paleographical, iconographical, statistical, and chronological grounds. This enormous coin series is best considered as Agrippa II's contribution to the cost of participating in the First Jewish Revolt. It was probably struck at Caesarea Maritima, which was the base for Roman operations in that revolt.—D.J.H.

1980. H. MERKLEIN AND R. WENNING, "Ein Verehrungplatz der Isis in Petra neu untersucht," *ZeitDeutschPalVer* 114 (2, '98) 162-178, plates 5-8.

After describing the difficulty of gaining access to the cultic place of Isis at Petra, the article offers new readings and translations of the Isis inscription, and discusses the relief figure of Isis, the second relief figure, and the posterior group.—D.J.H.

1981. Z. MESHEL, "Governments-in-Exile," *BibArchRev* 24 (6, '98) 46-53, 68.

Various sites in the Judean Desert served as the last bastions for Jewish revolts in the 1st century B.C. (the last Hasmoneans at Hyrcania), the 1st century A.D. (against the Romans at Masada), and the 2nd century A.D. (the Bar Kokhba revolt). The determination displayed by Jews and Romans at Masada was the climax of an old pattern.—D.J.H.

1982. G. SAUER, "Bibel und Archäologie," *BibLiturg* 72 (1, '99) 9-14.

Since Judaism, Christianity, and Islam are historical religions, it is appropriate to attend to geography and to study how people lived with the help of archaeological investigations and textual discoveries. Although archaeology has revealed much about the world of the Bible, we cannot expect archaeology to "prove" faith. [The same fascicle contains nine articles on various aspects of pilgrimages to the Holy Land and other lands of the Bible.]—D.J.H.

1983. J. ZIAS, "Whose Bones?" *BibArchRev* 24 (6, '98) 40-45, 64-66.

Y. Yadin's confident assertion that he had found the skeletons of the Jewish defenders of Masada was vastly overstated. The pig bones suggest that the remains are those of Roman soldiers and perhaps of their women (including a well preserved three-month old fetus).—D.J.H.

1984. B. ZISSU, "Odd Tomb Out. Has Jerusalem's Essene Cemetery Been Found?" *BibArchRev* 25 (2, '99) 50-55, 62.

Fifty shaft graves have been discovered in Beit Safafa, a village in southwestern Jerusalem. Dating from the 1st century B.C. to the 1st century A.D., the rough-cut Beit Safafa tombs have almost nothing in common with the elaborate family tombs typical of Jerusalem in this period but have much in common with the graves found at Qumran. The simple, shared design of these graves has led to the interpretation of the shaft-grave cemeteries at Beit Safafa and Qumran as Essene cemeteries.—D.J.H.

Archaeology, §§ 43-1713, 2124, 2150.

Dead Sea Scrolls

1985. D. AMARA, "Mzmwr qnʾ mqwmrʾn whyhs bynw lbyn mzmwr 151 btrgwm hšbʿym (Psalm 151 from Qumran)," *Textus* [Jerusalem] 19 ('98) ʾ-lh, 183-185.

The version of Psalm 151 in the Septuagint is radically different from the Hebrew version in 11QPs^a. Considering the nature of the differences, it is appropriate to define the two versions as parallel but not identical literary creations. A date of origin in the later Persian/early Hellenistic period is most likely.—D.J.H.

1986. H. BIRENBOYM, "Dyn qrbn šlmym bmgylt 'mqṣt mʿśh htwrh' (The Law of the Well-Being Sacrifice in the *Miqṣat Maʿaseh Ha-Torah* Scroll)," *Tarbiz* [Jerusalem] 67 (2, '98) 241-244.

The article suggests the following completion for *4QMMT* B:9: "And concerning the thanksgiving sacrifice which they leave over from one day to the following one, and also concerning its cakes. Because the cakes are to be eaten after the suet and the flesh [are sacrificed] on the day when they are sacrificed." The text deals with the eating period of the thanksgiving sacrifice as well as that of its cakes. This dispute was a consequence of a previous debate concerning the definition of "a day" in the religious law: whether it begins in the morning or at nightfall of the previous day.—D.J.H.

1987. M. BOCKMUEHL, "Redaction and Ideology in the *Rule of the Community (1QS/4QS),*" *RevQum* 18 (72, '98) 541-560.

The article first assesses the evidence for the textual relationship between 1QS and the new material from Qumran Cave 4 (especially 4QS$^{b, d}$), and so contributes to the argument for the latter's relative priority. Then it offers a brief redaction-critical case study of 1QS v-ix, with particular attention to its handling of constitutional and theological matters. It concludes that, except for the Zadokite emphasis, the effect of the redactional changes in 1QS is not so much to innovate as to reinforce, and to make more explicit certain tendencies of community doctrine and discipline that are already present in earlier text forms. It also notes that the redaction of 1QS is rather haphazard.—D.J.H.

1988. D. I. BREWER, "Nomological Exegesis in Qumran 'Divorce' Texts," *RevQum* 18 (72, '98) 561-579.

In *Damascus Document* iv 20–v 6 and *Temple Scroll* lvii 15-19 the Qumran exegetes displayed a perfect command of "nomological exegesis" as practiced by the early scribes, perhaps so that their opponents would not have any grounds for dismissing their criticisms. The context, the thrust of the argument, and the biblical exegesis show that the subject of these passages is polygamy, not divorce and remarriage.—D.J.H.

1989. G. J. BROOKE, "Some Remarks on 4Q252 and the Text of Genesis," *Textus* [Jerusalem] 19 ('98) 1-25.

The article lists and catalogues the principal nonorthographic and nonmorphological variants in the text of Genesis in the Genesis commentary known as 4Q252 under four headings: 4Q252 ≠ MT ≠ LXX; 4Q252 = LXX ≠ MT; 4Q252 = MT ≠ LXX; and 4Q252 ≠ MT = LXX.—D.J.H.

1990. B. CHIESA, "Biblical and Parabiblical Texts from Qumran," *Henoch* 20 (2, '98) 131-151.

It makes little sense to define the Qumran nonbiblical texts according to their relationship to a "canonical" Scripture, and to label them as "apocryphal," "parabiblical," "expanded biblical text," "rewritten Bible," and so forth. A good example of the complexity of this relationship is the Qumran work called *Second Ezekiel, Pseudo-Ezekiel,* or *Deutero-Ezekiel.* Indeed, the phrase πολυμερῶς καὶ πολυτρόπως in Heb 1:1 may refer to the different shapes of the same biblical book. The article concludes with an annotated Greek text and translation of the Greek *Apocryphon of Ezekiel* along with an index of the Greek words in it.—D.J.H.

1991. E. CORTESE, "Sulle redazioni finali del Salterio," *RevBib* 106 (1, '99) 66-100.

Contrary to the trend affirming a substantial redaction of the Psalter in the Maccabean period, the article contends that the redaction of Psalms 90–106 is to be dated immediately after the exile and that a substantial redaction of Psalms 107–150 as well as the redaction of all the Psalter have to be dated in the beginning of the 4th century B.C. It observes that the data of the

Qumran Psalms Scroll (11QPs^a) confirm this proposal regarding the formation of the Psalter.—D.J.H.

1992. J. C. R. de Roo, "David's Deeds in the Dead Sea Scrolls," *DeadSeaDisc* 6 (1, '99) 44-65.

The article first proposes and explains the following translation for *Damascus Document* v 5b-6a: "And the works of David were offered, except the blood (murder) of Uriah, and God left them to him." Then it discusses this text's relationships to 4Q174 and 4QMMT. According to the Qumranites' way of thinking, God remembered David's deeds and, for David's sake, he preserved a remnant which became their community. Following David's example, the Qumran community offered "works of the Law" as sacrifices to God.—D.J.H.

1993. J. de Waard, "4QProv and Textual Criticism," *Textus* [Jerusalem] 19 ('98) 87-96.

Examination of the Hebrew fragments of Proverbs in 4Q102 and 103 indicates that P. W. Skehan's judgment of them as "textually uninteresting" was an understatement.—D.J.H.

1994. D. Dimant, "*4Q386* ii-iii—A Prophecy on Hellenistic Kingdoms?" *RevQum* 18 (72, '98) 511-529, plate 2.

The passages of *Pseudo-Ezekiel* preserved in 4Q386 1 ii and iii are best understood as alluding to figures and events in the second century B.C. The "son of Belial" can be identified as Antiochus IV, and "the wicked one" is a contemporary or slightly later figure at Memphis. The general background of the prophecies in cols. ii and iii appears to have been events involving the Seleucid and Ptolemaic kingdoms between 170 and 140 B.C. The article provides transcriptions, notes on readings, translations, and comments, along with a general discussion and a photograph (on p. 529).—D.J.H.

1995. M. Fillon, "Searching for the Treasures of the Bible," *Popular Mechanics* [New York] May ('99) 70-75, 134.

After describing the discovery of the Qumran *Copper Scroll,* the article considers claims made by J. M. Allegro and V. Jones about its nature as a real treasure map. Then it recounts recent efforts at exploring some sites mentioned in it.—D.J.H.

1996. P. W. Flint and A. E. Alvarez, "Two Biblical Scrolls from Naḥal Ḥever (*XḤev/SeNum^b* and *XḤev/SeDeut*) (Once Claimed to be from 'Wadi Seiyal')," *RevQum* 18 (72, '98) 531-540, plates 3-4.

The article presents editions of XḤev/SeNum^b (portions of Num 27:2-13 and 28:11-12) and XḤev/SeDeut (portions of Deut 9:4-7, 21-23). It provides photographs, physical descriptions, transcriptions, notes on readings, etc.—D.J.H.

1997. P. W. Flint, P. W. Skehan, and E. Ulrich, "Three Psalms of Praise from Qumran: the preliminary editions of 4QPs^l and 4QPs^n," *JournNWSemLang* 24 (2, '98) 35-44.

After an overview of the Psalms scrolls in the Qumran library, this article presents preliminary editions of 4QPs^l (4Q93) and 4QPs^n (4Q95): physical descriptions, textual character and other features, transcriptions, notes on readings, and discussions of variants. 4QPs^l contains fragments of Ps 104:3-5, 11-12, while 4QPs^n has fragments of Ps 135:6-8, 11-12 + 136:22?-23.—D.J.H.

1998. D. Flusser, "'Hnstrt lh´ ʾlhynw' (db´ kṭ, kḥ), bn syrʾ whʾysyym ('The Secret Things Belong Unto the Lord Our God': Ecclesiasticus and the Essenes)," *Tarbiz* [Jerusalem] 67 (3, '98) 407-410.

The hidden teachings (see Deut 29:28) of the Essenes were mainly political (i.e. the hatred of the outside world) and eschatological. It is possible that the sectarian commentaries on the Prophets and Psalms (Pesharim) were meant only for the inner circle of the sect.—D.J.H.

1999. F. García Martínez and E. J. C. Tigchelaar, "Bibliography of the Dead Sea Scrolls," *RevQum* 18 (72, '98) 605-639.

Continuing and completing the bibliography begun in § 43-1336, this installment lists recent books and articles on the Dead Sea scrolls by their authors' names from Z. J. Kapera to B. Zuckerman.—D.J.H.

2000. B. Halpern-Amaru, "Bilhah and Naphtali in Jubilees: A Note on 4QTNaphtali," *DeadSeaDisc* 6 (1, '99) 1-10.

The absence of a Bilhah genealogy such as the one preserved in 4QTNaphtali in *Jubilees* is best explained by the thesis that the author of *Jubilees* was aware of the Bilhah material, judiciously drew from it, but deliberately did not incorporate the detailed genealogy in his own work. The key lies in the nature of that author's use of maternal genealogical credentials. Bilhah falls into the category of "other wives" of a patriarch.—D.J.H.

2001. E. D. Herbert and R. P. Gordon, "A Reading in 4QSam^a and the Murder of Abner," *Textus* [Jerusalem] 19 ('98) 75-80.

According to the Masoretic tradition of 2 Sam 3:30, Joab and Abishai "killed Abner" (*hrgw lʾbnr*). The article proposes that 4QSam^a read *htʾnw* ("sought an opportunity against") rather than *hrgw,* and that it represents the superior reading.—D.J.H.

2002. M. Himmelfarb, "Sexual Relations and Purity in the Temple Scroll and the Book of Jubilees," *DeadSeaDisc* 6 (1, '99) 11-36.

In the laws governing sexual relations and related purity concerns, *Temple Scroll* and *Jubilees* show fundamental differences of approach that go beyond the differences in emphasis that one might expect in texts that rework different portions of the Torah. *Temple Scroll* elaborates and intensifies the purity laws of Leviticus 12 and 15, and narrows the gap between priests and others by making purity a more relevant category for all Jews. *Jubilees* confers on all Jews the status of priests by claiming that violations of the laws of prohibited sexual relations affect the Temple itself.—D.J.H.

2003. H. Jacobson, "*11Q30,* fgs 8-10," *RevQum* 18 (72, '98) 595.

The twenty-one letters in 11Q30 8-10 could be part of a paraphrase of the biblical story of Jephthah (see Judges 11).—D.J.H.

2004. H. Jacobson, "Notes on 4Q303," *DeadSeaDisc* 6 (1, '99) 78-80.

The *editio princeps* of 4Q303 by T. Lim in *DJD* 20 requires supplementation and correction. The article provides a transcription, comments intended to clarify the text and its interpretation, and a new translation. Several features support identifying the text as an example of wisdom literature.—D.J.H.

2005. H. Kvalbein, “The Wonders of the End-Time: Metaphoric Language in 4Q521 and the Interpretation of Matthew 11.5 par.,” *JournStudPseud* 18 (’98) 87-110.

With particular attention to the sort of wonders described in 4Q521 ii 5-8, 11-13 and who experiences them, the study first presents text-internal and text-external observations, respectively. Then it discusses whether early Judaism expected divine healings in the end-time, the role of the Anointed in 4Q521, and the comparison with Mt 11:5/Lk 7:22. It concludes that the similarity of words and phrases between 4Q521 and Mt 11:5/Lk 7:22 makes it necessary to observe the important differences in their inner structures and broader historical contexts. The Qumran text does not speak about bodily healings or resurrection of dead persons. It is a poetic and metaphoric description of the eschatological renewal of the people of God, based on traditional concepts and expressions from the OT.—C.R.M.

2006. W. J. Lyons, “Clarifications concerning 4Q285 and 11Q14 arising from *Discoveries in the Judean Desert* 23,” *DeadSeaDisc* 6 (1, ’99) 37-43.

The article seeks to clarify two suggestions made by F. García Martínez and A. S. van der Woude in *DJD* 23 about the exact relationship between 4Q285 5 and 11Q14, and their textual identity.—D.J.H.

2007. G. W. Nebe, “*4Q174,* 1-2, I, 6f im Lichte von *Sektenschrift* und *Jub* 2,22,” *RevQum* 18 (72, ’98) 581-587.

In 4Q174 1-2 i 6-7 *mʿśy twdh* is a paleographically better reading than *mʿśy twrh.* Both readings are intelligible within the Essene-Hasidic theology. But *mʿśy twdh* may well represent a conscious emendation of an original *mʿśy twrh* in the light of texts such as 1QS ix 4-5 and *Jubilees* 2:22.—D.J.H.

2008. E. Noort, “4QJosh^{a} and the history of tradition in the book of Joshua,” *JournNWSemLang* 24 (2, ’98) 127-144.

There is a high probability that 4QJosh^{a} (4Q47), the oldest textual witness we have for the book of Joshua, placed (parts of) the scene of MT Josh 8:30-35 at the beginning of chapter 5. The Masoretic tradition moved the scene to a position after the conquest of Ai for theological reasons, while Josephus treated it in a purely historical way.—D.J.H.

2009. H. Ringgren, “Femtio år med Dödahavsrullarna” [Fifty years with the Dead Sea Scrolls], *SvenskExegÅrs* 63 (’98) 125-128.

After recounting how the Dead Sea scrolls were discovered, the article comments on recent controversies surrounding their publication and discusses their value in illuminating some NT texts.—D.J.H.

2010. A. Rofé, “4Q Midrash Samuel? – Observations Concerning the Character of 4QSam^{a},” *Textus* [Jerusalem] 19 (’98) 63-74.

The four instances adduced in this article establish the point that 4QSam^{a} in some of its more extensive fragments does not merely present a text of the biblical book but rather contains a text expanded or reinterpreted according to the ideas of late scribes. Such a work should properly be defined as 4Q Midrash Samuel.—D.J.H.

2011. W. M. Schniedewind, “Qumran Hebrew as an Antilanguage,” *JournBibLit* 118 (2, ’99) 235-252.

The complex character of Qumran Hebrew can be appreciated only by reference to its social function within the Qumran community. This small, isolated religious community on the north shore of the Dead Sea used language ideologically as a means of differentiating and further insulating themselves. The evidence includes the avoidance of Aramaic and popular language (Mishnaic Hebrew), classicizing tendencies, orthography and paleography, and the use of code and symbolic terminology. In sociolinguistic terms, Qumran Hebrew is an "anti-language" created by conscious linguistic choices intended to set the speakers and their language apart from others.—D.J.H.

2012. M. Segal, "Biblical Exegesis in 4Q158: Techniques and Genre," *Textus* [Jerusalem] 19 ('98) 45-62.

The article examines the techniques and methods of biblical exegesis in 4Q158 under six headings: thematic association, exegetical citations, paraphrase, rearrangement, harmonistic additions, and literary expansions. It concludes that the expression "reworked Pentateuch" accurately describes the work as being closely affiliated with and bound to a biblical source yet combined with new material freed from such constraints.—D.J.H.

2013. W. F. Smelik, "The Use of *hzkyr bšm* in Classical Hebrew: Josh 23:7; Isa 48:1; Amos 6:10; Ps 20:8; 4Q504 iii 4; 1QS 6:27," *JournBibLit* 118 (2, '99) 321-332.

The translation of *hzkyr bšm* as "take an oath on the name of" or "swear by the name of" suits all the biblical occurrences of this syntagma (Josh 23:7; Isa 48:1; Amos 6:10; Ps 20:8) and is confirmed by 1QS vi 27 and CD xv 1-3, as well as various Akkadian and Jewish Aramaic texts. 4Q504 iii 4 should be read *rq bšmkh* [*nz*]*krnw* ("only by your name we are mentioned"), and so sheds no light on the meaning of *hzkyr bšm*.—D.J.H.

2014. M. V. Spottorno, "Can Methodological Limits be Set in the Debate on the Identification of 7Q5?" *DeadSeaDisc* 6 (1, '99) 66-77.

On paleographical, philological, and historical grounds it is more plausible to identify 7Q5 with either Zech 7:3c-5 or *1 Enoch* (Greek) 15:9d-10 than with Mk 6:52-53.—D.J.H.

2015. H. Stegemann, "More identified Fragments of *4QD*^{d} (*4Q269*)," *RevQum* 18 (72, '98) 497-509, plate 1.

The article proposes identifications (where possible) of previously unidentified fragments of 4Q269 (12-14, 10, and 15-16) with corresponding texts in the CD and other Qumran manuscripts of *Damascus Document.* A photograph of 4Q269 15 and 16 is included on p. 509.—D.J.H.

2016. S. Talmon, "Fragments of Two Leviticus Scrolls from Masada," *Textus* [Jerusalem] 19 ('98) 27-44.

The article provides editions of fragments of two Leviticus scrolls found at Masada: Lev 4:3-9 (MasLev^{a}; 1039-270), and Lev 8:31–11:40 (MasLev^{b}; 92-480). Photographs of the texts as well as discussions of their size, script, and biblical text are included.—D.J.H.

2017. E. J. C. Tigchelaar, "*Hbʾ byḥd* in *4QInstruction* (*4Q418* 64+199+66 par *4Q417* 1 i 17-19) and the Height of the Columns of *4Q418*," *RevQum* 18 (72, '98) 589-593.

The text of 4Q418 64 + 199 + 66 partially overlaps and complements the text of 4Q417 1 i 17-19. In this context *byḥd* means "together," not "in the community." The join suggests that the columns of 4Q418 consisted of twenty-eight lines.—D.J.H.

2018. H. ULFGARD, "'Realistisk bibelutläggning' efter Qumranfynden: Telningen i den yttersta tiden — det nya förbundet före och efter Jesus" ["Realistic Bible Interpretation" after the Qumran Discovery: The Branch in the Last Time — the New Covenant before and after Jesus], *SvenskExegÅrs* 63 ('98) 147-166.

The Qumran discovery has led to new insights into the milieu not only of Jesus but also of the early church. Two themes illustrate this point: (1) eschatology, focusing on the expression *ʾaḥarît ha-yāmîm* ("the end of days"); and (2) messianism, especially the expression *nēṣer* ("branch"). In both cases one sees striking similarities between the Qumran sectarians and the early Christians in terms of their exegesis of Scripture and their community consciousness. In both cases, too, their respective eschatologies had to deal with delays of the end/parousia. Both communities looked upon the Davidic Messiah as the "Branch" prophesied by Isaiah; and both used the *nēṣer* terminology to give expression to their community consciousness, in the Christian case with the use of the term Ναζωραῖοι (Acts 24:5). In both communities, too, one can see reflections of the double meaning of the root *nṣr,* "branch" and "observe."—B.A.P.

2019. J. C. VANDERKAM, "The People of the Dead Sea Scrolls," *SvenskExegÅrs* 63 ('98) 129-146.

The hypothesis that the people of the Dead Sea scrolls were Essenes remains the single, most convincing way in which to account for the evidence in Pliny's writings and the scrolls. In a limited sense one may call the Qumran people "Sadducees." But as that term is likely to be misleading, it is wiser to keep the Essene label and explain the implications for halakic issues. N. Golb's "Jerusalem library" hypothesis does not acknowledge sufficiently the degree of uniformity that runs through the sectarian scrolls.—D.J.H.

2020. B. Z. WACHOLDER, "Who Is the Teacher of Righteousness?" *BibRev* 15 (2, '99) 26-29.

The Teacher of Righteousness and the Wicked Priest of the Dead Sea scrolls are best understood as eschatological figures who were expected to appear at the End of Days, not as historical figures who lived in the past.—D.J.H.

2021. S. WEITZMAN, "Why Did the Qumran Community Write in Hebrew?" *JournAmOrSoc* 119 (1, '99) 35-45.

4Q464 depicts Hebrew as the language of the nations at the "end of days," and *Jubilees* 12:25-27 represents it as the language of those privy to heavenly secrets. Both texts share a conception of Hebrew as a supernatural language unlike any other, a transcendent tongue revealed to a divinely designated community in order to free it from Babel's curse. The Qumran community wrote in Hebrew to transcend the multilingualism of the wayward world around it.—D.J.H.

Dead Sea Scrolls, §§ 43-1556, 1600, 1653, 1772, 1984, 2060.

Jewish World

2022. J.-M. AUWERS, "'La Bible d'Alexandrie'. Note sur l'esprit d'une entreprise en cours," *RevThéolLouv* 30 (1, '99) 71-82.

The article first describes the origin, organization, and "philosophy" of the annotated

French translation of the Septuagint known as "La Bible d'Alexandrie." Then it discusses in some detail the volumes devoted to the books of Numbers [*NTA* 40, p. 172], Deuteronomy [*NTA* 37, p. 302], Joshua [*NTA* 42, p. 196], and 1 Kings [*NTA* 42, p. 423], respectively.—D.J.H.

2023. C. T. BEGG, "The Exploits of David's Heroes According to Josephus," *StudBibFran LibAnn* 47 ('97) 139-169.

The article investigates Josephus' treatment of the biblical presentations concerning David's heroes (see 2 Sam 21:15-22; 23:8-23; 1 Chron 20:4-8; 11:10-25) in *Antiquities* 7:298-317 under five headings: David endangered, a first trio of heroes, a second trio/duo of heroes, David's wish for water, and two final heroes. It concludes that Josephus drew on texts of both 2 Samuel and 1 Chronicles whose affinities were more with the Septuagint than with the Masoretic text, used various rewriting techniques, highlighted the stature of David *in bonam partem,* and recognized the story's potential to speak to both Jews and Gentiles.—D.J.H.

2024. J. BELLEMORE, "Josephus, Pompey and the Jews," *Historia* [Stuttgart] 48 (1, '99) 94-118.

Josephus' *Antiquities* 13:398–14:97 portrays the actions and motives of Pompey in Judea from the Roman perspective, whereas *War* 1:123-154 deals with them from the Jewish perspective. This alteration in viewpoint arose from the totally different sources that Josephus used—local Jewish sources for *War;* and for *Antiquities,* Nicolaus of Damascus, Strabo, and Livy. The pro-Roman line in *Antiquities* may be less reliable and should warn historians not to accept that Roman intervention in Judea was necessary or inevitable.—D.J.H.

2025. K. BLESSING, "Desolate Jerusalem and Barren Matriarch: Two Distinct Figures in the Pseudepigrapha," *JournStudPseud* 18 ('98) 47-69.

The paper first reviews the background of the barren matriarchal figure and the desolate mother-city Jerusalem, demonstrating their distinctness. Next it surveys the instances of the two figures as they appear in the Pseudepigrapha, with particular attention to the figure of desolate Jerusalem. Finally it analyzes the relationship between the two figures in *2 Baruch* 10:6-19 and *Joseph and Aseneth* 11–16. While the texts dealing with the barren matriarch emphasize a fruitful future, those dealing with desolate Jerusalem highlight the hopelessness of those unfaithful to the covenant.—C.R.M.

2026. P. J. J. BOTHA, "History, rhetoric and the writings of Josephus," *Neotestamentica* 31 (1, '97) 1-20.

After noting some uses and abuses of Josephus' writings, the article contends that Josephus created some narrative worlds and made them as persuasive as possible, and that he wanted his audiences to join his narrator and to become part of his worlds so that thereafter one would think in a specific way about one's own "real" world. It concludes that we should see Josephus' history as rhetoric and rhetoric as history.—D.J.H.

2027. A. P. B. BREYTENBACH, "Moses versus die Messias: 'n Samaritaanse tradisie (Moses versus the Messiah: a Samaritan tradition)," *SkrifKerk* 19 (3, '98) 534-543.

In orthodox Samaritan theology Moses is revered as the sole medium of God's revelation and is put up against figures like Dositheus so that the messianic claims of Dositheans are countered by the praise of Moses. The same trend is followed in the controversies against the

Christian Messiah in which epithets of a polemic nature in honor of Moses are found in abundance and even preexistence is attributed to Moses. A poem entitled "the Hymn of the Birth of Moses" from the Samaritan liturgy is a textbook example of the polemical profiling of Moses, the absolute prophet.—D.J.H.

2028. S. P. Brock, "The Peshitta Old Testament. Between Judaism and Christianity," *CristStor* 19 (3, '98) 483-502.

Much of the Peshitta OT originated within the Jewish community of Edessa, while some books may have been translated by early Christian converts from Judaism who had an adequate knowledge of Hebrew in order to undertake the work. In the text of the Peshitta OT one can find traces of Jewish background in the areas of exegetical traditions, "targumic" phraseology, topography, terminology, and text division. From several perspectives the Peshitta OT can be seen as providing an important bridge between Judaism and Syriac Christianity.—D.J.H.

2029. G. Carey, "How To Do Things With (Apocalyptic) Words: Rhetorical Dimensions of Apocalyptic Discourse," *LexTheolQuart* 33 (2, '98) 85-101.

After noting progress in apocalyptic studies over the past several decades, the article suggests three ways in which a rhetorical approach will enhance our understanding of apocalyptic discourse. Then it offers some examples of how careful rhetorical analysis of the topoi of apocalyptic discourse (e.g. theodicy, authority, polemics, and admonition) offers a basis for comparison of Jewish and Christian apocalyptic texts.—C.R.M.

2030. S. Cheon, "Anonymity in the Wisdom of Solomon," *JournStudPseud* 18 ('98) 111-119.

Wisdom of Solomon intentionally avoids the use of proper names from the Bible and substitutes pronouns, generic terms, and other allusions for them. This interpretative technique reflects the socio-political instability in which the author was situated, which means that the style of anonymity can best be understood in the context of the Alexandrian riot during the reign of Gaius Caligula. In Wisdom anonymity exhibits the characteristics of generalization, identification, reflection of socio-political chaos, and hiddenness. All these interact and overlap in the text.—C.R.M.

2031. J. Chmiel, "Biblia aleksandryjska po polsku? (La Bible d'Alexandrie en Polonais?)," *AnalCracov* 29 ('97) 113-115.

The article announces the launching of a project to translate the Septuagint into Polish and explains the goals and merits of the undertaking.—D.J.H.

2032. J. Cook, "Toward the dating of the tradition 'the Torah as surrounding fence,'" *JournNWSemLang* 24 (2, '98) 25-34.

While the view that the Torah is surrounded by a shielding fence is a well known rabbinic tradition (see *m. ʾAbot* 1:1), an earlier tradition found in the Septuagint of Prov 28:4 and *Letter of Aristeas* 139 presents the Torah as a fence/wall surrounding the Jewish people.—D.J.H.

2033. J. Corley, "Rediscovering Tobit," *ScriptBull* 29 (1, '99) 22-31.

Renewed interest in the book of Tobit is timely because of the publication of the Qumran Tobit manuscripts and because of the new interest in biblical storytelling. Four of the book's emphases have special relevance for people today: God's providence, marriage and family life, care for the poor, and prayer.—D.J.H.

2034. L. DAY, "Power, Otherness, and Gender in the Biblical Short Stories," *HorBibTheol* 20 (2, '98) 109-127.

The biblical short stories—Ruth, Esther, Daniel, Judith, and Tobit—all evidence similarities in how they portray power relationships, alienation and otherness, theology and divine activity, gender categories, and how their protagonists attain ultimate success.—D.J.H.

2035. C. DEN HERTOG, "Exodus 3:14 in de Septuaginta: 'Ik ben "de zijnde"' — Een metafysische uitspraak? (Exodus 3:14 in the Septuagint: 'I Am "the Being"' — a Metaphysical Statement?)," *NedTheolTijd* 53 (1, '99) 1-16.

This investigation of the statement ἐγώ εἰμι ὁ ὤν in Exod 3:14 deals with its syntax and translational logic, as well as the Greek Exodus's treatment of God(s) and the theology of revelation in the Septuagint's Exodus. It concludes that the participle ὤν refers not to true or supreme being or to (real) existence but rather means "present being." This being of God has an active aspect and has to be understood in the perspective of a powerful concern with the people of God.—D.J.H.

2036. T. DERDA, "The Jews and the Name of Moses in Antiquity – a Reply," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 124 ('99) 210.

The evidence put forward by M. H. Williams [§ 42-2057] is not sufficient to establish that the name of Moses was part of the Jewish onomasticon in antiquity [see § 42-627].—D.J.H.

2037. A. A. DI LELLA, "Health and Healing in Tobit," *BibToday* 37 (2, '99) 69-73.

The book of Tobit is a good narrative example of the Deuteronomic doctrine of retribution that allowed for testing even faithful Israelites. The principal characters all observed the Law and had experienced good health until various forms of adversity struck their families. God answered the prayers of Tobit and Sarah by restoring them to good health and prosperity.—D.J.H.

2038. T. ENGBERG-PEDERSEN, "Philo's *De Vita Contemplativa* as a Philosopher's Dream," *JournStudJud* 30 (1, '99) 40-64.

After sketching two possible answers to the question of the genre of Philo's *De vita contemplativa* (moral philosophical treatise or utopian fantasy done for a serious purpose), the article suggests a method ("maximal coherence") for choosing between them and applies it in a close reading of the entire work. It concludes that the degree of literary coherence in *De vita contemplativa* is so developed that the treatise may be judged to be in all essentials fiction (a *plastheis mythos*). Consequently good scholarly questions will be about Philo and "his" *therapeutai* (i.e. what particular point or points about the life of a Jew in Philo's own time and place is he trying to express), not about "the" *therapeutai* (i.e. questions will not ask what more we may learn about them).—C.R.M.

2039. E. EYNIKEL, "La lexicographie de la Septante: aspects méthodologiques," *RevSciRel* 73 (2, '99) 135-150.

After reflecting on the current state of Septuagint lexicography, the article considers three questions: Which edition should serve as the basis for the lexicon? Which translation does one choose and how does one organize the sequence of translations offered? and How does one fix the meaning of the Greek words? Although in most cases of the *realia* the Greek of the Septuagint coincides with contemporary Greek usage, in some cases (especially in stereotyped renditions, etymological translations, neologisms, and polysemic words) the Greek words take the meaning of the underlying Hebrew words. [The same fascicle contains articles by A. Schenker on 1 Kgs 9:15-23 and 3 Reigns 10:23-25 (pp. 151-164), G. Dorival on the titles of the LXX Psalms (pp. 165-176), and M. Harl on using patristic commentaries in Septuagint research (pp. 184-201), as well as three articles on Hos 1:2 by J. Joosten (pp. 202-206), E. Bons (pp. 207-222), and S. C. Kessler (pp. 223-228).]—D.J.H.

2040. J. FLEISHMAN, "Mdwʿ hṣlyḥ hmn lšknʿ ʾt hmlk ʾḥšwrwš lhkḥyd ʾt kl hyhwdym hḥyym bʾmpryh hprsyt? (Why was Haman Successful at Winning King Ahasuerus' Approval to Exeterminate the Jews in the Persian Empire?)," *HebUnCollAnn* 68 ('97) 35-49 (Hebrew section).

The account of Haman's success in winning King Ahasuerus' approval to exterminate the Jews in the Persian empire must be understood against the background of the widespread anti-Semitism assumed in the book of Esther and the elements of Haman's charge against "a certain people" in Esth 3:8 as reflections of popular attitudes toward the Jews.—D.J.H.

2041. T. FORNBERG, "Abraham in the Times of Christ," [in Arabic] *Bayn al-Nahrayn* [Baghdad] 26 (103-104, '98) 250-257.

The article traces the development of the figure of Abraham up to the time of the NT. After treating the importance of Abraham in late OT times, it considers elaborations of the narrative of Abraham to defend against Gentile influence, legends about Abraham as a defense for a Jewish way of life (e.g. Abraham as inventor, magician, astrologer), Abraham as the ideal pattern to be imitated by all Jews, and Abraham in the NT. It concludes that the figure of Abraham proved to be of great help for Jews meeting the challenge of living in the Roman empire.—C.R.M.

2042. D. M. GOLOMB, "Methodological Considerations in Pentateuchal Targumic Research," *JournStudPseud* 18 ('98) 3-25.

This paper presents a working model of a methodological approach to the pentateuchal Targums that attempts to explain the targumic exegetical system. It first sets out a methodology that consists of identifying a trigger (something that marked a passage as one that demanded explanation), locating a source text, and applying checks and balances. Then it applies the method to three cases from *Targum Neofiti:* Two explain the origin of small pluses in Gen 1:3 and 22:1, and the last is a large inserted piece of midrash—the four cases of Moses midrash repeated with minimal variations at Lev 24:12; Num 9:8; 15:34; and 27:5.—C.R.M.

2043. P. A. GRAMAGLIA, "Il *Testimonium Flavianum.* Analisi linguistica," *Henoch* 20 (2, '98) 153-177.

This linguistic analysis of Josephus' *Antiquities* 18:63-64 serves to isolate hints of an original text that described Jesus as a charismatic man loved by his disciples, and highlights some major Christian interpolations that most probably are to be dated to the second half of the 3rd century A.D. It also concludes that Agapius' Arabic version and the Syriac versions of Eusebius' *Ecclesiastical History* are Christian redactions that shed no light on Josephus' original text.—D.J.H.

2044. D. J. HARRINGTON, "Prayers in Tobit," *BibToday* 37 (2, '99) 86-90.

The book of Tobit contains prayers for death (3:2-6; 3:11b-15), wedding prayers (8:5b-8; 8:15b-17), and prayers of praise and thanks (11:14b-15a; 13:1-7). By challenging and celebrating the action of God in the lives of suffering righteous persons like Tobit and Sarah, these prayers are not only integral to the narrative but also serve as literary vehicles for the theology of the book.—D.J.H.

2045. C. HAYES, "Intermarriage and Impurity in Ancient Jewish Sources," *HarvTheolRev* 92 (1, '99) 3-36.

In key Second Temple sources (4QMMT as illuminated by Ezra and *Jubilees*) the underlying rationale for a ban on interethnic sexual unions is not the fear of contacting ritual impurity from a Gentile but rather the fear of profaning the holy seed of Israel. The impurity that is associated with intermarriage in *Jubilees* and 4QMMT is not ritual impurity communicated by physical contact but the moral impurity that arises from the sin of *zĕnût* (illegal sexual union). Likewise, rabbinic bans on intermarriage were not based on an ancient principle of Gentile ritual impurity. On the contrary, the desire to prohibit intermarriage was the rationale for the rabbinic creation of a special category of Gentile impurity. These conclusions support those who argue that the ritual impurity of Gentiles was not an ancient halakah but rather a legal reality of a relatively late period. —D.J.H.

2046. A. P. HAYMAN, "The Survival of Mythology in the Wisdom of Solomon," *JournStudJud* 30 (2, '99) 125-139.

The article examines the subjects of creation and death/evil in the Wisdom of Solomon, respectively, and their mythological background. For example, Wis 11:17 is not a restatement of Gen 1:1-2 but a reformulation in Greek dress of the older creation mythology so widely attested in the OT. The struggle of exegetes to uncover the logical consistency that must underlie the text of Wisdom is misconceived. Despite its apparent pretension to compete in the world of philosophers, Wisdom is too much rooted in the mythical world of the OT to be overly concerned with such logical consistency.—C.R.M.

2047. J. HERZER, "Die Paralipomena Jeremiae – eine christlich-gnostische Schrift? Eine Antwort an Marc Philonenko," *JournStudJud* 30 (1, '99) 25-39.

Philonenko's contention [§ 41-614] that the author of *Paralipomena of Jeremiah* (*4 Baruch*) was a baptist-syncretist-gnostic Jewish Christian is speculative, methodologically problematic, and without support in the text. It is preferable to view the author as a Jew conversant with the Jewish tradition and concerned for the fate of his people at the beginning of the 2nd century A.D. (see especially *2 Baruch*).—D.J.H.

2048. K. M. HOGAN, "The Exegetical Background of the 'Ambiguity of Death' in the Wisdom of Solomon," *JournStudJud* 30 (1, '99) 1-24.

Comparison of the exegesis of Genesis 1–4 in Wisdom and Philo's writings lends support to M. Kolarcik's thesis that death is an ambiguous concept in Wisdom. The concept of spiritual death was apparently adopted by Alexandrian Jews to deal with two exegetical problems in Genesis 1–4: why Adam and Eve did not die as threatened after eating from the tree of the knowledge of good and evil, and why Cain was barely punished for killing his brother. The idea that all three were punished by spiritual death would have popularized the notion that the death of the soul is more to be feared that the death of the body.—D.J.H.

2049. G. M. HOLLENBACK, "The Value of *Pi* and the Circumference of the 'Molten Sea' in 3 Kingdoms 7,10," *Biblica* 79 (3, '98) 409-412.

The circumference of the "molten sea" is thirty cubits according to the Masoretic text of 1 Kgs 7:23, 26 and thirty-three cubits according to the Septuagint of 3 Kingdoms 7:10, 12. Whereas the Masoretic text probably used the Old Babylonian value of *pi* = 3, the Septuagint translator may well have used the more accurate value of *pi* = 3 1/7 discovered by Archimedes and presumably known at Alexandria.—D.J.H.

2050. T. ILAN, "King David, King Herod and Nicolaus of Damascus," *Jewish Studies Quarterly* [Tübingen] 5 (3, '98) 195-240.

The similarities between David and Herod the Great must have been obvious to Herod as well as to Nicolaus of Damascus when he was engaged to write Herod's court history. They included the following features: discrediting the previous dynasty, arrival at court, exile in the desert and alliance with the enemy, elimination of the former ruling house, the sons, Jerusalem and the Temple, and death. Nicolaus' ultimate failure in this endeavor involved historical, literary, and textual factors as well as Herod's "bad luck" due to early Christian influence. Eight appendixes are included.—D.J.H.

2051. D. M. JACOBSON, "Palestine and Israel," *BullAmSchOrRes* 313 ('99) 65-74.

Josephus regarded the Greek word Παλαιστίνη to be a transliteration of the ancient Semitic name for the Philistines, and his position on this point has become generally accepted. However, a pun linking the land of the Philistines with the "wrestler" *Yiśra᾽el* (see Gen 32:24-28) would be consistent with the Greek taste for double meanings and would account perfectly for the similarity between the words Παλαιστίνη and παλαιστής ("wrestler").—D.J.H.

2052. R. JANSEN, "'Wünscht Jerusalem Frieden.' Christliche Einstellungen zu Juden und Judentum am Beispiel von Jerusalem," *Judaica* [Basel] 54 (4, '98) 214-230.

After reflecting on the symbolic significance of Jerusalem through the centuries, the article considers how the destruction of the Jerusalem Temple in A.D. 70 has been interpreted in the Jewish tradition, in the early Christian tradition, and in textbooks on church history from the 19th and 20th centuries, respectively. Then it notes the tendency to equate the end of the Temple and the end of Israel, observes that since the 2nd century A.D. Christians have linked the destruction to Jewish rejection of Jesus, and calls for a new mentality on this topic.—D.J.H.

2053. C. KRAUS REGGIANI, "I Salmi di Salomone, una testimonianza storica," *AnnaliStor Eseg* 15 (2, '98) 417-440.

Psalms of Solomon was composed in a Palestinian environment in the 1st century B.C. Psalms 2, 8, and 17 offer a theological interpretation of political events from a messianic perspective. The psalmist interprets Pompey as both an instrument of God for the punishment of the Jews and a non-Jew punished by God for his arrogance with an ignominious death, while invoking in Psalm 17 the coming of a Davidic king to save Israel.—D.J.H.

2054. A. LAATO, "The Apocalypse of the Syriac Baruch and the Date of the End," *Journ StudPseud* 18 ('98) 39-46.

N. Roddy's date of A.D. 99 for the composition of *2 Baruch* [§ 41-1306] is encumbered by chronological difficulties. In *2 Baruch* the mystical number 686 was calculated so that the balance between the destruction of the First and Second Temples as well as their rebuilding would correspond to the predictions in the books of Jeremiah and Daniel. Bar Kochba began the war against Rome about seven years before the appointed time (A.D. 139 or 140) for the rebuilding of the Third Temple in Jerusalem. The author of *2 Baruch* was sure that his apocalyptic calculations had revealed to him the mystery that allowed him to arrive at the conclusion that the building of the new Jerusalem and the new Temple (*2 Baruch* 4) would be realized in the near future.—C.R.M.

2055. A.-J. LEVINE, "Women in Tobit," *BibToday* 37 (2, '99) 80-85.

Women in the book of Tobit, vocal and silent, passionate and stoic, wage-earning and supported, in prayer and in anger, serve as the guardians of the Jewish people. Not just characters who appear in only one or two scenes, these deuterocanonical women, like their sisters in the books of Ruth and Esther, fill their narratives.—D.J.H.

2056. S. MATTHEWS, "Ladies' Aid: Gentile Noblewomen as Saviors and Benefactors in the *Antiquities,*" *HarvTheolRev* 92 (2, '99) 199-218.

Three women in Josephus' *Antiquities* are well known for their purported devotion to Jewish religious practices: Poppaea Sabina, the consort/wife of Nero, whom Josephus describes as "God-fearing"; Fulvia, a Roman convert of consular rank whom he pegs as the source of the expulsion of Jews from Rome under Tiberius; and Helena, Queen of Adiabene, also a convert to Judaism. The article shows that the stories of these three Gentile noblewomen who shared an interest in Jewish religious practices were part of a larger narrative pattern in *Antiquities* that repeatedly characterized Gentile women of high standing as saviors and benefactors of the Jewish people. The salvific acts of foreign noblewomen also feature prominently in Josephus' retelling of the story of Moses early in his *Antiquities.*—D.J.H.

2057. B. MCCONVERY, "Ben Sira's 'Praise of the Physician' (Sir 38:1-15) in the Light of Some Hippocratic Writings," *ProcIrBibAssoc* 21 ('98) 62-86.

After surveying the role of medical practitioners and physicians in the OT, the article considers the literary unity of Ben Sira's poem on the physician and its content: "befriend the physician"—he is honored by God and humans (38:1-3); God's role in healing—healing plants from the earth (38:4-8); the religious response in time of sickness (38:9-11); and the physician's role in time of sickness (38:12-15). Then it considers the role and lifestyle of physicians as represented by some documents from the Hippocratic corpus, with particular attention to the training of the Hellenistic physician, his manner of life, establishing a practice, the question of payment, the role of religion in medicine, and the social status of the physician.—D.J.H.

2058. T. MCLAY, "*Kaige* and Septuagint Research," *Textus* [Jerusalem] 19 ('98) 127-139.

Based on comparison of six monographs that treat the *kaige* text of the OT, the article concludes that (1) there are no grounds for the assertion that ninety-six characteristics have been isolated for the *kaige* recension, (2) less than one-quarter of the characteristics are in agreement in two or more books, and (3) there are no two books that exhibit significant agreement with each other in sharing the same *kaige* traits. There are no grounds upon which to postulate the existence of a monolithic *kaige* recension.—D.J.H.

2059. I. NOWELL, "Aging in the Book of Tobit," *BibToday* 37 (2, '99) 74-79.

The story of Tobit gives us an extended example of the experience of old age and of care-giving for the elderly: Tobit is in need of care; Anna is the caregiver; Raguel and Edna are parents of an only daughter; and Tobiah and Sarah are children of elderly parents.—D.J.H.

2060. J. W. OLLEY, "Texts Have Paragraphs Too – A Plea for Inclusion in Critical Editions," *Textus* [Jerusalem] 19 ('98) 111-125.

With particular reference to literary divisions in Isaiah 40–66, the article discusses signs of divisions in 1QIsa^a and 1QIsa^b, later Hebrew manuscripts, and Septuagint manuscripts. It suggests that every critical edition of a biblical book should contain a table of the paragraphing of the texts that are cited.—D.J.H.

2061. D. C. OLSON, "Enoch and the Son of Man in the Epilogue of the Parables," *JournStudPseud* 18 ('98) 27-38.

After briefly sketching scholarly approaches to the identification of Enoch as the "Son of Man" in *1 Enoch* 71:14 (with particular reference to an article by M. Casey [§ 21-264]), the study discusses new manuscript evidence, the translation of *1 Enoch* 70:1-2, and *1 Enoch* 70:1 and 71:14 in the context of the Ethiopian church. It concludes that both *1 Enoch* 70:1 and 71:14 must be taken into account in considering what the author meant by fusing Enoch and the Son of Man. An appendix treats *1 Enoch* 70:1 in MS *EMML* 2080.—C.R.M.

2062. A. A. ORLOV, "Titles of Enoch-Metatron in *2 Enoch*," *JournStudPseud* 18 ('98) 71-86.

The article examines impressive alignments between *2 Enoch* and the Merkabah tradition through an examination of the celestial titles of Enoch (Metatron): the prince of the presence, the knower of secrets, the heavenly scribe, the youth, and the governor of the world. They give new evidence that the Metatron tradition has deep connections with early Enochic literature.—C.R.M.

2063. J. C. REEVES, "Exploring the Afterlife of Jewish Pseudepigrapha in Medieval Near Eastern Religious Traditions: Some Initial Soundings," *JournStudJud* 30 (2, '99) 148-177.

The evidence points to an incredible vitality for the Jewish Pseudepigrapha in a variety of subsequent religious and temporal contexts, even though at present we cannot precisely reconstruct how it was sustained in each and every instance. Explanations have tended to cluster around two options: (1) Such writings were continuously transmitted among certain groups within oriental Judaism for an extended period of time; or (2) Such writings "re-entered" Jewish culture via an accidental discovery of a manuscript deposit or a conscious borrowing from writings husbanded by non-Jewish circles. Three appendixes are included on pp. 166-177.—D.J.H.

2064. G. RIZZI, "Modelli giudaici e giudeo-cristiani per un'inculturazione della fede," *EuntDoc* 51 (2-3, '98) 29-65.

The ancient versions of the OT may be best considered as models of the inculturation of the Jewish and Christian faiths in the specific cultural areas for which the versions were produced. Thus the ancient Greek, Aramaic, and Latin versions of the OT may be regarded as authoritative interpretations and exegeses of the ancient Jewish and Christian traditions, not simply as translations of Hebrew or Greek archetypes. This perspective can enrich modern translations of the OT, especially where they are intended for the inculturation of the Christian faith.—D.J.H.

2065. T. SÖDING, "Solidarität in der Diaspora. Das Liebesgebot nach den Testamenten der Zwölf Patriarchen im Vergleich mit dem Neuen Testament," *Kairos* 36-37 ('94-'95) 1-19.

After discussing the literary character of *Testaments of the Twelve Patriarchs* and its life-setting (Diaspora Judaism), the article focuses on various aspects of its treatment of the love command: the basic attitude and how it is made concrete, the scope, love of God and love of neighbor, foundations, and value. Then it discusses its approach to the love command in the context of early Jewish ethics and in comparison with NT ethics.—D.J.H.

2066. H. SZESNAT, "Philo and Female Homoeroticism. Philo's use of γύνανδρος and recent work on *tribades*," *JournStudJud* 30 (2, '99) 140-147.

In contrast to classical Greek sources Philo appears to use the term γύνανδρος to refer to women who usurp the (sexual) role reserved for men (see *Sacr.* 100; *Her.* 274; *Virt.* 21). Philo, along with Paul and ps.-Phocylides, confirms that the increasing male concern about female homoeroticism in early Judaism has roots as far back as the 1st century A.D.—D.J.H.

2067. A. VAN DER KOOIJ, "The Death of Josiah According to 1 Esdras," *Textus* [Jerusalem] 19 ('98) 97-109.

Comparison of the passage about Josiah's death in 1 Esdras 1:23-30 reveals many differences from 2 Chron 35:20-25 (see 2 Kgs 23:29-30). The version in 1 Esdras is a story in its own right, reflecting to some extent a creative approach toward its parent text since it contains elements of interpretative reworking.—D.J.H.

2068. K. VAN DER TOORN, "In the Lions' Den: The Babylonian Background of a Biblical Motif," *CathBibQuart* 60 (4, '98) 626-640.

A story of Daniel in the lions' den occurs both in Daniel 6 and in *Bel and the Dragon.* Close study of *Ludlul bel nemeqi* ("I shall praise the lord of wisdom") and its echoes in letters by scholars who identify with its protagonist reveals that the motif of the pit of lions goes back to Babylonia. In the Babylonian tradition, however, the lions are not real lions; they stand for human adversaries among the scholars at court. The biblical author inherited the motif of the lions' pit from the Babylonian tradition. But when he incorporated it into the story of Daniel, he turned the metaphor into a literal description (see 2 Tim 4:17).—D.J.H.

2069. M. VOGEL, "Vita 64-69, das Bilderverbot und die Galiläapolitik des Josephus," *JournStudJud* 30 (1, '99) 65-79.

The article investigates the apologetic construction of the description of Josephus that emerges from a comparison between his *Life* and *Jewish War* with respect to the moderate "between phase" after the defeat of Cestius (see *Life* 28-29) and Josephus' covert pro-Roman Galilean politics. It focuses particularly on *Life* 64-69 in determining the basis for Josephus' political attitude at the beginning of the Jewish war and during his insertion in Galilee. It concludes with remarks on Josephus' stylizing of the events as political antagonism between radicals and moderates where his apologetic strategy permitted and required this.—C.R.M.

2070. C. VON HEIJNE, "Aqedat Isak. Judisk tolkning av Genesis 22:1-19" [Aqedat Isaac. Jewish Interpretation of Genesis 22:1-19], *SvenskExegÅrs* 62 ('97) 57-86.

After reflecting on problems encountered in interpreting Gen 22:1-19, the article considers how the "binding of Isaac" is treated in various Jewish writings: the OT Apocrypha, the Pseudepigrapha, Philo's writings, Josephus' *Antiquities, Targum Onqelos, Neofiti 1* and

Fragment Targums, Targum ps.-Jonathan, Genesis Rabbah, b. Sanhedrin 89b and *Pirqe de Rabbi Eleazar,* and other midrashic materials. It concludes with reflections on the pericope's central message, with particular attention to the expiatory value of the binding of Isaac.—D.J.H.

2071. S. WEITZMAN, "Forced Circumcision and the Shifting Role of Gentiles in Hasmonean Ideology," *HarvTheolRev* 92 (1, '99) 37-59.

There is reason to believe that under the Hasmoneans circumcision could serve as a "rite of domination" marking Jewish power over Gentile bodies. In 1 Maccabees forced circumcision appears as a justified act of violence needed to drive Gentile presence from the borders of Israel. In forcibly circumcising the Idumeans and Itureans, Hyrcanus and his immediate successors seemed to be using precisely the same practice to achieve the goal of reclaiming the land for Judaism. In fact, however, they introduced an important adaptation: While Mattathias had imposed circumcision on Jews, Hyrcanus and his successors extended this practice to Gentiles under their control. What impelled this adaptation was the tension between the Hasmoneans' increased reliance on Gentiles and those rulers' status as heirs to the Maccabean revolt.—D.J.H.

2072. H. WITCZYK, "Il testo ebraico di Sir 4,17-18 e i suoi paralleli," *CollTheol* 68 (Special Issue, '98) 23-38.

The article first discusses the textual problems and literary structure of the Hebrew version of Sir 4:17-18. Then it considers five aspects of Wisdom's way of acting according to Sir 4:17-18 in the context of parallel passages (mainly in OT books): wisdom hiding herself, the tests, when they end, the way to happiness, and the revelation of her secrets.—D.J.H.

2073. A. J. WOLF, "Apocalyptic for the Millennium," *Judaism* 48 (1, '99) 102-110.

The articles in the brilliant three-volume *Encyclopedia of Apocalypticism* (1998) are rich, learned, fascinating, unsettling, and nearly always right. With particular attention to Jewish apocalypticism, the article gives excerpts from and comments on the essays on the ancient, medieval, and modern periods.—D.J.H.

Jewish World, §§ 43-1747, 1990, 2000, 2002, 2115.

Rabbinics

2074. F. AVEMARIE, "Erwählung und Vergeltung. Zur optionalen Struktur rabbinischer Soteriologie," *NTStud* 45 (1, '99) 108-126.

Research on rabbinic soteriology has established two models according to which a share in the world to come is based on the person's good works or on belonging to the chosen people. Both patterns are well represented in rabbinic literature. Attempts at subordinating one pattern to the other are inadequate. Rather, the rabbinic tradition holds them together (though sometimes in different proportions), and in this sense the structure of rabbinic soteriology is "optional."—D.J.H.

2075. S. FINE, "This is the Torah that Moses Set before the Children of Israel: Scripture and Authority in Rabbinic Judaism," *RevExp* 95 (4, '98) 523-532.

Taking as its starting point the place of Scripture in the synagogue, the article discusses some salient features of Jewish attitudes toward scriptural authority: synagogue Torah reading, the Torah scroll, and the two lobes of the Torah (written Torah and oral Torah).—D.J.H.

2076. E. FLEISCHER, "Qdwšt hʿmydh (wšʾr hqdwšwt): hybṭym hysṭwryym, lyṭwrgyym wʾydʾwlwgyym (The *Qedusha* of the *Amida* [and Other Qedushot]: Historical, Liturgical, and Ideological Aspects)," *Tarbiz* [Jerusalem] 67 (3, '98) 301-350.

The two main biblical verses of the *Qedushah* (Isa 6:3 and Ezek 3:12) were integral parts of the third benediction of the *Amidah* as originally conceived by the sages at Yavneh. At a later stage cantors began to insert short liturgical texts between the two verses. In the third stage the verses and the *Ofanayah* were removed from the third benediction, and the *Qedushah* became an independent insertion between the second and third benedictions of the *Amidah* as it is nowadays in standard Jewish prayer.—D.J.H.

2077. S. J. FRIEDMAN, "Tyqwny ʾrkym lmylwn htlmwdy (h): ʾrbʾ = kbš, kbšh (Talmudic Lexicographical Studies [5]: *ʾrbʾ* = 'Lamb')," *Tarbiz* [Jerusalem] 67 (2, '98) 245-250.

A fable about a lion and a lamb (*kʾryʾ wʾrbʾ*) as representing the ultimate in incompatibility stands behind the imagery that the Talmud (see *b. B. Qam.* 85a; *b. B. Mes.* 101b; *b. B. Bat.* 168a) uses for its stylized legal claim: "Keeping company with you is like 'the lion and the lamb' in my eyes." The word for "lamb" (*ʾrbʾ*) is found in Syriac.—D.J.H.

2078. P. GRELOT, "Trois poèmes acrostiches sur Exode 12, 2," *RevBib* 106 (1, '99) 41-65.

Among the Aramaic fragments from the Cairo Genizah, a parchment manuscript contains three acrostic (or alphabetic) poems that illustrate Exod 12:1-3. The first poem enumerates the omens associated with the appearance of the moon during the twelve months. The second poem is a "dispute of precedence" when Nisan explains why this month is the first of all according to the signs of the zodiac. The third poem compares the twelve months to the twelve sons of Jacob. The manuscript seems to be from the Byzantine era and may have been written by the author of the poems.—D.J.H.

2079r. J. HAUPTMAN, *Rereading the Rabbis. A Woman's Voice* [*NTA* 42, p. 419].

A. M. GRAY, "Making Central the Peripheral. Women Reading the Rabbis Reading Women," *ConsJud* 51 (1, '98) 74-80.—In this work Hauptman reaffirms her position as an accomplished talmudic scholar and pioneer of talmudic scholarship by and about women. She proposes that rabbinic patriarchy should be viewed as a benevolent patriarchy that allowed for ameliorative legislative changes to be made on behalf of women and showed concern for the injustices that they often faced. She appropriately emphasizes that the talmudic texts must be read within their own contexts and suggests that we follow the direction in which the rabbis were headed.—D.J.H.

2080. H. JACOBSON, "Adoptive Parents in Rabbinic Exegesis of the Bible," *VetTest* 49 (2, '99) 261-262.

In Num 3:1 and 2 Sam 21:8 a person (Moses, Michal) is listed as parent of someone else's children. According to the rabbis (see *t. Soṭa* 11:18 and *b. Sanh.* 19b), Moses and Michal educated these children and thereby merited being listed as their parents. The rabbis' view reflects familiarity with legal systems in which educating someone else's son could actually make the person his adoptive parent.—D.J.H.

2081. A. H. KAUNFER, "This is My God and I Will Glorify Him. A Midrashic Controversy," *ConsJud* 51 (1, '98) 24-31.

While on the surface the *Mekilta* seems concerned with the proper translation of *ʾanwehû* in Exod 15:2 ("glorify" or "enshrine"), at a deeper level the rabbinic debate deals with the glorification of God when the Temple no longer stands. While God may be glorified by beautifying ritual objects, ethics, communal worship, or displaying God's glory to the nations, it is only in the messianic future that God will be truly glorified as his people asserts its initiative and brings God back to his Temple in Jerusalem.—D.J.H.

2082. M. L. KLEIN, "The Masorah to Onqelos: A Reflection of Targumic Consciousness," *HebUnCollAnn* 68 ('97) 63-75.

A careful study of the Masorah to *Targum Onqelos* reveals that the selection of standard translational equivalents as well as the occasional employment of anomalous renditions by the *meturgeman* was a fully conscious process. The author of *Onqelos* chose his translational vocabulary to accommodate three contexts simultaneously: the textual context in the Hebrew Bible, the context of early rabbinic interpretation, and the living context of the congregational listener. The Masorah to *Onqelos* is an untapped and neglected source of insight and guidance to the understanding of the Targums.—C.R.M.

2083. B. J. KOET, "Droomuitleg van de Rabbijnen" [Dream Interpretation by the Rabbis], *Collationes* 29 (1, '99) 27-47.

After introductory comments about dream interpretation and the Talmud, the article offers general observations on the talmudic passage concerning dreams in *b. Berakot* 55–57, and provides translations and expositions of nine dreams in that passage. It concludes with reflections on the pastoral possibilities of rabbinic dream interpretation.—D.J.H.

2084. L. KUNDERT, "Apokalypse und Erlösung – Juden im antike Rom. Ein Versuch der Deutung des leidenden Messias in bSanh 98a," *Judaica* [Basel] 54 (4, '98) 247-255.

After a sketch of the Jewish community in ancient Rome, the article focuses on the passage about the appearance of the messiah at the gates of Rome according to *b. Sanhedrin* 98a with reference to the following topics: the messiah and the city of Rome; Rome and the coming of the messiah; redemption and the messiah before Rome; and the Jews of Rome, the messiah, and redemption.—D.J.H.

2085. S. T. LACHS, "Rereading Some Talmudic and Midrashic Passages," *JournStudJud* 30 (1, '99) 80-88.

The article comments on the following rabbinic passages and topics: *m. Ḥagiga* 2:1; Beth Shammai and Beth Hillel on festival offerings; Hagar's *gêt;* two celestial themes; *b. Taʿanit* 4a; *Deuteronomy Rabbah* 6:3; and death by divine decree.—D.J.H.

2086. J. A. LUND, "Morphological Variation in the Imperfect of *hewâ* in Onqelos and Jonathan," *Sefarad* 58 (2, '98) 261-270.

The difference between the singular of the verbal type *yehê* and its counterpart *yihwê* in the language of *Onqelos* and *Jonathan* is stylistic rather than functional. To a large extent the somewhat rare *waw* forms of the singular imperfect appear for the purpose of giving the impression of solemnity. The *waw* type may reflect the language of the proto-Targum from which it was retained.—D.J.H.

2087. F. MANNS, “Introduction au Targum Sheni d’Esther (Ms Urbinati 1),” *StudBibFran LibAnn* 47 (’97) 117-128.

This introduction to *Targum of Esther* [see § 42-1439] focuses on its vocabulary and main themes, especially that of prayer. It also treats the titles of God, the explicit prayers mentioned, and the Aqedah with attention to the problem of dating targumic traditions.—C.R.M.

2088. S. NAEH, “Sdry qryʾt htwrh bʾrṣ-yśrʾl: ʿywn mḥwdš (The Torah Reading Cycle in Early Palestine: A Re-examination),” *Tarbiz* [Jerusalem] 67 (2, ’98) 167-187.

The system of Torah reading in Palestine was formed as a double-round cycle of seven years. The septennial cycle was generated by the ancient biblical law of *hakhel*—the public reading of the Torah once in seven years at the time of the Sukkot festival. It is possible that to a certain extent the *hakhel* custom was still in practice during the tannaitic period as a component of the septennial reading cycle.—D.J.H.

2089. J. NEUSNER, “From faith to ethnic belonging,” *Times Literary Supplement* [London] March 5 (’99) 13-14.

Ethnicizing and secularizing the Judaic religious tradition have deprived Judaism of its rightful presence, alongside the world’s other great religions, Christianity and Islam, in the realm of high culture. Judaism the religion has given way in the academy to the ethnic culture of the Jews.—D.J.H.

2090. J. NEUSNER, “Religious Belief and Economic Behaviour: How Religions Renew the Social Order,” *ModBelieving* 40 (1, ’99) 5-22.

In their reworking of Aristotle’s economics, the framers of the Mishnah prohibited the payment of money as interest and interest in kind (see Lev 25:35-38). In the Talmuds and associated Midrash compilations, Torah-learning is treated as the new wealth, the equivalent of real estate. In the transformation of Judaism from a philosophical to a religious system, the prohibition of usury ended at the outer limits of holy Israel.—D.J.H.

2091. J. NEUSNER, “Why Our Sages are Right About the Torah,” *Midstream* [New York] 45 (2, ’99) 17-22.

The rabbinic sages’ theology of the Oral Torah represents the right reading of the theology of the Written Torah, a recapitulation and a reworking of the Written Torah’s principal points. The sages read from the Written Torah forward to the Oral Torah. This fact is attested not only by the superficial character of proof-texting but also by the profound congruence of the theology of the Oral Torah with the course of scriptural exposition.—D.J.H.

2092. H. I. NEWMAN, “The Death of Jesus in the *Toledot Yeshu* Literature,” *JournTheolStud* 50 (1, ’99) 59-79.

Many features in the peculiar depiction of Jesus’ death and burial in the early *Toledot Yeshu* tradition (see MS T.-S. Misc. 35.87) are best explained with reference to the Adonis cult. This tradition appears to have effected the transvaluation of John 19–20 by suggesting that all of this is no more than the familiar stuff of paganism.—D.J.H.

2093. U. RAGACS, “Zur Frage der literarischen Einheitlichkeit von Ester Rabba I,” *Kairos* 36-37 (’94-’95) 30-47.

Esther Rabbah I was composed as a literary unity and is not a mere compilation. This thesis is established first by showing how the themes of temple and righteousness serve to unify the work, and then by highlighting its distinctiveness in comparison with the Esther midrash in *b. Megilla* 10b–17a.—D.J.H.

2094. J. ROVNER, "Pseudepigraphic Invention and Diachronic Stratification in the Stammatic Component of the Bavli: the Case of Sukka 28," *HebUnCollAnn* 68 ('97) 11-62.

Close analysis of *b. Sukka* 28a-b shows that Abbaye and Rava, two Amoraic interlocutors, could not have voiced the teachings attributed to them in the course of the discussion. Further examination shows that the *sugya* is separable into two stammatic and late layers. The original layer is easily recovered by comparison with the parallel in *b. Qiddušin* 34a-b. The second layer transforms the first *sugya* into a dialectical essay far more complex in design and grandiose in vision. The two layers are distinguishable on both chronological and ideological grounds.—D.J.H.

2095. M. SABATO, "'Drk krmym': lbyrwr nwsḥh wprwšh šl dršh ʾḥt bbbly snhdryn ('Toward the Vineyards': Text and Meaning of a Homily in Tractate *Sanhedrin*)," *Tarbiz* [Jerusalem] 67 (2, '98) 153-166.

In the original version of Rabbi Jose's homily on Job 24:18 (*b. Sanh.* 108a) Methuselah admonishes his generation, and the good son for whom God is waiting before bringing the deluge is Noah. The answer of the men of Methuselah's generation ("If so, we turn not toward the vineyards") suggests that they hoped to prevent Noah's birth and the coming of the flood by not planting vineyards (i.e. by not bringing children into the world).—D.J.H.

2096. R. B. SALTERS, "Observations on the Targum to Qoheleth," *JournNWSemLang* 24 (2, '98) 13-24.

The main value of *Targum of Qoheleth* is in the area of the history of interpretation where its paraphrastic style reveals the targumist's presuppositions and agenda. When the targumist is in a midrashic mode, he often reveals a close acquaintance with *Qoheleth Rabbah*. There are, however, occasions when one can detect that the rendering presupposes a reading that may either support the Masoretic text or reflect a reading found in another version.—D.J.H.

2097. D. SHEPHERD, "Before Bomberg: The Case of The Targum of Job in the Rabbinic Bible and the Solger Codex (MS Nürnberg)," *Biblica* 79 (3, '98) 360-380.

After locating the text of *Targum of Job* preserved in MS Nürnberg (Codex Solger) within Group 3 in the stemmatological framework established by D. Stec, the article shows that Felix de Prato, the editor of the first rabbinic Bible (the Bomberg edition of 1517), copied his text of *Targum of Job* directly from Codex Solger. Five charts and illustrations are included.—D.J.H.

2098. D. STEINMETZ, "Must the Patriarch Know *'Uqtzin*? The *Nasi* as Scholar in Babylonian *Aggada*," *AJS Review* [Waltham, MA] 23 (2, '98) 163-189.

With particular attention to *b. Berakot* 27b–28a and *p. Berakot* 4:1, the article shows that while the Palestinian story views the patriarchate as a position of authority, the Babylonian story is concerned first and foremost with Torah study and evaluates the patriarch in terms of that concern. The Babylonian Talmud presents the *nāśî* as someone who must embody and support Torah scholarship, while the Palestinian Talmud does not. It is likely that the Palestinian portrait reflects a patriarchate closer to historical reality, whereas the Babylonian version saw the institution through its practice of having separate political and academic leaders.—D.J.H.

2099. L. TEUGELS, "The Background of the Anti-Christian Polemics in Aggadat Bereshit," *JournStudJud* 30 (2, '99) 178-208.

After a general introduction to *Aggadat Bereshit,* the article focuses on two passages that are said to contain anti-Christian polemic: the saying about the wicked Babylonians who say that God has a son (27:1), and the saying about the deceivers who say that God has a son (31:3). It concludes that these anti-Christian polemics stand fully in the rabbinic tradition and sometimes seem to refer to questions that were high on the agenda in the 2nd or 3rd centuries A.D. The composer of *Aggadat Bereshit,* who may have lived as late as the 10th century, still used rabbinic-style polemics just as he used rabbinic material and the classical forms of the rabbinic homily.—D.J.H.

2100. S. VERHELST, "Pesiqta de-Rav Kahana, Chapitre 1, et la liturgie chrétienne," *StudBibFranLibAnn* 47 ('97) 129-138.

The similarities—especially beginning the liturgical year in December, and the theme of the seven generations—between *Pesiqta de Rab Kahana* 1 and the Palestinian Christian collection of homilies (preserved in Georgian) known as the *mravaltavi* suggest the use of a common source and perhaps a common liturgical tradition in which Hanukkah was the first feast of the year.—D.J.H.

2101. L. WÄCHTER, "Neue Aspekte der Judaismus-Forschung," *Kairos* 36-37 ('94-'95) 20-29.

The expansion of knowledge in Jewish studies during recent years is especially clear in the areas of Targum research, study of the earliest phase of Jewish mysticism (Hekhalot literature), and the understanding of rabbinic literature (the work of J. Neusner).—D.J.H.

Rabbinics, §§ 43-1821, 1938, 2045, 2070.

Greco-Roman World

2102. C. A. BARTON, "The 'Moment of Truth' in Ancient Rome: Honor and Embodiment in a Contest Culture," *Stanford Humanities Review* [Stanford, CA] 6 (2, '98) 16-30.

The Romans of the early and middle republic lived generally in a small face-to-face culture with an acute sensitivity to the bonds that defined them. Undergoing an ordeal was for them the act of defining one's boundaries, of determining one's share or portion. Because in a contest culture one's part was not fixed, the Roman *discrimen* (the "moment of truth") established one's position at least momentarily. One gambled what one was.—D.J.H.

2103. F. BUFFIÈRE, "Séléné: La lune dans la poésie, la science et la religion grecques," *Bull LittEccl* 100 (1, '99) 3-18.

The ancient Greek poets and sages (especially Plutarch) raised many questions about the moon—its matter, inhabitants, size, etc. They regarded the moon as the place where souls severed from their bodies at the time of earthly death will go through a second death by being severed from their minds. They then dissolve into the moon since the mother of those souls takes them back into its womb, while the minds join the sun again.—D.J.H.

2104. M. Coenen, "A Remarkable Judgement Scene in a *Document of Breathing made by Isis*: Papyrus Florence 3665 + 3666 and papyrus Vienna 3850," *Orientalia* 68 (1, '99) 98-103, plates 19-23.

Document of Breathing made by Isis is a funerary text that tended to replace the *Book of the Dead* in Thebes and the surrounding area in the Greco-Roman period. After reconstructing the *membra dispersa* (P. Florence 3665 + 3666 and P. Vienna 3850), the article discusses the provenance and history, the division of the text, the material condition, the vignettes, and the owner and dating. The paleography indicates that the papyrus was written sometime in the late Ptolemaic or early Roman period.—D.J.H.

2105. M. B. Flory, "The Integration of Women into the Roman Triumph," *Historia* [Stuttgart] 47 (4, '98) 489-494.

There is no evidence to suggest that in the republican period Roman women had any role in a triumph except as spectators or participants in the general thanksgiving. From the late Augustan period onward, however, there is some evidence for a more participatory role for imperial women in the triumph.—D.J.H.

2106. C. Francese, "Parthenius *Grammaticus,*" *Mnemosyne* 52 (1, '99) 63-71.

Parthenius of Nicea has been described as Vergil's *grammaticus in Graecis,* his "teacher in Greek things." The evidence for Parthenius' activities fits the profile not of a schoolmaster but rather of a learned literary collaborator. He served as a *grammaticus* for both Vergil and Gallus in the prime of their writing careers, not when they were boys. With the arrival of Parthenius, the scholar and poet, who helped them research and read, and advised them on stylistic points, they were able to appreciate and emulate Hellenistic authors at a new level of polish.—D.J.H.

2107. C. M. C. Green, "Claudius, Kingship and Incest," *Latomus* [Brussels] 57 (4, '98) 765-791.

Claudius' marriage to his niece Agrippina contravened both the law and the *mos maiorum.* The article examines the evidence for this strange and improbably emphasized aspect of the marriage, and explores the possible meaning that incest might have had for Claudius and Agrippina as they tried to shape the principate in their own image. It concludes that Claudius and Agrippina may have found in the Roman cult of Diana something that transformed their marriage into a replication of a divine union and their incest into a religious confirmation of their power.—D.J.H.

2108. N. Holmes, "Nero and Caesar: Lucan 1.33-66," *ClassPhilol* 94 (1, '99) 75-81.

For his epic of civil war Lucan calls not on Apollo or Bacchus, but on the reigning emperor, Nero, to be his inspiration (1.66). This invocation seems surprising in a poem that devotes many lines to lamenting Rome's loss of liberty and to attacking Caesar and his successors. Two incompatible attitudes are presented to the readers who must then find their own resolution of the conflict.—C.R.M.

2109. C. P. Jones, "'Joint sacrifice' at Iasus and Side," *JournHellenStud* 118 ('98) 183-186.

Whereas in the Hellenistic period the institution of συνθυσία ("joint sacrifice") appears in various forms, in the Roman period it is usually associated with the emperors and imperial benefaction. After a brief outline of the practice, the article addresses particular problems in inscriptions of Iasus in Caria and Side in Pamphylia that are related to συνθυσία.—D.J.H.

2110. A. M. KEITH, "Slender Verse: Roman Elegy and Ancient Rhetorical Theory," *Mnemosyne* 52 (1, '99) 41-62.

The analogy between human body and literary text is particularly well known in Latin elegy. This article examines the Latin elegists' deployment of the anatomical metaphor and documents their debt to the critical terminology of Atticism in their discussions of the stylistic simplicity and understated elegance of elegiac poetry. It argues that Roman elaboration of the trope developed in the context of the Atticist-Asianist controversy in the final decade of the republic, and was closely associated with the stylistic innovations of Catullus' friend Calvus, a prominent orator and elegist whose work in both genres displayed a concern for precise expression and refined presentation.—D.J.H.

2111. W. K. LACEY, "Augustus' *Auctoritas* and Other Aspects of his Government," *Prudentia* [Auckland] 30 (2, '98) 16-32.

The article enters into dialogue with K. Galinksy's *Augustan Culture* (1996), and questions some of his assertions and his uncritical acceptance of what Augustus says in *Res gestae.* It argues that the favorable responses to Augustus' *auctoritas* derived from a mixture of recognition of power, fear, self-interest, and dislike of the possible alternatives.—D.J.H.

2112. F. MILLAR, "The Roman City-State under the Emperors 29 BC-AD 69," *Prudentia* [Auckland] Supplementary Number ('98) 113-134.

One could describe the Roman system of the 1st century as an autocracy, an empire, a constitutional monarchy, a nation state, a city-state, a *res publica,* even a sort of democracy in which constitutional power could only be conferred by the votes of the people. In a formal sense legislation, constitutional change, and the occupation of office all still required validation by a vote of the people.—D.J.H.

2113. G. W. MOST, "The Athlete's Body in Ancient Greece," *Stanford Humanities Review* [Stanford, CA] 6 (2, '98) 1-15.

Ancient Greeks thought of athletics as something that distinguished their own culture from the others along the rim of the Mediterranean. The sports arena showed the Greeks their own agonistic life in a reduced, simplified, and more intelligible form. These competitive values tended to be focused much more upon men than upon woman. There can be no doubt that a strong but subtle homoerotic fascination underlay much of the appeal of Greek athletics for the ancients. The statues the Greek set up in honor of victorious athletes were visually often quite similar to those they erected for heroes. Thus the athlete's body was often the hero's body, the object not only of admiration and desire but also of religious veneration and dread.—C.R.M.

2114. T. MURPHY, "Cicero's first readers: epistolary evidence for the dissemination of his works," *ClassQuart* 48 (2, '98) 492-505.

Recent work on Roman books and their readers has emphasized the difference between the dissemination of texts in the ancient world and modern publication. The audience Cicero chose for his philosophical books and the manner in which he assembled it throws an interesting light on his agenda in promoting Latin as a philosophical language as well as on the Roman culture of publication. After looking at the linguistic politics of the Roman intellectual world in the 1st century B.C. and reviewing what Cicero thought he was accomplishing by writing philosophy in Latin, the article examines Cicero's correspondence with T. Pomponius Atticus for evidence of the circulation of Cicero's works in the Roman world outside

Italy, in Italy's non-Latin linguistic groups, and among Roman authors who preferred to write in Greek rather than Latin. It shows that as far as he could manage it, Cicero's readership was at the apex of the social pyramid. Thus the protocols of literary transmission as they worked in Roman culture dictated an approach regulated by hierarchies of social status and *auctoritas.*—C.R.M.

2115. K. SCHERBERICH, "Sueton und Josephus über die Ermorderung des Caligula," *Rheinisches Museum für Philologie* [Frankfurt] 142 (1, '99) 74-83.

Comparison of the two main sources concerning the murder of Gaius Caligula—Suetonius' *Life of Caligula* and Josephus' *Antiquities* 19—reveals that even when one takes account of the two authors' distinctive purposes and ways of working, the differences are so great that the accounts cannot be harmonized and cannot be traced back to a common source.—D.J.H.

2116. M. SZRAM, "Stoicka interpretacja etymologiczna imion i przydomków bogów rzymskich w relacji i ocenie Cycerona (The Stoic Etymological Interpretation of the Names and Nicknames of the Roman Deities in Cicero's Reports and His Evaluation)," *RoczTeol* 44 (4, '97) 5-16.

According to the Stoics (see Cicero's *De natura deorum* 2.45-80 and 3.38-65), the names of the gods were connected with the concrete material reality through which the god worked (e.g. Diana with *dies,* and Ceres with γῆ) or with abstract concepts pointing to certain states and behaviors which a given deity introduces (e.g. *virtus, concordia, libertas*). Although Cicero evaluated the Stoic etymologies with skepticism, they are an important source of knowledge about the influence that different Roman gods imparted and about linguistic interests.—D.J.H.

2117. M. ZECCHI, "On the Offering of Honey in the Graeco-Roman Temples," *Aegyptus* 77 (1-2, '97) 71-83.

The article analyzes some scenes engraved on the walls of the temples of Edfu and Dendera in Egypt and dedicated to the offering of honey in order to shed some light on the use of honey in ritual contexts. Apart from its connections with truth, the offering of honey (*bit*) served different purposes. In scenes relative to Min, honey is involved in a kingship rite. The beneficial characteristics of honey are made explicit by means of its associations with the idea of abundance and fertility (honey stands out for its invigorating power).—C.R.M.

2118. J. ZIOLKOWSKI, "The Invention of the *Tuba* (Trumpet)," *ClassWorld* 92 (4, '99) 367-373.

The article investigates the invention of the *tuba* ("trumpet") and considers the absence of a creation myth for brass instruments (in contrast to the flute and lyre) in Greek and Latin literature. While the lack may be due to the disappearance of a text that provided such a myth, it is also possible that negative associations connecting trumpets with war and funerals may have dissuaded poets from creating a divine myth.— D.J.H.

The Early Church

2119. R. E. ALDRIDGE, "The Lost Ending of the *Didache,*" *VigChrist* 53 (1, '99) 1-15.

The ending of *Didache* in chapter 16 is abrupt and unresolved. The final chapter of the *Didache* section in *Apostolic Constitutions* 7, which gives an expanded version of the

Didache's text, contains additional material which may well represent the work's actual ending. This suggestion is supported by the Old Georgian version of *Didache* and Boniface's sermon *De abrenuntiatione in baptismate.*—D.J.H.

2120. I. Backus, "Christoph Scheurl and his Anthology of 'New Testament Apocrypha' (1506, 1513, 1515)," *Apocrypha* 9 ('98) 133-156.

Although Scheurl's anthology (five printings between 1505 and 1515) is meager and composed of pieces that are late and marginal to the "main body" of Christian apocryphal literature, it constitutes a pioneering effort in the constitution of corpora of "NT Apocrypha" and thus, although unknown to J. A. Fabricius, can be considered a worthy predecessor. After placing Scheurl and C. Pirckheimer (to whom the volume was dedicated) in context, the article analyzes the anthology with respect to Scheurl's motivation in publishing it and the origin and text of the apocryphal pieces in it (e.g. *Pilate's "Second" Letter to Tiberius, Pilate's "Third" Letter to Tiberius, Lentulus' Letter to Tiberius,* and texts relating to the Abgar legend).—C.R.M.

2121. B. E. Bowe, "Dancing into the Divine: The Hymn of the Dance in the *Acts of John,*" *JournEarlyChristStud* 7 (1, '99) 83-104.

After a translation of *Acts of John* 94–96 (the Greek text is included in an appendix), often referred to as the "Hymn of the Dance," the article offers introductory observations on *Acts of John,* discusses the relation of the hymn to the Johannine tradition, treats its form and structure, and explores its rhetorical form and function. The hymn can rightly be understood as a celebration of the mystery of the union between the Lord as revealer, the Godhead, and those who dance their way into this mysterious divine presence. The hymnic dance provides a unique expression of communion as it may have been understood by the community of *Acts of John.*—C.R.M.

2122. P. F. Bradshaw, "The Gospel and the Catechumenate in the Third Century," *JournTheolStud* 50 (1, '99) 143-152.

There is evidence that at least in some Christian communities in the 2nd and 3rd centuries A.D. there was a custom of reserving certain teachings to those in the final stages of preparation for baptism and not allowing them to be more widely known to the unbaptized. It is possible that Jesus' own words were considered too sacred for the Gospels to be read to any but the baptized and those who were about to be admitted into the fellowship of the faithful.—D.J.H.

2123. K. Cooper, "The Voice of the Victim: Gender, Representation and Early Christian Martyrdom," *BullJohnRylUnivLibMan* 80 (3, '98) 147-157.

In light of recent work on early Christian martyrdom, this essay seeks to assess the state of our understanding of early Christian martyr texts, especially those texts that celebrate the particular strength and vulnerability of a martyr heroine. It focuses on Perpetua's diary and notes that the particular magnetism of her account is that it gives us access to the vivid, bold, and unapologetic voice of the martyr herself.—C.R.M.

2124. H. R. Drobner, "Die Palästina-itinerarien der alten Kirche als literarische, historische und archäologische Quellen," *Augustinianum* 38 (2, '98) 293-354.

After providing basic information about the early accounts of pilgrimages to Palestine, the article considers the value of the *Itinerarium Burdigalense,* the *Itinerarium Egeriae,* and the

Itinerarium Anonymi Placentini as literary and historical sources. Then it reflects on the value of the pilgrimage accounts as archaeological sources with regard to routes and places, and to churches. Extensive bibliographical information is provided.—D.J.H.

2125. J.-D. DUBOIS, "*Sommos* dans la version copte des *Actes de Pilate* (XVI,7)," *Apocrypha* 9 ('98) 291-299.

An enigmatic sentence in the Coptic version of *Acts of Pilate* refers to the eternal memory of Iobel (16:7). The article considers the state of the question, the biblical references in *Acts of Pilate* 16, and the proper names Iobel and Sumanus. It suggests a new reading resulting in the exclamation "By Jupiter Sumanus," and proposes locating it in a 4th century historical context.—C.R.M.

2126. A. EKENBERG, "Judisk och kristen påsk. Ett gåtfullt samband" [Jewish and Christian Passover. An Enigmatic Connection], *SvenskExegÅrs* 63 ('98) 261-272.

The origin of the Christian celebration of Easter is a matter of dispute. Some argue that the earliest Christians celebrated Easter as a reinterpretation of Passover, and cite the Quartodeciman practices as evidence. Others argue that the Christians abandoned the Jewish observances, and in the 1st century instituted only the Lord's Day and the Wednesday and Friday fasts. The matter is made more complicated because we really do not know much about the Jewish Passover observances before the destruction of the Temple. As for 1 Cor 5:6-8, exegetes are divided on the question whether the reference is to a real observance or is simply metaphorical. The origin of the Roman practice of Sunday Easter is also controversial. The preferred explanation for the origins of Christian Easter is that the Quartodeciman Easter originated in the earliest Christian community in Jerusalem, and Sunday Easter developed outside of Jerusalem as an alternative. Easter observance in 1st-century Christianity probably varied from place to place.—B.A.P.

2127. R. FAERBER, "L'ermite de Thèbes et le diable," *Apocrypha* 9 ('98) 225-261.

The study first presents a French translation of a 9th-century legend originally composed in English, based on the tales of the desert hermits, in which the devil is forced by a hermit to tell him about the terrors of hell and the joys of heaven. Then it treats the structure of the text, its stylistic procedures, its themes, and its sources (e.g. *Visio Pauli*) and origins. The legend was quite popular in England in the 10-11th centuries. An appendix comments on several sermons that utilized elements of the legend (*Hatton* 115; *Napier* xliii).—C.R.M.

2128. A. FÜRST, "Pseudepigraphie und Apostolizität im apokryphen Briefwechsel zwischen Seneca und Paulus," *JahrAntChrist* 41 ('98) 77-117.

This examination of the motives and intentions of the apocryphal correspondence between Seneca and Paul seeks to move beyond mere opinion and supposition through detailed investigation of its peculiarities and salient points and so contribute to the understanding of early Christian pseudepigraphy. The point of the correspondence is not connected with teachings to be propagated but the presence of the names of the alleged authors as such. In the 3rd and 4th centuries Seneca was an important pagan author for Latin speaking Christians and the fictitious correspondence allows his significance for Christianity to be described. Thus the correspondence has to do not with the historical Seneca of the 1st century or the individual biography of Paul but rather with the history of effects of Seneca's writings in 4th-century Latin Christianity and with Paul as a personal embodiment of the apostles.—C.R.M.

2129. M. Garzaniti, “Les apocryphes dans la littérature slave ecclésiastique de pèlerinage en Palestine (XII^e-XV^e s.),” *Apocrypha* 9 (’98) 157-177.

Accounts of pilgrimage in the Holy Land are one of the principal ways in which apocryphal motifs spread in the Slavic world. One finds in these accounts both precise citations and allusions to apocryphal literature. The article presents an inventory of these citations and allusions in “itineraries” that date from the 12th to the 15th century.—C.R.M.

2130. M. D. Goulder, “Ignatius’ ‘Docetists,’” *VigChrist* 53 (1, ’99) 16-30.

The presence of a Jewish Christian pressure group at the churches to which Ignatius wrote in Philadelphia, Magnesia, and Tralles makes it more likely that the same movement was even more widespread in Asia. Beyond the evident “docetist” threat in Ephesus, Tralles, and Smyrna, the case for “docetism” at Magnesia is strong and docetist pressures must be suspected in Philadelphia. It is possible to make good sense of the Judaizing docetism that has been such a puzzle for Ignatian studies by supposing that Ignatius’ opponents were Ebionites. Jewish Christians had from early on adopted a prophetic, or possessionist understanding of Jesus. The docetism of Ignatius’ opponents applied only to their assertion that “he seemed to have suffered,” and the “he” there was Christ, not Jesus.—C.R.M.

2131. D. D. Hannah, “Isaiah’s Vision in the Ascension of Isaiah and the Early Church,” *JournTheolStud* 50 (1, ’99) 80-101.

The “trinitarian” portrait of Isaiah’s vision in *Ascension of Isaiah* and the exegesis of Isaiah 6 witnessed to by Origen (and possibly others) are organically related, both having evolved from the same Jewish Christian exegetical tradition. The author of *Ascension of Isaiah* seeks to correct this exegetical tradition in the direction of a more “orthodox” Christology, and thus attests a developed form of the exegetical tradition.—D.J.H.

2132. C. E. Hill, “The *Epistula Apostolorum:* An Asian Tract from the Time of Polycarp,” *JournEarlyChristStud* 7 (1, ’99) 1-53.

The literary and theological affinities with other Asian works, the social setting of the author and his group, and the historical circumstances (including the experience of earthquakes, plague, and persecution) combine to place the composition of *Epistula Apostolorum* in Asia Minor in the first half of the 2nd century A.D. Conditions at Smyrna in the years between A.D. 142 and 149 or those just prior to A.D. 120 coincide best with the work’s composition.—D.J.H.

2133. A. S. Jacobs, “A Family Affair: Marriage, Class, and Ethics in the Apocryphal Acts of the Apostles,” *JournEarlyChristStud* 7 (1, ’99) 105-138.

This study suggests that the institution of marriage during the time of the apocryphal Acts of the apostles carried specific connotations of class and status, so that Christians might view the denigration of the conjugal family as a way of demeaning a distinctly upper-class ethics. It first examines the ways in which the conjugal family came to be promoted as a model of social order and stabilization among the upper classes in the first centuries of the Roman empire. It shows that as marriage became transformed into a universalized ethics, other classes could be implicated in this upper-class construction of the family. It compares legal initiatives, philosophical writings, and Greek romances to show the fronts on which this transformation and universalizing were occurring. Then it places the apocryphal Acts into the stream of this familial discourse as a form of class-based resistance that opposed the morally inferior upper-class family oriented around conjugal *concordia* with a status-negating Christian "family" organized around apostolic *potestas*.—C.R.M.

2134. J.-D. KAESTLI, "Un témoin latin du *Protévangile de Jacques*: l'homélie *Postulatis filiae Ierusalem* en l'honneur de sainte Anne (BHL 483-485)," *Apocrypha* 9 ('98) 179-223.

The homily entitled *Postulatis filiae Ierusalem* (after its opening words) and composed for the feast of St. Anne in the neighborhood of Chartres in the early 13th century combines the first four chapters of *Protevangelium of James* with the first five chapters of *De Nativitate Mariae.* The article first surveys the manuscript tradition, discusses the classification of the manuscripts (with stemma) and rules for a critical edition, and draws conclusions on the origin and history of the homily and identifies questions that remain open. Then it presents an edition of the Latin text followed by a French translation.—C.R.M.

2135. H. LANGKAMMER, "Listy apokryficzne (Rozmowy zmartwychwstałego Jezusa z uczniami) (The Apocryphal Letters. Risen Jesus Talks with his Disciples)," *RoczTeol* 45 (6, '98) 43-51.

The apocryphal epistles sought to show the initiation of the disciples into hidden knowledge by the risen Christ. The article treats *Apocryphon of James, Book of Thomas the Contender,* and *Epistula Apostolorum.* It briefly notes *Epistle to the Laodiceans,* the correspondence between Paul and Seneca, and *Epistle of Titus.*—C.R.M.

2136. C. MARKSCHIES, "'Neutestamentliche Apokryphen'. Bemerkungen zu Geschichte und Zukunft einer von Edgar Hennecke im Jahr 1904 begründeten Quellensammlung," *Apocrypha* 9 ('98) 97-132.

With attention to the concept "NT Apocrypha," the article sketches the history of the *New Testament Apocrypha* collection initiated by Hennecke and continued by W. Schneemelcher between 1904 and 1990 and considers its future. It argues that on the basis of a purely form-critical definition of "NT Apocrypha" it is not possible to delimit exact temporal limits for this material, and that the concept is impractical for an edition on other grounds as well. It suggests that the term "Christian Apocrypha" is more serviceable in both these regards. It concludes with some advice and guidelines for a future revision of the Hennecke-Schneemelcher collection.—C.R.M.

2137. A. B. McGOWAN, "'Is There a Liturgical Text in This Gospel?': The Institution Narratives and Their Early Interpretive Communities," *JournBibLit* 118 (1, '99) 73-87.

The three most important liturgical "readings" of the words of institution prior to the 4th century—1 Cor 11:23-26, Justin Martyr's *First Apology* 65:3 and 66:2-3, and *Apostolic Tradition* 4—all arguably support the use of the institution narratives in certain communities of interpretation (i.e., of liturgical celebration) not as prayer texts but as interpretive reflections or catecheses applied to the eucharistic meal. Further, there really is no good and clear case, prior to the 3rd century, of the use of the words of institution as recited prayer in the manner so often assumed to have happened even prior to the literary formation of the Gospels.—D.J.H.

2138r. S. C. MIMOUNI, *Dormition et Assomption de Marie* [*NTA* 40, pp. 559-560].

B. OUTTIER, "Dormition et assomption de Marie. À propos d'un livre récent," *Apocrypha* 9 ('98) 301-304.—This important thesis, defended in 1992 and published in 1995, presents and analyzes sixty-two texts belonging to eight different linguistic traditions in order to understand the genesis and evolution of the literary traditions on the dormition and assumption of Mary up to the 8th century. It is important not only for the direct study of the texts it assembles but also because of the influence they have exercised in theology, piety, and iconography. The study will no doubt give new impetus to research on this vast domain.—C.R.M.

2139. P.-H. POIRIER, "Les *Actes de Thomas* et le manichéisme," *Apocrypha* 9 ('98) 263-289.

This discussion of the relation between *Acts of Thomas* and Manichaeism focuses on the acquaintance of the Manichaeans with *Acts of Thomas,* the presence of Manichaean interpolations in *Acts of Thomas,* and the debt of Mani and the Manichaeans to *Acts of Thomas.* It concludes that *Acts of Thomas* exhibits a privileged relationship with Manichaeism.—C.R.M.

2140r. R. STARK, *The Rise of Christianity* [*NTA* 41, p. 191; §§ 41-1992r; 43-715, 720, 722, 1445].

(1) R. T. MCCUTCHEON ET AL., "A Symposium on Rodney Stark's *The Rise of Christianity,*" *RelStudRev* 25 (2, '99) 127-139.—After an introduction by McCutcheon (pp. 127-128) to Stark's book and the three papers first presented in 1997, (2) W. BRAUN (pp. 128-132) observes that it is not hard to support much that Stark has achieved but there is also cause for disquiet on some fronts. He notes three issues that sociologists and critical historians of Christianity must attend to in accounting in sociological terms for a historical/religious formation. (3) B. MACK (pp. 132-136) discusses five issues of importance for questions of theory and method under the following headings: the many movements, the textual data, mythmaking, the attractions, and theory of religion. He concludes that it is difficult to see how Stark's definition of religion as it works in our time automatically applies to late antiquity. (4) R. COLLINS (136-139) first reviews the development of Stark's comprehensive model of the sociology of religion. Then he turns to its application in the book, focusing on Stark's arguments concerning martyrdom, charity to the sick, and the status of women. Stark piles up a number of ways in which Christianity was a rational choice of maximal benefits for individuals living in the Roman empire.—C.R.M.

2141. A. STEWART-SYKES, "The Original Condemnation of Asian Montanism," *Journ EcclHist* 50 (1, '99) 1-22.

The article seeks to describe the social and theological setting of primitive Montanism and argues that its rural origins were fundamental to its exclusion. It first notes the manner in which Montanism was a typical manifestation of 2nd century Asian Christianity. Then it examines the specific charges leveled against Montanism by near contemporary sources: the wild and uncontrolled nature of the prophecy, and the receipt of gifts (i.e. salaried officials). The perceived problems with Montanist prophecy lay in the fact that the mode of expression was comparatively simple owing to the low educational status of the prophets, which in turn may have obliged them to seek alternative means of legitimation, namely displays of mantic behavior. Abhorrence of the practice of payment results from the fact that Christian leadership in 2nd century Asia was firmly based on household leadership. But the social and economic status of Montanist leaders would have required that they should be salaried.—C.R.M.

2142. R. VALANTASIS, "Is the Gospel of Thomas Ascetical? Revisiting an Old Problem with a New Theory," *JournEarlyChristStud* 7 (1, '99) 55-81.

After examining the main scholarly approaches to the question of the asceticism of *Gospel* *of Thomas,* the article suggests a new direction for understanding the general principles of asceticism in order to provide a new understanding of asceticism itself and thus open *Thomas* to a new reading. Then it applies a new theory of asceticism (focused on four elements: performances, an intentionally new identity, redefined social relationships, and a reconstituted symbolic universe) to *Thomas* in order to understand precisely the manner in which it is ascetical. The vitality of *Thomas* emerges not as it is placed in the proper category ("gnostic" or "encratite") but in the gradual unfolding of the new way of being a person and in the incremental building of new social relationships and of a new view of the world. At its core, *Thomas* is an ascetical text.—C.R.M.

2143. S. J. Voicu, "Verso il testo primitivo dei Παιδικὰ τοῦ κυρίου Ἰησοῦ 'Racconti dell'infanzia del Signore Gesù,'" *Apocrypha* 9 ('98) 7-95.

History of the Infancy of Jesus is a series of episodes about Jesus from the age of five to the age of twelve. Composed in Greek around A.D. 200, it was translated into numerous ancient languages and rewritten many times, giving rise to a variety of diverse recensions. After an introduction and bibliography, the article reviews the manuscript traditions (e.g. Arabic, Ethiopic, Syriac, Latin, Georgian). Next it considers indirect traditions and external witnesses. Then it discusses the date and character of the stories, their provenience, the original language, and the issue of the title. Finally it presents a synopsis of all the recensions used to establish the critical text followed by a stemma of the manuscript tradition.—C.R.M.

2144. R. Werline, "The Transformation of Pauline Arguments in Justin Martyr's *Dialogue with Trypho,*" *HarvTheolRev* 92 (1, '99) 79-93.

The article first examines passages in Justin's *Dialogue* that draw on arguments from Romans 2–3, 4, 9–11 and Galatians, and reflects on the changing relationship between Jews and Christians in the 2nd century. Next it draws attention to two places where Justin combines Paul's words with logia of Jesus from Mt 8:11-12 and 19:8. Then it considers socio-historical influences that led Justin to shift Pauline arguments for inclusion of Jew and Gentile to exclude Jews from the promises and God's mercy.—C.R.M.

Early Church, §§ 43-1700, 1867, 1914, 1943, 2100, 2147, 2149.

Gnosticism

2145. M. García Cordero, "Interpretaciones 'gnósticas' de la persona y mensaje de Jesús," *Ciencia Tomista* [Salamanca] 125 (3, '98) 421-471.

This investigation of interpretations of Jesus and his message in gnostic circles first considers "pregnostic" allusions in NT writings (John's Gospel and letters, Colossians and Ephesians). Then after discussing the primitive Christian "gnosticism" of Asia, it deals with approaches to Jesus in the cultured "gnosticism" of Egypt, the Hermetic "gnosis," the "gnostic" texts of Nag Hammadi, *Gospel of Thomas,* and the Manichaeans, respectively.—D.J.H.

2146. D. Hellholm, "The 'Revelation Schema' and Its Adaptation in the Coptic Gnostic Apocalypse of Peter," *SvenskExegÅrs* 63 ('98) 233-248.

After identifying two variants of the revelation pattern "present from eternity—now revealed," the article deals with two texts in which references to the pre-Christian era are missing (Col 1:26-27; 2 Tim 1:9-10). Then it examines four texts in which the pre-Christian era is mentioned, positively (Rom 16:25-27; Ignatius, *Magn.* 8:2) or negatively (Eph 3:4-5; *Apocalypse of Peter* 71:3b-15a). Pertinent in the case of the *Apocalypse of Peter* is the application of the schema in an apocalypse and the polemic against OT prophecy. If the positive as well as the negative evaluations of the pre-Christian era can be explained through co-textual or contextual influence, then one can surmise that the revelation schema without any reference to a pre-Christian era is original. The revelation schema itself with its emphasis on the contrast between the "once hidden or promised" and the "now revealed and made known in Christ" has probably encouraged its use and adaptation in gnostic writings.—C.R.M.

2147. C. MARKSCHIES, "Kerinth: Wer war er und was lehrte er?" *JahrAntChrist* 41 ('98) 48-76.

Scholarly disputes over the interpretation of the theology of Cerinthus are bound up with the definition and delimitation of "Jewish Christianity" and "gnosis" as well as overly precise differentiations between theological positions in the 2nd century. The article suggests that under the guidance of the metaphor of the 2nd century as a "laboratory of Christian theology" new insights are possible for understanding the figure of Cerinthus and so also gnosticism and Jewish Christianity. It first treats the problem of sources for Cerinthus and examines the evidence (Greek Church Fathers, Latin Church Fathers, Nag Hammadi, oriental Church Fathers, indirect witnesses). Then it presents a description of Cerinthus with regard to prosopography (name, date, location) and doxography (Christology—separation of Jesus and Christ, differentiation between the highest god and the creator god, attitude toward the Law, millenarian views). Finally it offers a theological-historical classification. Cerinthus may have been a Jewish Christian or at least fascinated by Jewish Christian theologumena; he may not be spoken of as an early gnostic.—C.R.M.

2148. L. PAINCHAUD, "Le projet d'édition de la bibliothèque copte de Nag Hammadi à l'Université Laval," *StudRel/SciRel* 27 (4, '98) 467-480.

To mark the twenty-five years of the existence of the Nag Hammadi Coptic Library project at Laval University, the article first discusses the collaborators, the goals and methods of work, the progress of the editions, and the concordances. Then it considers the impact of the enterprise (concordances and commentaries) on the field of gnostic studies and in research on the formation of Christianity.—D.J.H.

2149. J. SÁNCHEZ BOSCH, "L'impacte de Pau en els dos primers segles cristians (II). Doctrines i textos 'Herètics,'" *RevistCatTeol* 23 (1, '98) 33-83.

This installment [see § 41-1990] considers the acceptance and/or rejection of Paul by "heretics" of the first two centuries A.D. It first discusses the indirect evidence about judaizers and "pre-gnostics" in the NT and the writings of Ignatius. Then it examines 132 texts in the Nag Hammadi corpus that mention or allude to Paul, and so may shed light on the relationship between Paul and gnosticism.—D.J.H.

2150. P. SCHÜNGEL, "Ein gnostisches Credo—in Stein gehausen!" *RömQuart* 93 (3-4, '98) 145-155.

The article presents a close reading of a four-line Greek inscription in hexameter on a marble slab housed in the Capitoline Museum in Rome and dated to the 1st or 2nd century A.D. that P. Lampe attributes to the circle of Valentinus [see § 43-742]. It concludes that the unknown author exhibits linguistic and theological cleverness in what amounts to a short credo reminiscent of what is prosaically expressed in *Gospel of Philip* 86:4-7. The conciseness of the formulation and the mastery of the imagery of discovery and poetic form are well suited to Valentinus himself. Whoever the author is, this is one of the earliest of the numerous ancient Christian inscriptions from Rome, and of the earliest the most beautiful in poetic and theological terms. A photograph of the inscription is included.—C.R.M.

Gnosticism, § 43-1700, 2047.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

J. D. H. AMADOR, *Academic Constraints in Rhetorical Criticism of the New Testament. An Introduction to a Rhetoric of Power,* JSNT Supplement Series 174 (Sheffield, UK: Sheffield Academic Press, 1999, £55 or $85) 354 pp. Bibliography. Indexed. ISBN: 1-85075-923-5.

After describing the reinvigoration (if not reinvention) of rhetoric as a tool for the critical analysis of discourse, this volume shows that rhetorical criticism of the Bible has been a discourse practice dominated by a neo-Aristotelian paradigm, develops an alternative philosophical and methodological approach termed a "rhetoric of power," immerses into the rhetoric of power four important rhetorical scholars of the Bible (B. Mack, V. Robbins, A. Wire, E. Schüssler Fiorenza) who see in rhetoric the potential for a profound transformation of the relationship between the "text" and the community of believers, and explores the kinds of directions that rhetorical analysis and theory could take. Also included (pp. 306-348) are "assorted bibliographies": main sources, modern rhetorical methods, OT studies and rhetoric, NT studies and rhetoric, etc.

Ancient and Modern Perspectives on the Bible and Culture. Essays in Honor of Hans Dieter Betz, ed. A. Yarbro Collins, Scholars Press Homage Series 22 (Atlanta: Scholars Press, 1998, $59.95) xv and 452 pp., frontispiece. Bibliography. Indexed. LCN: 98-47964. ISBN: 0-7885-0521-1.

The eighteen essays honoring Professor Betz are by J. Barr on Greek culture and the question of natural theology; J. J. Collins on the tension between revelation and natural theology; H. Cancik on Lucian on conversion—remarks on Lucian's dialogue *Nigrinos;* E. Krentz on conversion in early Christianity; W. Burkert on the "inner" human being—toward Plato and Paul; E. Asmis on inner and outer selves in harmony; H. Cancik-Lindemaier on Seneca's collection of epistles—a medium of philosophical communication; M. M. Mitchell on reading to virtue; J. M. Robinson on the Matthean trajectory from Q to Mark; Yarbro Collins on literary history and cultural history; R. D. Kotansky on Jesus and Heracles in Cádiz (τὰ Γάδειρα)—death, myth, and monsters at the "Straits of Gibraltar" (Mk 4:35–5:43); D. E. Aune on Jesus and the Romans in Galilee—Jews and Gentiles in the Decapolis; I. Gruenwald on apocalypticism as cultural identity in past and present—a case study of Scripture and culture; J. Z. Smith on cross-cultural reflections on apocalypticism; D. Hellholm on beatitudes and their illocutionary functions; D. Dormeyer on beatitudes and mysteries; K. O'B. Wicker on conversion and culture—a comparative study of the conversions of Paul and two 20th-century African Christians; and A. J. Droge on conversion as a native category. A photograph of the honoree is included.

D. W. BAKER AND E. A. HEATH WITH M. R. BAKER, *More Light on the Path. Daily Scripture Readings in Hebrew and Greek* (Grand Rapids: Baker, 1998, paper $21.99) 384 pp. Indexed. LCN: 98-40712. ISBN: 0-8010-2165-0.

This volume presents brief daily readings from the Hebrew Bible and the Greek NT that allow readers to maintain and develop skill in the original languages while fostering spiritual formation. Arranged thematically according to the church year, each set of daily readings is accompanied by a brief prayer or meditation as well as grammatical notes and translation helps. Thus for Day 1 in Week 1 it provides a brief prayer, the Hebrew text of Gen 1:1-2 (with notes), and the Greek text of Jn 1:1-2 (with notes). D. W. Baker is professor of OT and Semitic languages at Ashland Theological Seminary, and Heath is an ordained deacon in the United Methodist Church.

D. L. BARTLETT, *Between the Bible and the Church. New Methods for Biblical Preaching* (Nashville, TN: Abingdon, 1999, paper $17) 178 pp. LCN: 98-31140. ISBN: 0-687-02825-6.

Bartlett, associate dean of academic affairs and professor of preaching and communication at Yale Divinity School, contends that right preaching is the interpretation of Scripture. After describing his own theological position as "Barthian" and looking at some of the ways in which Scripture interprets Scripture, he discusses new methods for biblical preaching under four headings: the world in front of the text, the world behind the text, our world and the text, and historical criticism revisited. His hope is that professional biblical critics and preachers alike might acknowledge that preparing a sermon is often the richest Bible study of all.

R. BECK, *A Community of Scholars. A History of the National Association of Baptist Professors of Religion,* NABPR Special Studies 12 (Macon, GA: National Association of Baptist Professors of Religion, 1998, paper) vi and 160 pp. Bibliography. LCN: 98-50130. ISBN: 0-86554-666-5.

The history of the National Association of Baptist Professors of Religion (NABPR), which was founded in 1981, is presented in six chapters: in the beginning (its predecessors), when all the parts came together, to form a truly national guild, how publishing drove the guild, forcing the guild to change, and still a community of scholars. An eight-page general bibliography and seven appendixes are included. Past presidents of the NABPR include E. V. McKnight, C. H. Talbert, D. M. Scholer, C. W. Hedrick, S. E. Dowd, and W. Harrelson.

H. D. BETZ, *Antike und Christentum. Gesammelte Aufsätze IV* (Tübingen: Mohr Siebeck, 1998, DM 168) ix and 309 pp. Indexed. ISBN: 3-16-147008-7.

The thirteen essays in this fourth collection [see *NTA* 35, pp. 122-123; 37, p. 434; and 39, p. 331] concern J. Wellhausen's dictum "Jesus was not a Christian, but a Jew" in the light of present scholarship [§ 36-1201]; Jesus and the Cynics [§ 39-739]; Jesus and the purity of the Temple (Mk 11:15-18) from the perspective of comparative religion [§ 42-971]; E. Norden and early Christian literature (1994); the birth of Christianity as a Hellenistic religion—three theories of origin [§ 38-1648]; hero worship and faith in Christ in the light of Philostratus' *Heroicus* (1996); secrecy in the Greek Magical Papyri (1995); the changing self of the magician according to the Greek Magical Papyri; Jewish magic in PGM VII.260-271 (1997); Hermetism and gnosticism—the question of *Poimandres;* "I am a child of the earth and of the starry heaven"—the anthropology of the Orphic gold plates (1998); Paul between Judaism and Hellenism—creating a space for Christianity; and antiquity and Christianity [§ 42-1932].

H. D. BETZ ET AL. (EDS.), *Religion in Geschichte und Gegenwart. Handwörterbuch für Theologie und Religionswissenschaft.* Band 1, *A-B* (4th, rev. ed.; Tübingen: Mohr Siebeck, 1998) liv and 968 pp., 28 figs., 13 maps. Bibliographies. ISBN: 3-16-146941-0.

This volume inaugurates the fourth edition in a project that is now almost a hundred years old. The new editors are Betz, D. S. Browning, B. Janowski, and E. Jüngel. Their editorial collaborators include E. Otto for OT, H. M. Niemann for biblical and Christian archaeology, P. Schäfer for ancient Judaism, C. Markschies for early church history, and H. J. Klauck for NT. This volume includes (among many other topics dealing with theology, church history, religious institutions, etc.) articles by F. Hahn on the Lord's Supper in the NT, Markschies on the early church, H. Cancik and Betz on antiquity, D. Hellholm and D. Frankfurter on apocalypse, D. L. Balch on the Acts of the Apostles, U. Luz on the Sermon on the Mount in the NT, U. Schnelle and L. Rydbeck on the NT, Otto and H. Weder on *Bibelwissenschaft,* and C. H. Talbert on C. F. Burney.

A. BRENNER AND C. FONTAINE (EDS.), *A Feminist Companion to Reading the Bible. Approaches, Methods and Strategies* (Sheffield, UK: Sheffield Academic Press, 1997, paper £24.95 or $39.50) 654 pp. Bibliography. ISBN: 1-85075-674-0.

The twenty-nine essays in this volume appear under ten headings: metacritics (seven), differences and otherness (four), other worlds (two), other close contexts (three), otherness and translation (two), goddesses and wisdom (two), intertextuality (two), forays into rabbinics (three), the personal/autobiographical (two), and back to the traditional (two). The contributors include A. Reinhartz on feminist criticism and biblical studies on the verge of the 21st century; H. A. McKay on the future of feminist biblical criticism; S. H. Ringe on an approach to a critical, feminist, theological reading of the Bible; K. von Kellenbach on overcoming the teaching of contempt; Kwok Pui-lan on overlapping communities and multicultural hermeneutics; J. J. Pilch on family violence in cross-cultural perspective; K. de Troyer on Septuagint and gender studies; B. Lang on Lady Wisdom—a polytheistic and psychological interpretation of a biblical goddess; E. Wainwright on Rachel weeping for her children—a feminist approach to intertextuality and the biblical Testaments; J. Hauptman on rabbinic interpretation of Scripture; M. Peskowitz on rabbis, feminists, and patriarchy's ordinariness; and D. Boyarin on Torah study and the making of Jewish gender.

M. J. BUSS, *Biblical Form Criticism in its Context,* JSOT Supplement Series 274 (Sheffield, UK: Sheffield Academic Press, 1999, £46 or $75) 512 pp., fig. Bibliography. Indexed. ISBN: 1-85075-876-X.

Buss, professor of religion at Emory University in Atlanta, describes form criticism as concerned with the relations of the biblical text to thoughts and moods expressed and to "life" (social structure and personal experience). After an introduction to recognizing forms, he discusses biblical patterns and Greco-Roman theories of form. Then he traces the history of form criticism with reference to early and medieval analyses, postmedieval examinations of form, formal analysis during the reign of historiography ca. 1775-1875, "form" after 1875 outside biblical studies, Jewish analyses of form ca. 1875 to 1965, Roman Catholic views of literary form ca. 1875 to 1965, the Bible as literature—Protestant analyses largely by or for nonspecialists ca. 1875 to 1965, H. Gunkel in his context, form in Protestant NT scholarship ca. 1875 to 1965, and form in specialist Protestant studies of the Hebrew Bible ca. 1915 to 1965. He concludes with reflections about acknowledging and transcending past biblical scholarship and about the future possibilities of relational form criticism.

P. W. COMFORT AND D. P. BARRETT (EDS.), *The Complete Text of the Earliest New Testament Manuscripts* (Grand Rapids: Baker, 1999, $49.99) 652 pp., 41 plates. Bibliographies. Indexed. LCN: 98-15660. ISBN: 0-8010-2136-7.

This volume provides fresh transcriptions of sixty of the earliest NT manuscripts, dated from the early 2nd century to the beginning of the 4th century (A.D. 100-300). While for the most part the transcription accords with the *editio princeps,* in certain manuscripts (e.g. P^{49} and P^{66}) the transcription is quite different and should be more accurate than what was originally done. After a thirteen-page introduction, it presents the Greek texts of the papyri (1, 4/64/67, 5, 9, 12, 13, 15/16, 17, etc.) and early uncials (0162, 0171, 0189, 0220, 0232), along with introductory information (content, date, provenance, etc.) and photographs of many of the manuscripts. Also included is a four-page index that lists the contents of the manuscripts in NT canonical order. Comfort is the author of *Early Manuscripts & Modern Translations of the New Testament* (1990; reprint, 1996), and Barrett is editor of Bibles for Tyndale House Publishers.

J. W. COOPER, *Our Father in Heaven. Christian Faith and Inclusive Language for God* (Grand Rapids: Baker, 1999, paper $19.99) 301 pp. Indexed. LCN: 98-40633. ISBN: 0-8010-2188-X.

From his comprehensive presentation and critical evaluation of using inclusive language for God, Cooper, professor of philosophical theology at Calvin Theological Seminary in Grand Rapids, concludes that gender-inclusive language for God and the biblical-historical Christian faith are incompatible. He deals with the controversy over inclusive language for God; theological arguments for inclusive language for God; the Bible's feminine and maternal references to God; the Bible's masculine language for God; the essential difference between biblical and gender-inclusive language for God; revelation, Scripture, and naming God; whether God is beyond gender; inclusive language and Christian truth; inclusivism and Christian piety; whether the God of the Bible is a sexist; and the motherly touch of our heavenly Father—the language of biblical Christianity.

É. COTHENET, *Exégèse et liturgie,* tome 2, Lectio Divina 175 (Paris: Cerf, 1999, paper 175 F) 268 pp. Indexed. ISBN: 2-204-06115-8.

Prepared for the liturgical weeks of Saint-Serge, the fourteen papers in this collection [see *NTA* 33, p. 405] concern liturgy and evangelization in the NT (1996), the word of God as power according to the NT (1995), the influence of Hellenistic civilization on the NT (1997), psychic body and spiritual body according to Paul (1990), marriage and virginity according to Paul (1994), preaching and sacramental typology in 1 Corinthians (1992), the economy of mystery and baptism according to the letter to the Ephesians (1993), conversion in the Fourth Gospel (1989), witness according to John [§ 36-219], the typology of the exodus in the Fourth Gospel (1993), memory and spirit in the Fourth Gospel (1993), the coming or the comings of Christ in Revelation [§ 42-1186], ordained ministries in the Pastorals (1996), and tradition according to Jude and 2 Peter [§ 34-322]. Cothenet, a priest of the diocese of Bourges, taught for many years at the Institut Catholique de Paris.

D. A. DESILVA, *The Hope of Glory. Honor Discourse and New Testament Interpretation* (Collegeville, MN: Liturgical Press, 1999, paper $22.95) xvii and 228 pp. Bibliography. Indexed. LCN: 98-34346. ISBN: 0-8146-5823-7.

DeSilva, author of *Despising Shame* (1995) and *4 Maccabees* (1998), aims to show how attention to honor discourse opens up a text's meaning for and impact upon a 1st-century audience. After an introduction to reading the NT in cultural context, he discusses the role of the social values of honor and dishonor within ancient Mediterranean societies, particularly as they relate to the maintenance of group values and boundaries. Then he investigates honor discourse in Matthew's Gospel, the Fourth Gospel, 1 and 2 Thessalonians, the Corinthian correspondence, the epistle to the Hebrews, and Revelation, respectively. He concludes with comments on honor discourse, exegesis, and the church. DeSilva has incorporated material from some earlier publications [see §§ 39-992; 40-1619; 41-1712; 43-1182; and *NTA* 42, p. 594].

J. C. EXUM (ED.), *Beyond the Biblical Horizon. The Bible and the Arts* (Leiden—Boston—Cologne: Brill, 1999, paper 70 gld. or $40) x and 177 pp., 17 figs. Indexed. LCN: 98-46209. ISBN: 90-04-11290-1.

Originally published under the title "The Bible and the Arts" as a special issue of the journal *Biblical Interpretation,* this volume contains Exum's seven-page introduction ("beyond the biblical horizon") and papers by J. Rosenberg on what the Bible and old movies have in common, E. Sheen on "the light of God's law"—violence and metaphysics in the 1950s widescreen biblical epic, M. O'Kane on the biblical King David and his artistic and literary afterlives, I. Müllner on changing perspectives on David and Bathsheba in 20th century novels, J. Taschner on with whom Jacob wrestled in the night (or, the attempt to illuminate an ambivalence with Rembrandt), C. Marsh on Rembrandt the etcher—mission and commission as factors in NT interpretation [§ 43-791], and Exum on Lovis Corinth's *Blinded Samson.*

W. R. FARMER (ED.), *Comentario Bíblico Internacional. Comentario católico y ecuménico para el siglo XXI* (Pamplona: Verbo Divino, 1999, $99.95) xxviii and 1727 pp., 18 maps. Bibliographies. ISBN: 84-8169-283-2. Distributed in the USA by Liturgical Press.

The Spanish version of *The International Bible Commentary. A Catholic and Ecumenical Commentary for the Twenty-First Century* [*NTA* 43, pp. 150-151].

D. FLUSSER, *Entdeckungen im Neuen Testament.* Band 2, *Jesus — Qumran — Urchristentum,* ed. M. Majer (Neukirchen-Vluyn: Neukirchener, 1999, paper DM 78) v and 252 pp. ISBN: 3-7887-1435-2.

An earlier (1987) collection of Flusser's essays was described in *NTA* 32, p. 363. The fourteen papers (all now in German) in this collection concern Qumran and pre-Pauline Christianity (1958), the blessedness of the spiritually poor [§ 5-393], the beatitudes in Mt 5:3-12 and Lk 6:20-23 [§ 23-93], "it was said to the people of old" [§§ 37-139, 1255], the Essenes and the Last Supper [§ 18-124], a servant of two masters [§ 21-79], the sin against the Holy Spirit (1986), sitting at the right hand of power [§ 28-969], Jerusalem in Second Temple literature (1974), Jesus' prophetic statements about Jerusalem (1977), families from the "house of David" in Jesus' time (1986), the high priest Annas and his family [§ 36-680], the temptation of Jesus and his Jewish background [§ 34-115], and Jewish savior-figures and the NT (1983). Flusser is professor emeritus at Hebrew University in Jerusalem.

S. E. GILLINGHAM, *One Bible, Many Voices. Different Approaches to Biblical Studies* (Grand Rapids—Cambridge, UK: Eerdmans, 1999, paper $19) xx and 280 pp., 24 figs., 16 tables. Bibliography. Indexed. LCN: 99-17094. ISBN: 0-8028-4661-0.

First published in 1998 by SPCK [*NTA* 43, p. 370], this exploration of plurality in the making and the reading of the Bible seeks to show that in the postmodern context pluralism can serve more as friend than as foe in that it offers a reasonable, open-ended, integrative, and ecumenical way forward.

P. C. GUTJAHR, *An American Bible. A History of the Good Book in the United States, 1777-1880* (Stanford, CA: Stanford University Press, 1999, $39.50) xviii and 256 pp., 52 figs., 4 tables. Bibliography. Indexed. LCN: 98-37396. ISBN: 0-8047-3425-9.

Based on a doctoral dissertation directed by W. Franklin and presented to Yale University, this volume examines the principal strategies that various, often antagonistic, constituencies used in their attempts to maintain the Bible's "preeminence" in the print culture of the USA between 1777 and 1880. It analyzes this quest for preeminence by considering five aspects involved in publishing Bibles: production, packaging, purity, pedagogy, and popularity. Six appendixes are included. Gutjahr contends that the reasons for the diminishing role of the Bible in American print culture are largely founded and revealed in the evolving content and packaging of the Holy Scriptures, and that the Bible's myriad mutations played an enormous and hitherto almost entirely ignored role in determining the Bible's place in American hearts and minds.

J. HAINZ AND A. SAND (EDS.), *Münchener theologisches Wörterbuch zum Neuen Testament* (Düsseldorf: Patmos, 1997, DM 68) 484 pp. Bibliographies. ISBN: 3-491-77014-9.

Intended to be used along with the *Münchener Neue Testament* (1988; 4th ed., 1994) and the *Synopse zum MNT* (1991), this theological dictionary contains ca. two hundred articles on basic NT concepts. Each entry consists of a brief definition and overview, a treatment of the prehistory (OT, early Judaism, Qumran, rabbinic writings), a discussion of the pertinent NT passages, a look at the effective history, and a bibliography. The contributors include A. Weiser on apostle, J. Ernst on vocation, Sand on Christ, B. Kowalski on marriage, H. Geisen on freedom, Hainz on the Spirit, E. M. Räpple on holiness, P. Dschulnigg on Israel, R. Hoppe on strength, L. Oberlinner on teaching, K. Scholtissek on power, F. G. Untergassmair on name, B. Holze on offering, M. Ernst on prophet/prophetess, M. Fander on purity, F. Annen on Satan, S. Schneider on death, D. Dormeyer on father, W. Lütgehetmann on water, H. Steichele on widow, and A. Stimpfle on time. Six appendixes are included.

D. J. HARRINGTON, *Who Is Jesus? Why Is He Important? An Invitation to the New Testament,* Come & See (Franklin, WI: Sheed & Ward, 1999, paper $10.95) viii and 212 pp. Bibliography. Indexed. LCN: 98-49781. ISBN: 1-58051-053-1.

This beginner's guide to the NT focuses on two questions: Who is Jesus? and Why is he important? After an introductory chapter, it treats the NT writings under headings that express their distinctive approaches to Jesus and his significance: teacher, healer, and suffering Messiah (Mark and Matthew); glory of Israel and light to the Gentiles (Luke-Acts); the Word of God (John's Gospel and epistles); our Lord Jesus Christ (Paul's letters); the gospel of God (Romans); the head of the body (secondary Pauline letters); the high priest

(Hebrews); the chief shepherd (catholic epistles); and King of Kings, Lord of Lords (Revelation). Harrington is professor of NT at Weston Jesuit School of Theology in Cambridge, MA.

L. HARTMAN, *Text-Centered New Testament Studies. Text-Theoretical Essays on Early Jewish and Early Christian Literature,* ed. D. Hellholm, Wissenschaftliche Untersuchungen zum Neuen Testament 102 (Tübingen: Mohr Siebeck, 1997, DM 178) viii and 316 pp. Bibliographies. Indexed. ISBN: 3-16-146836-8.

Eight essays in this collection deal with narrative texts: the problem of the literary genre of the Gospels (Swedish, 1978), whether Mark's Gospel was composed for solemn liturgical reading (1996), reading Lk 17:20-37 (1992), a text-centered exegesis of John 21 [§ 29-176], the problem of apocalyptic genre (1983), the functions of some so-called apocalyptic timetables [§ 20-652], form and message in Rev 1–3 and 22:6-21 (1980), and *teste Sibylla* (Swedish, 1987). Seven essays treat argumentative texts: reading others' letters (1986), some unorthodox thoughts on the "household code" form (1988), doing things with the words of Colossians, 1 Cor 14:1-25—argument and some problems (1983), the argument of 2 Corinthians 10–13, Gal 3:15–4:11 as part of a theological argument on a practical issue (1993), and the eschatology of 2 Thessalonians as included in a communication (1990).

J. HAYES (ED.), *Dictionary of Biblical Interpretation* (2 vols.; Nashville, TN: Abingdon, 1999, $195) xlix and 653 pp., xxxii and 675 pp. Bibliographies. LCN: 98-42795. ISBN: 0-687-05531-8.

Intended as an aid and guide to the history of biblical interpretation, this two-volume dictionary presents articles that deal with (1) the history of the interpretation of all the canonical and deuterocanonical books as well as some other ancient nonbiblical books, (2) the biographies and contributions of many biblical interpreters, and (3) the various methods and movements that have influenced and informed the reading and study of Scripture. It contains over a thousand signed articles by almost four hundred contributors. They include C. H. Felder on Afrocentric biblical interpretation, R. I. Pervo on the NT Apocrypha, R. Morgan on R. Bultmann, G. T. Sheppard on canonical criticism, V. P. Furnish on 2 Corinthians, G. J. Brooke on the Dead Sea scrolls, G. Haile on Ethiopian biblical interpretation, V. C. Phillips on feminist biblical interpretation, J. C. O'Neill on Galatians, F. F. Segovia on Hispanic American biblical interpretation, W. Klassen on inspiration, H. K. McArthur and R. F. Berkey on the quest of the historical Jesus, R. D. Kysar on John's Gospel, E. F. Osborn on E. Käsemann, J. Murphy-O'Connor on M.-J. Lagrange, T. Schmeller on liberation theologies, L. H. Schiffman on 1–4 Maccabees, H. A. Attridge on G. W. MacRae, J. M. Bullard on the Bible and music, W. S. Kissinger on the parables of Jesus, H. Räisänen on Paul, D. Winston on Philo, W. G. Rollins on psychology and biblical studies, J. R. Donahue on redaction criticism of the NT, A. W. Wainwright on Revelation, Morgan on Romans, J. W. Wevers on the Septuagint, B. Brooten on K. Stendahl, B. Reicke and D. B. Peabody on the Synoptic problem, H. Boers on NT theology, B. J. Lillie on the Wisdom of Solomon, and W. G. Dever on G. E. Wright.

M. A. HAYES, W. PORTER, AND D. TOMBS (EDS.), *Religion and Sexuality,* Studies in Theology and Sexuality 2, Roehampton Institute London Papers 4 (Sheffield, UK: Sheffield Academic Press, 1998, cloth £40 or $65, paper £19.95 or $29.95) 438 pp. Bibliographies. Indexed. ISBN: 1-85075-947-2 (cloth), -952-9 (paper).

Prepared for a conference held in 1997 at the Roehampton Institute in London, the twenty-five papers in this volume appear under three headings: past (nine), present (eleven), and future (five). Those articles most pertinent to the biblical field are by S. Calderini on the fall of Adam and Eve according to classical and modern Muslim exegesis (woman, "sin," and "lust"); J. Elwolde on human and divine sexuality—the *Zohar* on Gen 5:2; Y. C. Whang on cohabitation or conflict—Greek household management and Christian *Haustafeln;* Porter on λαλέω as a word about women, music, and sensuality in the church; C. Smith on using the Bible in discussions of human sexuality ("It's in the book"); G. Ward on the gendered body of the Jewish Jesus; A. Jasper on reading for pleasure/reading for pain—feminist reflections on the Johannine passion narrative; B. W. R. Pearson on method, metaphor, and mammaries—the ideology of feminist NT criticism; and S. Barton on "glorify God in your body" (1 Cor 6:20)—thinking theologically about sexuality.

M. HENGEL, *Judaica, Hellenistica et Christiana. Kleine Schriften II,* Wissenschaftliche Untersuchungen zum Neuen Testament 109 (Tübingen: Mohr Siebeck, 1999, DM 278) x and 466 pp., 5 figs., map. Bibliographies. Indexed. ISBN: 3-16-146847-3.

The first volume of Hengel's collected essays was described in *NTA* 41, pp. 579-580. This volume contains papers on the interpretation and development of Scripture in the Second Temple period (1994), the effective history of Isaiah 53 in pre-Christian times (1996), Jerusalem as a Jewish and Hellenistic city (1996), the old and the new "Schürer"—with an appendix by H. Bloedhorn [§ 34-1461r], earliest Christianity as a Jewish messianic and universalistic movement [§ 42-1215], the Matthean Sermon on the Mount and its Jewish background [§ 32-586], John's Gospel as a source for the history of ancient Judaism, and the Septuagint as a collection of writings claimed by Christians according to Justin and Church Fathers before Origen (1992). Also included are an article by M. Küchler on the "probatic basin" and "Bethesda with the five porticoes" (see Jn 5:2), J. Frey's bibliography of Hengel's publications between 1996 and 1998, a list of corrigenda to the first volume, and an index (by D. Betz) for both volumes.

D. G. HORRELL (ED.), *Social-Scientific Approaches to New Testament Interpretation* (Edinburgh: T&T Clark, 1999, paper $29.95) vi and 426 pp. Bibliography. Indexed. ISBN: 0-567-08658-5.

After Horrell's 25-page introduction to social-scientific interpretation of the NT, this volume presents thirteen essays, all now in English, on various aspects of the topic: B. J. Malina and J. H. Neyrey on Jesus the witch—witchcraft accusations in Matthew 12 (1988), R. Scroggs on the earliest Christian communities as sectarian movement (1975), G. Theissen on the wandering radicals—light shed by the sociology of literature on the early transmission of Jesus sayings (1973), P. F. Esler on the socio-redaction criticism of Luke-Acts (1987), Neyrey on "despising the shame of the cross"—honor and shame in the Johannine passion narrative [§ 41-312], J. G. Gager on Christian mission and the theory of cognitive dissonance (1975), W. A. Meeks on the social level of Pauline Christians (1983), M. Y. MacDonald on ritual in the Pauline churches (1988), Theissen on social integration and sacramental activity—an analysis of 1 Cor 11:17-34 (1974), L. Schottroff on "not many powerful"—approaches to a sociology of early Christianity [§ 29-1045], J. M. G. Barclay on deviance and apostasy—some applications of deviance theory to 1st-century Judaism and Christianity (1995), Horrell on leadership patterns and the development of ideology in early Christianity [§ 42-1217], and J. H. Elliott on social-scientific criticism of a biblical text—1 Peter as an example (1993).

W. C. KAISER, *Toward an Exegetical Theology. Biblical Exegesis for Preaching and Teaching* (Grand Rapids: Baker, 1998, paper $16.99) 268 pp., 2 figs., 2 tables. Bibliographies. Indexed. ISBN: 0-8010-2197-9.

In this paper edition of a work first published in 1981 [*NTA* 25, p. 296], Kaiser, president and professor of OT at Gordon-Conwell Theological Seminary in South Hamilton, MA, seeks to close the gap between biblical studies and homiletics by explaining the syntactical-theological method of exegesis and sermon building that he has developed over many years of teaching. After reflecting on current crises in exegetical theology and discussing the definition and history of exegesis, he treats the basic elements in the syntactical-theological method (contextual, syntactical, verbal, theological, and homiletical analysis) and provides some illustrations. Then he deals with special issues raised by using prophecy, narrative, and poetry in expository preaching. He concludes with observations on the exegete/pastor and the power of God.

H. C. KEE AND I. J. BOROWSKY (EDS.), *Removing the Anti-Judaism from the New Testament* (Philadelphia: American Interfaith Institute/World Alliance, 1998, $25) 177 pp., 5 figs., 3 tables. Bibliography. Indexed. ISBN: 1-881060-01-X.

After Borowsky's twelve-page introduction to removing the anti-Judaism from the NT, this volume presents essays by Kee on historical setting and contemporary methods for dealing with anti-Judaism in Christianity; A. J. Saldarini on the changing paradigm in understanding early Jews and Christians; J. A. Sanders on the hermeneutics of translation; D. G. Burke on translating οἱ Ἰουδαῖοι in recent English versions of the NT; M. C. Boys on going beyond "removing" anti-Judaism—the theological and educational task of reframing Christian identity; A. Doetzel on law and love in Judaism and Christianity—the teaching ministries and Christian conversion; and P. A. Cunningham on Jews and Judaism in Catholic religion textbooks—progress, problems, and recommendations. Then there are brief papers (with an introduction by Kee) on "crucial issues": E. McQuaid on the Christ-killers; R. K. Soulen on removing anti-Judaism; D. Savage on Jews and Judaism in Protestant/Christian curriculum; L. Huynh on the next two-thousand years; J. Stendahl on with Luther, against Luther; and B. Newman on making peace between Jews and Gentiles.

J. KRAŠOVEC (ED.), *The Interpretation of the Bible. The International Symposium in Slovenia,* JSOT Supplement Series 289 (Sheffield, UK: Sheffield Academic Press, 1998, £95 or $150) iv and 1909 pp., 17 plates, 2 figs., 19 tables. Bibliographies. Indexed. ISBN: 1-85075-969-3.

This volume contains eighty-two papers prepared for the international symposium on biblical interpretation held in Ljubljana in 1996. They deal with ancient translations and hermeneutics of the Bible, Slavonic and other translations of the Bible, and interpretation of the Bible in various fields. This edition [see *NTA* 43, pp. 372-373] is part of the JSOT Supplement series and comes in a Sheffield binding.

C. LANDMESSER, *Wahrheit als Grundbegriff neutestamentlicher Wissenschaft,* Wissenschaftliche Untersuchungen zum Neuen Testament 113 (Tübingen: Mohr Siebeck, 1999, DM 198) xvi and 586 pp. Bibliography. Indexed. ISBN: 3-16-147103-2.

Prepared as a doctoral dissertation under the direction of O. Hofius and presented in 1998 to the Evangelical theological faculty of the Eberhard-Karls-Universität in Tübingen, this investigation of truth as a basic concept of NT studies first considers the semantic-ontological concept of truth: aspects of speech according to J. L. Austin, the levels of speech (semantic foundations), the foundation of the principle of context, the proposition, the concept of "world," and theoretical foundations for the concept of truth. Next it deals with the existential-ontological concept of truth with reference to M. Heidegger's approach to truth, R. Bultmann's concept of truth, and existential interpretation as the act of finding truth within NT exegesis. Then it treats the discussion about the quest for truth in current NT hermeneutics with attention to the approaches of P. Stuhlmacher, K. Berger, and H. Weder. Finally it discusses the place of the semantic-ontological concept of truth in NT studies, with regard to the speech-potential and to the activity- and effective-potential of NT texts.

B. LANG WITH G. FELD (EDS.), *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. International Review of Biblical Studies. Revue Internationale des Études Bibliques.* Band 44, *1997-1998* (Düsseldorf: Patmos, 1999, paper DM 158) xv and 475 pp. Indexed. ISBN: 3-491-66044-0.

This fascicle [see *NTA* 43, p. 153] presents bibliographic information and summaries for 2,754 books and articles under the following headings: text and translation; basic principles of interpretation; OT exposition; NT exposition; extrabiblical sources; language; the world of the Bible; archaeology and customs; realia; institutions and rituals; biblical persons; history of Israel; Judaism—early Christianity—gnosis—Islam; biblical theology; concepts and symbols; the Bible in systematic theology; the Bible in church life; history of interpretation;

the Bible in art, literature, film, and music; and the history of interpretation. The summaries appear in German, English, and French.

R. LATOURELLE, *Comment Dieu se révèle au monde. Lecture commentée de la Constitution de Vatican II sur la Parole de Dieu,* Héritage et projet 60 (Saint-Laurent, Que.: Fides, 1998, paper) 101 pp. ISBN: 2-7621-2016-0.

Latourelle, who has taught fundamental theology for thirty years at the Pontifical Gregorian University in Rome, observes that Vatican II's Constitution on Divine Revelation (*Dei verbum*) is the hermeneutical key of the entire council and is perhaps the most beautiful text. In order to make its content better known, he presents for each paragraph the text in French and a commentary that provides biblical foundations as well as historical and theological comments. His presentation follows the outline of *Dei verbum:* revelation itself, the transmission of revelation, the inspiration and interpretation of Scripture, the OT, the NT, and Scripture in the life of the church. Then he outlines the "new points" in the document.

R. N. LONGENECKER, *Biblical Exegesis in the Apostolic Period* (2nd ed.; Grand Rapids—Cambridge, UK: Eerdmans, 1999, paper $20; Vancouver: Regent College Publishing) xli and 238 pp. Bibliography. Indexed. LCN: 99-19538. ISBN: 0-8028-4301-8 (E), 1-57383-074-7 (RCP).

The first edition of this investigation of the relations between Jewish and early Christian biblical interpretation in the 1st century A.D. was described in *NTA* 19, p. 384. Its eight chapters deal with Jewish hermeneutics in the 1st century, Jesus and the OT, early Christian preaching and the OT, Paul and the OT, the Evangelists and the OT, Hebrews and the OT, Jewish Christian tractates and the OT, and the nature of NT exegesis. This second edition contains a new 29-page preface in which Longenecker, distinguished professor of NT at McMaster Divinity College, McMaster University in Hamilton, Ontario, and professor emeritus of NT at Wycliffe College, University of Toronto, deals with questions to be asked in today's ongoing discussion and sets the material in its modern context. He has also made a few corrections of content in the main text, added some references in footnotes, expanded and updated the bibliography, and revised some matters of style and wording.

C. F. D. MOULE, *Forgiveness and Reconciliation. And Other New Testament Themes* (London: SPCK, 1998, £25 or $45) xi and 242 pp. Bibliography. Indexed. ISBN: 0-281-05139-9.

The thirteen essays in this collection concern the scope of the death of Christ (1977), preaching the atonement [§ 28-280], so-called triumphalism (1987), retribution or restoration (1992), the Christology of Acts (1966), Jesus of Nazareth and the church's Lord (1983), the gravamen against Jesus (1987), the Holy Spirit in the Scriptures [§ 16-341], the sacrifice of Christ (1956), the function of the Synoptic Gospels (1985), an unsolved problem in the temptation-clause in the Lord's Prayer [§ 19-953], some facts about "the Son of Man," and the Holy Spirit and Scripture [§ 26-24]. Moule, professor emeritus of NT studies at the University of Cambridge, is also the author of *The Origin of Christology* (1977).

S. MOYISE, *Introduction to Biblical Studies,* Cassell Biblical Studies (London: Cassell, 1998, paper $15.95) ix and 113 pp. Bibliography. Indexed. ISBN: 0-304-70091-6.

Moyise, author of *The Old Testament in the Book of Revelation* (1995) and vice-principal of the St Albans and Oxford Ministry Course, seeks to help beginners in biblical studies to understand the differing approaches to Scripture today and to appreciate its essential unity. The seven chapters in this volume concern God and the Bible, the Bible and history, the Bible and its human authors, how texts affect readers, how readers affect texts, which version of the Bible is the word of God, and the Bible in a postmodern world.

C. MÜLLER-KESSLER AND M. SOKOLOFF (EDS.), *The Christian Palestinian Aramaic New Testament Version from the Early Period.* Vol. 2A, *Gospels;* vol. 2B, *Acts of the Apostles and Epistles,* Corpus of Christian Palestinian Aramaic 2A-B (Groningen: STYX, 1998, 160 gld. each) v and 280 pp., 8 plates; v and 322 pp., 16 plates. Indexed. ISBN: 90-5693-018-4 (2A), -019-2 (2B).

The first volume in this project was described in *NTA* 42, pp. 619-620. The first (vol. 2A) of these two volumes presents the surviving fragments of the Gospels (Matthew, Mark, Luke, John) in the Christian Palestinian Aramaic version of the early period (5th to 8th centuries A.D.). The second volume (vol. 2B) publishes the surviving fragments of Acts and the NT Epistles (Romans, 1 Corinthians, etc.) in the Christian Palestinian Aramaic version of the early (5th through 8th centuries A.D.) and the middle periods (9th and 10th centuries A.D.). The fragments are classified according to whether they derive from Bible or lectionary texts. Nearly all the surviving fragments are palimpsests whose upper script is either Syriac, Hebrew, Arabic, or Georgian. While the original provenience of most of these manuscripts was most likely St. Catherine's Monastery in the Sinai Desert, they are now kept in either public or private collections scattered across various European countries. The texts are printed line by line in their original two-column format as they appear in the manuscripts. The commentary has been restricted to lexical, morphological, and syntactical discussions. In addition to the biblical texts the glossary also includes all the words in the rubrics of the lectionaries and manuscripts, and in the biblical headers.

The New Jerusalem Bible. Standard Edition (New York—London: Doubleday, 1999, $19.95) viii and 1406 pp., 2 maps. LCN: 97-45913. ISBN: 0-385-49320-7.

This standard edition of the New Jerusalem Bible is based on the much larger regular edition first published in 1985 [*NTA* 30, p. 346] and contains the full text of the OT and NT in a two-column format. The introductions and explanatory notes are not included. H. Wansbrough, the general editor, has provided a two-page foreword.

R. North (ed.), *Elenchus of Biblica. Archaeologica - Linguistica - Theologica 1995,* Elenchus of Biblical Bibliography 11/2 (Rome: Editrice Pontificio Istituto Biblico, 1999, paper) 954 pp. Indexed. ISBN: 88-7653-611-6 (11/1).

The first fascicle in this volume of the *Elenchus* for 1995 was described in *NTA* 43, p. 365. This fascicle provides bibliographical information for the over 15,000 entries that comprise the sections on bibliography, introduction, critical texts and versions, biblical theology, biblical philology, postbiblical Judaism, parabiblical religions, history of the biblical Middle East, archaeology, biblical geography, and history of biblical study.

M. Oeming, *Biblische Hermeneutik. Eine Einführung* (Darmstadt: Primus, 1998, paper DM 39.80) viii and 212 pp., 4 figs. Bibliography. Indexed. ISBN: 3-89678-316-5.

After considering the philosophical foundations of biblical hermeneutics, Oeming, professor of OT at the University of Heidelberg, discusses various methods of biblical interpretation with attention to their philosophical premises, theoretical conception, practice (significant examples), and strengths and weaknesses. He treats these methods with reference to their orientations to the biblical authors and their worlds (historical criticism, social history, historical psychology, the new archaeology), to the texts and their worlds (linguistics and structuralism, new literary criticism/synchronic reading, canon, speech event), to the readers and their worlds (effective history, depth psychology, symbol oriented exegesis, bibliodrama, liberation theology, feminist exegesis), and to the content and its world (dogmatics, fundamentalism, existentialism). He concludes with refections on whether the pluralism in biblical interpretation today represents a flood or a fullness of meaning.

R. E. Osborn, *Folly of God. The Rise of Christian Preaching,* A History of Christian Preaching 1 (Saint Louis, MO: Chalice, 1999, cloth $54.99, paper $39.99) xxvi and 486 pp. Indexed. LCN: 97-17416. ISBN: 0-8272-1429-4 (cloth), -1428-6 (paper).

Beginning with the Greco-Roman and Jewish oratorical traditions that shaped early Christian preaching, Osborn, who before his death taught church history at Claremont School of Theology in California and at Christian Theological Seminary in Indianapolis, recounts how preachers drew people to the Christian faith in the first three centuries A.D. After considering the Greco-Roman setting of early Christian preaching (a tradition of eloquence; philosophers, mystagogues, and moralists; rhetoric and humane education), this volume treats Jewish preaching in Hellenistic times (preaching the Torah, preachers in the struggle for a people's soul, the homiletics of Judaism), Jesus as the preacher of good news (portrait of the preacher, the good news preached by Jesus, the rhetoric of Jesus), the first Christian preachers as witnesses of Jesus Christ (servants of the word, "power of God for salvation," 1st-century sermons and homilies, the preaching of the 1st-century church), and preachers of the 2nd and 3rd centuries as advocates of an illicit faith (witnesses in a hostile world, "the defense of the gospel," diverse preaching and apostolic tradition, preaching within the Christian community, the work of preaching).

S. E. PORTER AND R. S. HESS (EDS.), *Translating the Bible. Problems and Prospects,* JSNT Supplement Series 173 (Sheffield, UK: Sheffield Academic Press, 1999, £50 or $85) 336 pp. Indexed. ISBN: 1-85075-918-9.

After the editors' introduction to the problems and prospects of translating the Bible, this volume presents four papers on translational theory and method: Porter on the Contemporary English Version and the ideology of translation, Y. C. Whang on whether the translator is responsible to the reader or to the author, B. W. R. Pearson on implications of the tradition concerning the translation of the Septuagint for modern translational theory, and C. D. Allert on the problems of verbal inspiration for translation and a proposed solution. Next there are three essays on the OT: J. W. Rogerson on the OT translator's translation, Hess on translating Joshua, and Hess on Judges 1–5 and its translation. Then there are five chapters on the NT: M. B. O'Donnell on translation and the exegetical process (with Mk 5:1-10 as a test case), G. Martín-Asensio on foregrounding and its relevance for interpretation and translation (with Acts 27 as a case study), T. R. Hatina on the perfect tense-form in Colossians (verbal aspect, temporality, and the challenge of translation), Pearson on assumptions in the criticism and translation of Philemon, and K. D. Clarke on original text or canonical text—questioning the shape of the NT text we translate.

M. A. POWELL (ED.), *The New Testament Today* (Louisville, KY: Westminster John Knox, 1999, paper $18) xvii and 156 pp. Bibliographies. Indexed. LCN: 98-42329. ISBN: 0-664-25824-7.

After Powell's nine-page introduction, this volume presents eleven essays on the state of current research in various areas of NT study: F. F. Segovia on methods for studying the NT, J. S. Kloppenborg Verbin on the life and sayings of Jesus, D. A. Hagner on Matthew, M. A. Tolbert on Mark, J. T. Carroll on Luke-Acts, G. R. O'Day on Johannine literature, M. L. Soards on the life and writings of Paul, J. D. G. Dunn on Pauline theology, R. P. Carlson on the disputed letters of Paul, P. Perkins on Hebrews and the catholic epistles, and M. E. Boring on Revelation.

V. S. POYTHRESS, *God-Centered Biblical Interpretation* (Phillipsburg, NJ: P&R, 1999, paper $14.99) x and 238 pp., 8 figs. Bibliography. Indexed. LCN: 98-53148. ISBN: 0-87552-376-5.

Poythress, professor of NT interpretation at Westminster Theological Seminary in Philadelphia, seeks to show how our knowledge of and communion with God affect our interpretation of the Bible in every area. After reflecting on the challenge of understanding the Bible, this volume considers God and biblical interpretation, the nature of the Bible, the purpose of the Bible, the triune character of truth, meaning, terms, communication, steps in interpretation, alternative hermeneutical perspectives, exemplars and analogy, history, idols as counterfeits, the global distortion of interpretation, distortion in terms, reforming the Ogden-Richards triangle for meaning, differences in the doctrine of God among Christians, and the redemption of interpretation.

A. M. Rothstein, *Re-Thinking Biblical Story and Myth. Critical Essays on Biblical Interpretation. Selected Lectures at the Theodor Herzl Institute, 1986-1995* (Lanham, MD—New York—Oxford: University Press of America, 1998, cloth $44, paper $24.50) x and 93 pp. LCN: 98-7749. ISBN: 0-7618-1166-4 (cloth), -1167-2 (paper).

This volume presents seven lectures delivered at the Theordor Herzl Institute in New York City on the variety of folklore in the Bible, biblical tradition and the discovery of sexual knowledge, the story of Cain and Abel as an account of economic warfare and an account of a bulwark against wanton murder, biblical heirs—whether leadership inheritance in ancient Israel was by primogeniture or ultimogeniture, from Pessaḥ to Passover—Passover as older than the exodus, the ten tribes as not lost, and transcending religious barriers—the many faces of God.

E. J. Smith, *Bearing Fruit in Due Season. Feminist Hermeneutics and the Bible in Worship* (Collegeville, MN: Liturgical Press, 1999, paper $29.95) viii and 248 pp. Bibliography. Indexed. LCN: 98-7583. ISBN: 0-8146-6171-8.

Smith, an Anglican priest in suburban Melbourne, contends that when a feminist hermeneutics informs the ways in which churches use the Bible in worship, it bears fruit in liturgical forms that benefit the community's worship. After reflecting on Christians at worship and what they seek, she considers the Bible and feminist hermeneutics—a survey of some approaches, Bible readings and the lectionary in worship, biblical interpretation and preaching in worship, biblical language and prayers in worship, the Bible in hymns, and various aspects of worship (as biblical classroom, as biblical playground, as wildlife refuge for endangered species, etc.). An appendix presents five sermons that use feminist biblical hermeneutics.

C. J. T. Talar, *(Re)reading, Reception, and Rhetoric. Approaches to Roman Catholic Modernism,* American University Studies, Series 7: Theology and Religion 206 (New York—Bern: Lang, 1999, $44.95) xii and 216 pp. Bibliography. Indexed. ISBN: 0-8204-4064-7.

Talar, professor of systematic theology at St. Mary's Seminary and University in Baltimore, and author of *Metaphor and Modernist. The Polarization of Alfred Loisy and His Neo-Thomist Critics* (1987), uses the phenomenology of reading, rereading theory, reception theory, rhetorical analysis, and literary approaches to autobiography to illuminate key French texts concerning the Bible and its interpretation in the Catholic "modernist crisis" (1890-1910). After a six-page introduction, he draws on W. Iser's phenomenology of reading to explore A. Loisy's *L'Evangile et l'église* (1902), considers Loisy as a historical critic rereading the Fourth Gospel, discusses the reception of M.-J. Lagrange in the modernist period, examines the rhetorical strategy of A. Houtin's *La question biblique chez les catholiques de France au XIXe siècle* (1902), and reflects on Loisy's autobiography and the rhetoric of history.

D. Tassot, *La Bible au risque de la science. De Galilée au P. Lagrange* (2nd ed.; Paris: de Guibert, 1998, paper 170 F) 366 pp. Bibliography. Indexed. ISBN: 2-86839-506-6.

This investigation of the dialectic between science and religion from Galileo to M.-J. Lagrange first considers the development of a secular vision of the world through the physical sciences with reference to the views of Galileo, R. Descartes, and I. Newton. Then it discusses how the new science inspired a new theology, with particular attention to revelation and natural theology, and to the world and humankind in the light of reason alone. Finally it deals with biblical exegesis and the new vision of the world, and concludes with a treatment of exegesis and the demands of reason under three headings: theological exegesis or critical exegesis, from rationalism to modernism, and Lagrange's historical method. Seven appendixes are included. P. Chaunu has provided a five page preface.

D. A. Templeton, *The New Testament as True Fiction. Literature, Literary Criticism, Aesthetics,* Playing the Texts 3 (Sheffield, UK: Sheffield Academic Press, 1999, cloth

£57.50 or $95, paper £19.95 or $33) 391 pp., 10 figs. Bibliography. Indexed. ISBN: 1-85075-945-6 (cloth), -950-2 (paper).

After reflecting on the nature of fiction and describing the Gospels as historical novels rather than biographies or histories, Templeton, senior lecturer in the department of NT language, literature, and theology at the University of Edinburgh, presents essays on the following topics: from myth to plot—adumbrations on the logic of evangelical propositions (Mark and John); a poem plotted—the *carmen Christi* as border ballad (Phil 2:6-11); Samaritan and prodigal as nonentities—Jesus of Nazareth as author of narrative fiction; from myth to myth—staying happy with the uncommon nonsense of the ancient Near East (Jesus the general—1 Cor 15:20-28); a pigeon and the solidity of thin air—πνέων τροπαίαν ("blowing a wind of change"—Mk 1:1-15); a metaphysical poem in a space-fiction setting—the name and nature of John's Prologue (Jn 1:1-18); through a glass brightly—the magic of metaphor (Paul as apostle and genius—2 Cor 3:18); the intrusion of a locution and an assumption into the autobiography of a man in difficulties—but you can't nail a good man down (Paul and the catalogue of *peristases*—2 Cor 11:22–12:10); "history is now [sc. then] and south of the border"—"Little Gidding" in the context of *Four Quartets* (T. S. Eliot—critic, philosopher, poet, historian?); "Jerome begat the tubas"—notes towards "Notes towards a supreme fiction"—imagination and reality in a poem by Wallace Stevens; and the complot—literature versus history (Ronald Gregor Smith and history reconsidered). A "coda to the canon" ("the plot thickens") concerns Song of Solomon and the sublation of law (Cant 2:4).

R. S. THORPE, *A Handbook for Basic Biblical Exegesis* (Lanham, MD—New York—Oxford: University Press of America, 1999, paper $16.50) ix and 84 pp. Bibliographies. LCN: 98-42261. ISBN: 0-7618-1278-4.

This handbook can serve as both an introduction to biblical exegesis and a guide for writing an exegesis paper in seven steps: initial translation, textual analysis, linguistic analysis (word study), historical analysis, literary analysis, theological analysis, and application. The five appendixes deal with English translations of the Bible, ancient texts and versions, texts and variants, the exegetical process, and a student sample paper (on Heb 9:23-28).

To Understand the Scriptures: Essays in Honor of William H. Shea, ed. D. Merling (Berrien Springs, MI: Institute of Archaeology/Siegfried H. Horn Archaeological Museum, Andrews University, 1997, paper $15) xxx and 330 pp., plate, map, 30 tables. Bibliographies. Indexed. LCN: 97-75234. ISBN: 0-9642060-2-1.

The twenty-five essays honoring Professor Shea appear under five headings: Hebrew Scriptures (nine), the book of Daniel (nine), Greek Scriptures (two), archaeology (two), and biblical-theological studies (three). The papers most pertinent to NT studies are by P. J. Ray on the "abomination of desolation" in Dan 9:27 and related texts—theology of retributive judgment; S. Thompson on "those who are wise"—the *maśkilîm* in Daniel and the NT; R. K. McIver on Jesus and Sepphoris—missing link or negative evidence; N. H. Young on reconciliation in Philo, Josephus, and Paul; R. du Preez on whether levirate law promotes polygamy; and D. Nam on the biblical meanings of heaven. A photograph of the honoree, a personal appreciation of him by the editor, and a select bibliography of his writings (compiled by Ray) are included.

P. J. TOMSON, *'Als dit uit de Hemel is. . . .' Jezus en de schrijvers van het Nieuwe Testament in hun verhouding tot het Jodendom* (2nd ed.; Hilversum: B. Folkertsma Stichting voor Talmudica, 1997, paper) x and 412 pp. Bibliography. Indexed. ISBN: 90-239-0621-7.

After an introduction to reading the NT with particular attention to Judaism, Tomson, author of *Paul and the Jewish Law* (1990), discusses Judaism in the Greco-Roman world and Jewish liturgical life. Then he deals with Jesus and the NT writers in relation to Judaism: Jesus, Paul, Luke-Acts, Mark and Matthew, John, and letters from the "Jewish churches" (Jude, James, Hebrews, Revelation, *Didache*). He concludes with a synthetic essay on the NT and the Jews and with methodological observations.

G. O. WEST, *The Academy of the Poor. Towards a Dialogical Reading of the Bible,* Interventions 2 (Sheffield, UK: Sheffield Academic Press, 1999, paper £10.95 or $14.95) 182 pp., fig. Bibliography. Indexed. ISBN: 1-85075-758-5.

West, associate professor in the School of Theology at the University of Natal in Pietermaritzburg in South Africa, calls for an epistemological paradigm shift in which the poor and marginalized are seen as the primary dialogue partners in reading the Bible and doing theology. He contends that liberation hermeneutics begins with the reality, experiences, needs, interests, questions, and resources of the poor and marginalized. After an eleven-page introduction to liberation hermeneutics and other matters, he deals with the difference it makes with whom we read, "reading with" as a call to conversion, what (socially engaged) biblical scholars do, "re-membering" the Bible—the other does speak, knowing our place, the contextual Bible study process (an exercise and further reflection), reading other-wise (a case study), and remembering Rizpah and Rizpah "re-membering" us.

GOSPELS–ACTS

J. ASHTON, *Studying John. Approaches to the Fourth Gospel* (Oxford—New York: Oxford University Press, Clarendon Press, 1998, paper $19.95) xi and 227 pp. Bibliography. Indexed. LCN: 94-16379. ISBN: 0-19-826979-X.

The paperback edition of a work described in *NTA* 39, p. 500. Its eight essays on John's Gospel concern the transformation of wisdom, the Jews, bridging ambiguities, the Signs Source, the Shepherd, narrative criticism, the discovery of wisdom, and studying John. Ashton is former lecturer in NT studies at Wolfson College, Oxford.

R. BAUCKHAM AND T. HART, *At the Cross. Meditations on People Who Were There* (Downers Grove, IL: InterVarsity, 1999, paper $9.99) 128 pp. Illustrated. LCN: 98-54080. ISBN: 0-8308-2202-X.

Developed out of Good Friday services that the authors (both professors at St. Mary's College, University of St. Andrews in Scotland) led in 1996 and 1997, the eleven meditations in this volume reflect on Mary of Bethany (the woman to be remembered), Judas Iscariot (the betrayer), Peter (the failure), Caiaphas (the man who couldn't live with Jesus), Pontius Pilate (the man who couldn't make up his mind), Barabbas (a close scrape with death), Simon of Cyrene (carrying the cross), Mary Magdalene (enduring the darkness), the centurion at the foot of the cross (an accidental witness), Nicodemus (seeing the kingdom of God), and the disciple Jesus loved (the witness to the truth).

J.-F. BAUDOZ AND M. FÉDOU (EDS.), *20 ans de publications françaises sur Jésus,* Jésus et Jésus-Christ 75 (Paris: Desclée, 1998, paper) 159 pp., 3 charts. ISBN: 2-7189-0946-3.

After a six-page foreword by the editors, this volume presents four papers prepared for a conference held in 1998 at the Institut catholique de Paris on publications in French about Jesus during the past twenty years: A. Marchadour on the history of Jesus as seen in publications since Vatican II, H. Bourgeois on non-Christian perspectives on Jesus, M. Quesnel on the methods and gains of historical research on Jesus, and P. Vallin on christological problems related to historical research on Jesus. J. Doré has provided a five-page epilogue on the collection "Jésus et Jésus Christ" during its twenty years of existence.

J. R. BECK, *Jesus & Personality Theory. Exploring the Five-Factor Model* (Downers Grove, IL: InterVarsity, 1999, paper $15.99) 276 pp., 11 tables. Bibliography. LCN: 98-54077. ISBN: 0-8308-1925-8.

Beck, professor and chair of the counseling department at Denver Seminary, contends that Jesus is a counseling model for Christian counselors in that his teachings speak directly to the five major structural components of human personality: openness to experience, conscientiousness, extraversion, agreeableness, and neuroticism. After reflecting on Jesus as the wonderful counselor and the "big five" personality traits, he deals with Jesus' contributions to our experiential life (spread joy, experience hope), our motivational life (display mercy, pursue justice), our interpersonal life (show love, be trustworthy), our attitudinal life (enjoy peace, live in acceptance), and our emotional life (offer and accept confession, seek and grant forgiveness).

Y.-M. BLANCHARD, *Saint Jean,* La Bible tout simplement (Paris: Editions de l'Atelier, 1999, paper 85 F) 144 pp. Bibliography. Indexed. ISBN: 2-7082-3383-1.

After a four-page introduction, this volume seeks to explain to nonspecialist readers important aspects of the history and content of the Fourth Gospel: its origin (the disciple, the community), its witness about Jesus (the signs, the glory), the content relative to the mystery of the Trinity (the Son, the Spirit), and the appropriation of its message (the church, the world). Blanchard teaches NT exegesis at the Institut Catholique de Paris.

H. K. BOND, *Pontius Pilate in history and interpretation,* Society for New Testament Studies Monograph Series 100 (Cambridge, UK—New York: Cambridge University Press, 1998, $59.95) xxvi and 249 pp., map. Bibliography. Indexed. LCN: 97-45970. ISBN: 0-521-63114-9.

Based on a doctoral dissertation directed by J. D. G. Dunn and presented to Durham University, this volume seeks to reconstruct the historical Pontius Pilate and to examine the ways in which Philo, Josephus, and the four Evangelists used him as a literary character. After providing information about the history and formation of the imperial Roman province of Judea, it considers the references to Pilate in the writings of Philo and Josephus, with attention to their biases before assessing the historicity of their accounts. Then it discusses the portrayals of Pilate in the Gospels of Mark, Matthew, Luke (and Acts), and John, asking how a 1st-century reader would have interpreted his actions. Finally it considers the historical events behind the Gospels, and concludes that these sources allow us to piece together something of the historical Pilate and that the Evangelists' presentations of Pilate (and so of Rome) were determined not so much by date as by their own social, geographical, and political situations.

P. BOSSUYT, *L'Esprit en Actes. Lire les Actes des Apôtres,* Le livre et le rouleau 3 (Brussels: Lessius, 1998, paper 715 BFr or 119 FF) 174 pp., 2 maps. ISBN: 2-87299-072-0. Distributed by Cerf, Paris.

Giving particular attention to the role of the Holy Spirit in Acts, Bossuyt, co-author (with J. Rademakers) of *Témoins de la Parole de la Grâce: Lecture des Actes des Apôtres* (1995), retraces Luke's narrative of the spread of the gospel and the development of the early church in five steps: the first witnesses in Jerusalem (1:1–8:1a); from Jerusalem to Caesarea—the growth of the word (8:1b–11:18); the work of grace (11:19–15:35); the word from city to city (15:36–21:14); and the prisoner as witness of grace (21:15–28:31).

H. J. CADBURY, *The Making of Luke-Acts* (2nd ed.; Peabody, MA: Hendrickson, 1999, paper $24.95) xx and 385 pp. Indexed. ISBN: 1-56563-453-5.

Cadbury's classic analysis of the making of Luke-Acts was first published in 1927 (2nd ed., 1958). This volume contains a reprint of the main text along with a new seven-page foreword in which P. N. Anderson reflects on how Cadbury's work enriches our understanding of Luke-Acts. After discussing the interest and unity of Luke-Acts and noting some factors in its composition, Cadbury dealt with the materials: stages in their history, motives in their transmission, forms in the transmission, immediate written sources, Mark's Gospel, and Q. Next he treated the common methods in Luke-Acts: the common language; literary types; popular forms; treatment of predecessors (and a parallel from Josephus); speeches, letters, and canticles; and literary *formalia.* Then he considered the personality of the author: language and style, some secular interests, social and religious attitudes, and theological attitudes. Finally he reflected on the author's purpose: the object, plan and scope, approach to the subject, and authorship and accuracy. Cadbury was professor of divinity at Harvard University.

B. CHILTON AND C. A. EVANS (EDS.), *Authenticating the Activities of Jesus,* New Testament Tools and Studies 28/2 (Leiden—Boston—Cologne: Brill, 1999, 260 gld. or $153) xvi and 479 pp., 6 tables. Indexed. ISBN: 90-04-11302-9.

The first six articles in this volume treat methods and assumptions: Evans on authenticating Jesus' activities, J. D. G. Dunn on whether the Third Quest can hope to succeed, E. E. Ellis on the Synoptic Gospels and history, W. R. Farmer on the historical perimeters for understanding the aims of Jesus, N. T. Wright on five Gospels but no gospel—Jesus and the Seminar, and S. E. Porter and M. B. O'Donnell on the implications of textual variants for authenticating Jesus' activities. The other thirteen papers are by B. F. Meyer on appointed deed and appointed doer—Jesus and the Scriptures, J. R. Michaels on the itinerant Jesus and his hometown, D. C. Allison on behind the temptations of Jesus—Q 4:1-13 and Mk 1:12-13, Chilton on Mk 1:21-28 as an exorcism of history, J. Marcus on the Beelzebul controversy and the eschatologies of Jesus, J. Ådna on the encounter of Jesus with the Gerasene demoniac, D. Zeller on the significance and history-of-religions background of Jesus' transfiguration (Mk 9:2-8), M. Hengel on Jesus as the Messiah of Israel—the debate about the "messianic mission" of Jesus, B. J. Malina on assessing the historicity of Jesus' walking on the sea in the light of insights from cross-cultural social psychology, Evans on Jesus and Zechariah's messianic hope, W. Klassen on the authenticity of Judas' participation in the arrest of Jesus, R. J. Bauckham on whether Jesus washed his disciples' feet, and B. R. McCane on "where no one had yet been laid"—the shame of Jesus' burial.

B. CHILTON AND C. A. EVANS (EDS.), *Authenticating the Words of Jesus,* New Testament Tools and Studies 28/1 (Leiden—Boston—Cologne: Brill, 1999, 260 gld. or $153) xvi and 480 pp., 7 tables. Bibliographies. Indexed. ISBN: 90-04-11301-0.

The seventeen papers in this volume review the appropriate criteria and necessary steps in assessing the tradition of the words of Jesus. The first six essays deal with methods and assumptions: Evans on authenticating the words of Jesus, Chilton on assessing progress in the Third Quest, B. J. Malina on specifications in criteria for assessing the authentic words of Jesus, T. Holmén on doubts about double dissimilarity, B. F. Meyer on how Jesus charged language with meaning, and S. E. Porter and M. B. O'Donnell on the implications of textual variants for authenticating the words of Jesus. The remaining eleven articles concern authenticating the words of Jesus: D. E. Oakman on the Lord's Prayer in social perspective, N. Metzler on the Lord's Prayer—second thoughts on the first petition, E. J. Schnabel on the silence of Jesus—the Galilean rabbi who was more than a prophet, Chilton on (the) Son of (the) Man and Jesus, D. C. Allison on Q12:51-53 and Mk 9:11-13 and the messianic woes, H. C. Kee on Jesus as a glutton and a drunkard, J. I. H. McDonald on questioning and discernment in Gospel discourse—communicative strategy in Mt 11:2-9, S. McKnight on public declaration or final judgment—Mt 10:26-27 = Lk 12:2-3 as a case of creative redaction, W. Klassen on the authenticity of the command "love your enemies," C. L. Quarles on the authenticity of the parable of the warring king—a response to the Jesus Seminar, and W. H. Wachob and L. T. Johnson on the sayings of Jesus in the letter of James.

P. COPAN (ED.), *Will the Real Jesus Please Stand Up? A Debate between William Lane Craig and John Dominic Crossan* (Grand Rapids: Baker, 1998, paper $14.99) 186 pp. Indexed. LCN: 98-37884. ISBN: 0-8010-2175-8.

After an eleven-page introduction by Copan, this volume (which is based on a debate held in Chicago in 1994) first presents opening addresses by Craig and Crossan on the resurrection of Jesus and a rebuttal by each of them, as well as dialogues and closing statements by Craig, Crossan, and W. F. Buckley (who served as moderator). Then it provides responses by four scholars: R. J. Miller on what the stories about resurrection(s) prove, C. L. Blomberg on the Jesus of history and the Christ of faith—harmony or conflict, M. Borg on the irrelevancy of the empty tomb, and B. Witherington on resurrection *redux*. There are also concluding reflections by Crossan and Craig.

P. J. CUNNINGHAM, *A Believer's Search for the Jesus of History* (New York—Mahwah, NJ: Paulist, 1999, paper $14.95) x and 154 pp., 2 maps, table. Bibliography. LCN: 98-38565. ISBN: 0-8091-3814-X.

Cunningham, author of *Exploring Scripture. How the Bible Came to Be* (1992) and *Mark. The Good News Preached to the Romans* (1995), seeks to show how the search for the Jesus of history can enrich Christian faith. After a four-page introduction, he deals with the sources, Jesus as a 1st-century Galilean, Jesus the Jew, Jesus and the Baptizer, Jesus the charismatic sage, Jesus the man of deed, the titles of Jesus, Jesus and the kingdom of God, the beginning of the end, Jesus' arrest and interrogation, his death, and the aftermath.

C. W. DU TOIT (ED.), *Images of Jesus* (Pretoria: University of South Africa, 1997, paper $40) xiv and 237 pp. Bibliographies. ISBN: 1-86888-026-5.

Prepared for a symposium held in 1997 at the University of South Africa in Pretoria, the ten papers in this volume are by A. G. van Aarde on the continued importance of Jesus; J. Liebenberg on one Jesus, one quest—many images (reflections on contemporary presuppositions about the Jesus of history); du Toit on the fictional transfiguration of Jesus—images of Jesus in literature; F. Harmsen on the faces of Jesus in art; J. Engelbrecht on Jesus on the screen—from Galilee to Hollywood; C. Osiek on Jesus and cultural values—family life as an example; J. C. de Smidt on Jesus in the Pentecostal tradition—possessed by the Spirit; J. E. Botha on biblical social values and African social values today; T. S. Maluleke on what Africans are doing to Jesus (Will he ever be the same again?); and G. A. van den Heever on Jesus in the world of religions.

W. ECKEY, *Das Markusevangelium. Orientierung am Weg Jesu. Ein Kommentar* (Neukirchen-Vluyn: Neukirchener, 1998, paper DM 68) xii and 444 pp. Bibliography. Indexed. ISBN: 3-7887-1703-3.

Eckey, who served as professor of theology in Wuppertal from 1962 to 1995, seeks to help nonspecialist readers to understand better how Mark described Jesus' way, understanding of God, and self-consciousness. In his 49-page introduction he deals with the question of authorship, place and time of composition, literary style and narrative technique, and so forth. Then for each pericope he presents a translation, literary analysis, and verse-by-verse comments according to the following general outline: the beginning of the Gospel (1:1-15), Jesus' way in Galilee and surrounding areas (1:16–8:26), Jesus' way to Jerusalem and out from Jerusalem (8:27–16:8), and appendix (16:9-20).

G. FISCHER AND M. HASITSCHKA, *The Call of the Disciple. The Bible on Following Christ*, trans. M. J. O'Connell (New York—Mahwah, NJ: Paulist, 1999, paper $15.95) vi and 166 pp. LCN: 98-48395. ISBN: 0-8091-3858-1.

The English version of *Auf dein Wort hin. Berufung und Nachfolge in der Bibel* [*NTA* 40, p. 141], this volume examines various biblical narratives that pertain to vocation and discipleship. The chapters on NT texts concern Mk 1:16-20 and 2:14-17; 10:17-31; Lk 1:26-56; 5:1-11; Jn 1:35-51; and Acts 9:1-30. The expositions appear according to the following outline: situation, interpretation, perspectives, and questions for reflection. The authors, both Jesuits, are professors of Scripture at the University of Innsbruck.

J. A. FITZMYER, *The Acts of the Apostles. A New Translation with Introduction and Commentary*, Anchor Bible 31 (New York—London: Doubleday, 1998, $45) xxxiv and 830 pp., 5 maps. Bibliographies. Indexed. LCN: 97-31604. ISBN: 0-385-49020-8.

Fitzmyer, author of volumes on Luke's Gospel (1981, 1985) and Romans (1993) in the same series, aims to produce a modern commentary on Acts in the classic style. Writing from the standpoint of the historical-critical method, he seeks not only to expound the literal meaning of the Lukan text with a view to setting forth the religious and theological message that the author intended to convey but also to present that message in an actualized form. After a full translation of Acts, the 106-page introduction deals with the following topics: title, authorship, date, and purpose of Acts; text; sources; use of the OT; composition and form-critical analysis; language and style; structure and outline; historical character; and the Lukan story of Paul. Following a 33-page general bibliography, the main part of the volume presents for each pericope a translation, commentary, and notes according to this outline: the early Christian community (1:1-26), the mission of testimony in Jerusalem (2:1–8:4), the mission of testimony in Judea and Samaria (8:5-40), the word is carried further—testimony even to Gentiles (9:1–14:28), the Jerusalem decision about Gentile Christians (15:1-35), Paul's universal mission and testimony (15:36–22:21), and Paul imprisoned for the sake of testimony to the word (22:22–28:31).

J. FRÜHWALD-KÖNIG, *Tempel und Kult. Ein Beitrag zur Christologie des Johannesevangeliums,* Biblische Untersuchungen 27 (Regensburg: Pustet, 1998, paper DM 48) 278 pp. Bibliography. Indexed. ISBN: 3-7917-1581-X.

The revised version of a doctoral dissertation directed by G. Schmuttermayr and presented in 1997 to the Catholic theological faculty at Regensburg, this volume first surveys OT and early Jewish texts that deal with the Temple and the cult and the critique of them. Then after an overview of the theme of the Temple and the cult in John's Gospel, it focuses on critiques of the Temple and the cult in selected texts of that Gospel: the purification of the Temple (Jn 2:13-22), Jesus and the Samaritan woman (4:1-26), the first healing on a Sabbath (5:1-18), and Jesus and the feast of Tabernacles (7:1-52). Finally it explores the significance of the Temple and the cult and the critique of them for the theological and historical situation of the Fourth Gospel. Frühwald-König concludes that the Johannine Evangelist was especially concerned with the critical appropriation of the Jewish cultic tradition in the service of christological interpretation and concentration.

L. A. GARZA-VALDES, *The DNA of God?* (New York—London: Doubleday, 1999, $21.95) xii and 206 pp., 8 plates. Bibliography. LCN: 98-40568. ISBN: 0-385-48850-5.

Garza-Valdes, a pediatrician in San Antonio who was an adjunct professor of microbiology at the Health Sciences Center of the University of Texas, contends that the Shroud of Turin is not a medieval fake but rather is quite possibly a relic from the time of Jesus. He explains the 1988 radiocarbon dating as mistakenly based on a failure to recognize the shroud's "bioplastic coating," a type of clear encasing that is invisible to the unaided eye. He maintains that other microscopic clues are amazingly consistent with the Gospels' accounts of Jesus' death and burial, that the bacteria that produce acetic acid (vinegar) may be traces of the vinegar offered to Jesus, that the infinitesimal splinters of hard wood (oak) may be pieces of the true cross, and that the blood remnants may contain the DNA of Jesus and (by direct consequence) of God. In the first half of the book Garza-Valdes tells the story of his research and findings, and in the second half he takes up various technical questions in six appendixes.

B. R. GAVENTA, *Mary. Glimpses of the Mother of Jesus,* Personalities of the New Testament (Minneapolis, MN: Fortress, 1999, paper $18) xiv and 164 pp. Bibliography. Indexed. ISBN: 0-8006-3166-8.

The paperback edition of a work described in *NTA* 40, p. 339, this volume examines how Mary is portrayed in the Gospels and other early Christian writings, and concludes that Mary appears as vulnerable, a reflective person, and a witness to Jesus.

B. GERHARDSSON, *Jesu liknelser. En genomlysning* (Lund: Novapress, 1999, paper) 157 pp. ISBN: 91-7137-006-4.

The seven essays (all in Swedish) in this collection concern various aspects of the parables: the master and his parable stories [§ 34-98], the narrative *měšālîm* in the Synoptic

Gospels [§§ 33-105, 586], not cutting parables out of their frames [§§ 36-118; 37-690], illuminating the kingdom—narrative *mĕšālîm* in the Synoptic Gospels (1991), the *mēšāl* on the ten wedding maidens in Mt 25:1-13 [§ 40-1470], images of God in Jesus' parables, and responsible parable preaching. Another collection of Gerhardsson's articles is entitled *The Shema in the New Testament* [*NTA* 40, p. 510].

G. GIROUX, *Jésus. L'homme avant l'Église* (Outremont, Que.: Carte Blanche, 1998, paper) 292 pp., fig., map. Bibliography. ISBN: 2-922291-13-8.

After an eight-page introduction to the quest for Jesus in modern biblical scholarship, this historical-theological portrait of Jesus takes the form of short dialogues in which four interviewers from Montreal (Maxime, Natacha, Jonathan, and Emmanuelle) interrogate Jesus and the principal witnesses to his life (his mother, his disciples, and his opponents). The volume seeks to place Jesus in his religious and sociopolitical context in Palestine ca. A.D. 29-30, with particular attention to his origins, identity, spirituality, mission, and prophetic message. Giroux also deals with the relationship between Jesus and NT Christology. A. Myre has provided a two-page preface.

B. R. GRANGAARD, *Conflict and Authority in Luke 19:47 to 21:4,* Studies in Biblical Literature 8 (New York—Bern: Lang, 1999, $49.95) xiii and 236 pp. Bibliography. Indexed. LCN: 98-18007. ISBN: 3-8204-3996-7.

The slightly revised version of a doctoral dissertation directed by J. D. Kingsbury and presented to Union Theological Seminary in Richmond, VA, this narrative-critical study asks literary questions about the plot, characters, and setting of Lk 19:47–21:4, and inquires into the literary role of the section within Luke's Gospel. After reviewing scholarship on the passage and delineating a methodology, it considers the basic narrative elements (characters, plot, setting) in Lk 1:1–19:46. Then it discusses the structure and theme (conflict over authority) with reference to 19:47-48, examines the individual episodes of direct conflict in 20:1-44 (by what authority?, the parable of the vineyard, rendering to God and Caesar, the resurrection, who is the Messiah?) and of indirect conflict in 20:45–21:4 (beware of the scribes, the widow's example), and reflects on the role of Luke 19:47–21:4 in the narrative as a whole. Grangaard concludes that Lk 19:47–21:4 provides a transition within the Lukan plot, connecting Jesus' ministry and journey (4:14–19:46) to his ἔξοδος and ἀνάλημψις (see Lk 9:31, 51), that is, to his arrest, trial, crucifixion, resurrection, and ascension (22:1–24:53).

A. HAMMES, *Der Ruf ins Leben. Eine theologisch-hermeneutische Untersuchung zur Eschatologie des Johannesevangeliums mit einem Ausblick auf ihre Wirkungsgeschichte,* Bonner Biblische Beiträge 112 (Bodenheim: Philo, 1997, DM 98) 353 pp. Bibliography. ISBN: 3-8257-0060-7.

The slightly revised version of a doctoral dissertation directed by H. Merklein and presented in 1996 to the Catholic theological faculty at Bonn, this volume first investigates Johannine eschatology as an exegetical problem with reference to the Fourth Gospel as a whole and examines (context, textual criticism, synchronic analysis, diachronic analysis) three key passages: the initiation into salvation (Jn 3:13-21), the call into life (5:19-30), and the hour of glorification (12:23-36). Then it surveys the effective history of Johannine eschatology with regard to the interpretations of Origen, Thomas Aquinas, and S. Kierkegaard, respectively. Finally it reflects on the theological contributions of Johannine eschatology. Hammes concludes that the Johannine concept refracts the chronological succession and spatial superimposition of kenosis and exaltation (see Phil 2:6-11) to produce an interlacing of space and time, which fixes the "exaltation" on the cross as the place where the dualistic tension between heaven and earth, eternity and time, is overcome in principle.

H. HENDRICKX, *The Third Gospel for the Third World.* Vol. 2B, *Ministry in Galilee (Luke 7:1–9:50)* (Collegeville, MN: Liturgical Press, 1999, paper $19.95) viii and 329 pp. Bibliography. LCN: 96-34651. ISBN: 0-8146-5872-5.

The first part in the second volume of this sociological-literary-pastoral commentary on

Luke's Gospel was described in *NTA* 42, p. 582. This part deals with Lk 7:1–9:50 under four major headings: the reception accorded to Jesus' ministry (7:1–8:3), the preached and accepted word of God (8:4-21), progressive revelation of Jesus' power (8:22–9:6), and Who is this? (9:7-50). The first volume was described in *NTA* 41, p. 358. Three more volumes are planned. Hendrickx teaches at the Maryhill School of Theology and the East Asian Pastoral Institute in the Philippines.

M. HOGAN, *The Sermon on the Mount in St. Ephrem's Commentary on the Diatessaron* (Bern—Frankfurt—New York: Lang, 1999, paper $45.95) 300 pp. Bibliography. ISBN: 3-906761-62-2.

Based on a doctoral dissertation directed by C. McCarthy and presented to University College Dublin, this investigation of Ephrem's commentary on the Diatessaron first takes up preliminary questions and considers teachings in the Diatessaron commentary on the Sermon on the Mount: the beatitudes; Jesus as the fulfillment of the Law; prayer, fasting, almsgiving; trust in divine providence; and receiving God's grace. Next it treats the portrayal of various Gospel characters in the Diatessaron commentary: the woman with the hemorrhage, the sinful woman, the rich man, and John the Baptist. Then it deals with sermon themes and Gospel characters in Ephrem's writings. Hogan concludes that Ephrem understood the moral teaching of the sermon as a call to faith in the Life-giver, and that there is considerable overlap in the portrayals of Gospel characters (apart from the rich man) between Ephrem's writings and the commentary on the Diatessaron.

F. C. HOLMGREN, *The Old Testament and the Significance of Jesus. Embracing Change—Maintaining Christian Identity. The Emerging Center in Biblical Scholarship* (Grand Rapids—Cambridge, UK: Eerdmans, 1999, paper $16) xviii and 204 pp. Indexed. LCN: 98-50025. ISBN: 0-8028-4453-7.

Holmgren, research professor of OT at North Park Theological Seminary in Chicago, seeks to address the manner in which Christians approach the OT, areas of commonality with and differences from Judaism, and the NT's witness concerning Jesus Christ. After a four-page introduction, he deals with the prophetic denunciation of Israel (self-criticism, not divine rejection), finding Jesus in the depth of the OT (approaching the Scripture as Jewish Christians), "and it was fulfilled" (reading the OT out of Christian experience), Jesus and the Sinai covenant (diverse thinking in the NT), Israel and the "new covenant" in Jer 31:31-34 (faithfulness to Sinai teaching is the new covenant), Jesus and the "new covenant" in Jer 31:31-34 (original meaning and depth interpretation in tension), the NT proclamation of Jesus (what the OT contributes), the OT and the "new" in Jesus (whether "Old Testament" is a suitable title), and Jesus as human and divine (in the NT—images from the OT, and in the creeds—Wisdom theology in Greek dress). He concludes that the OT is an integral part of the character of the NT. W. Brueggemann has provided a four-page foreword.

T. HOLTZ, *Jesus aus Nazareth,* Calwer taschenbibliothek 79 (Stuttgart: Calwer, 1999, paper DM 19.80) 176 pp. Bibliography. ISBN: 3-7668-3617-X.

After reviewing the sources pertinent to the life and teaching of Jesus, this volume considers his historical setting and discusses Jesus' origin, his proclamation of the reign of God, his deeds, the challenge that he presented, his self-understanding, his final journey to Jerusalem, and his death and the developments after Easter. A fourteen-page appendix presents translations of key texts in the Synoptic Gospels (as well as 1 Cor 15:3-8). Holtz has taught NT at Greifswald, Halle, Mainz, Bern, and Zurich.

C. D. ISIZOH, *The Resurrected Jesus Preached in Athens. The Areopagus Speech (Acts 17, 16-34)—An Inquiry into the Reasons for the Greek Reaction to the Speech and a Reading of the Text from the African Traditional Religious Perspective* (Lagos—Rome: Ceedee, 1997, paper) xvi and 244 pp. Bibliography. ISBN: 88-900030-1-4.

After an introduction to Paul's Areopagus speech according to Acts 17:16-34, this volume presents an exegetical study of the text (structural analysis, sources, affirmations), discusses the backgrounds of the speaker and the speech and of the audience with reference to anthropology and eschatology, considers reactions to selected speeches in Acts and to the Areopagus speech, offers an evaluation and draws lessons from the speech and the reaction (preaching the gospel to the highly placed in society, method of representing Christ to other believers, stepping into another religio-cultural ambient with trepidation), and provides a reading of the speech from the African traditional religious perspective.

P. R. Jones, *Studying the Parables of Jesus* (Macon, GA: Smyth & Helwys, 1999, paper $27) vi and 378 pp. Indexed. LCN: 97-8700. ISBN: 1-57312-167-3.

Jones, adjunct professor at the McAfee School of Theology of Mercer University in Atlanta, senior pastor of First Baptist Church in Decatur, GA, and author of *The Teaching of the Parables* (1982), first considers the recent study of parables, the nature of parables, and their literary features. Then he presents expositions of individual parables under four main headings: the sure coming of the kingdom (sower, seed, and soils; mustard seed; the seed growing on its own), the crisis of the coming kingdom (barren fig tree, rich fool, six brothers), the grace and repentance of the kingdom (lost sheep and lost coin, compassionate father and angry brother, Pharisee and tax collector), and the character of discipleship in the kingdom (unmerciful servant, compassionate Samaritan, persistent widow and reluctant judge). A "practical addendum" deals with preaching and teaching the parables.

N. H. Keathley, *The Church's Mission to the Gentiles. Acts of the Apostles, Epistles of Paul,* All the Bible (Macon, GA: Smyth & Helwys, 1999, paper $12) vii and 118 pp. Bibliography. LCN: 98-50648. ISBN: 1-57312-185-1.

Keathley, professor of religion at Baylor University in Waco, TX, observes that the church's mission to the Gentiles dominates the NT, 1st-century Christian history, and the Christian faith today. After an introduction to Acts, he treats the prelude to the Gentile mission (1:1–6:7), the transition to the Gentile mission (6:8–15:35), and the triumph of Gentile Christianity (15:36–28:31). Then he deals with the Gentile mission in Paul's letters by reflecting on Paul the missionary, the theologian, and the pastor, respectively.

H.-J. Klauck, *Vorspiel im Himmel? Erzähltechnik und Theologie im Markusprolog,* Biblisch-Theologische Studien 32 (Neukirchen-Vluyn: Neukirchener, 1997, paper DM 38) 128 pp., folding chart. Bibliography. Indexed. ISBN: 3-7887-1643-6.

After reflecting on the problem of the "beginning," this analysis of the prologue to Mark's Gospel (1:1-15) treats the passage from the following perspectives: delimitation and structure, the question of genre, narrative technique and direction for the reader, intertextuality, the reworking of tradition, macrotextual relations, the christological question, and the initiation of the reader. A folding chart in the inside back-cover provides a structured translation of the passage. Klauck is the author of *Die antike Briefliteratur und das Neue Testament* (1998).

C. S. Kraszewski, *The Gospel of Matthew. To Ευαγγελιον Κατα Ματθαιον. With Patristic Commentaries,* Studies in the Bible and Early Christianity 40 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1999, $109.95) xii and 425 pp. Bibliographies. Indexed. LCN: 98-49545. ISBN: 0-7734-8228-8.

In his 49-page introduction to Matthew's Gospel Kraszewski deals with the Levi tradition, authorship (modern theories), date and place of composition, Matthew's sources, etc. Then he presents in parallel columns the Greek text and a new translation, notes on alternate translations, excerpts from patristic commentaries on Matthew (pp. 255-382), and biographical notes about the Church Fathers. In his translation he seeks to emphasize the living, human side of Jesus. For example, he renders Mt 15:11 as follows: "A man doesn't become dirty by putting things *into* his mouth—a man becomes dirty because what comes out of his mouth." By including the patristic comments he hopes to show how the developing churches in the first seven centuries A.D. understood and applied Matthew's words. L. Boadt has provided a four-page preface.

J. KÜGLER, *Pharao und Christus? Religionsgeschichtliche Untersuchung zur Frage einer Verbindung zwischen altägyptischer Königstheologie und neutestamentlicher Christologie im Lukasevangelium,* Bonner Biblische Beiträge 113 (Bodenheim: Philo, 1997, DM 98) 360 pp., 19 figs. Bibliography. ISBN: 3-8257-0072-0.

The slightly revised version of a *Habilitationsschrift* accepted in 1997 by the Catholic theological faculty at Bonn, this volume explores the relationship between ancient Egyptian royal theology and NT Christology (especially in Luke's Gospel) from the perspective of the history of religions. After considering the idea of divine sonship in the tradition of Egypt (the role of the king, birth legends, birth houses), it deals with mentalities and social structures in Hellenistic-Roman Egypt (cultural defensiveness in the late Egyptian period, the novelties brought by the Greeks), ideas of divine sonship in the Hellenistic-Roman context (the divinity of the ruler, Alexander's divine sonship, the divinity of the Ptolemies, the divinity of the Roman emperor, the myth of national control), ideas of divine sonship in Hellenistic Judaism (Egyptian Judaism, biblical precedents, collective interpretations, individual-political interpretations, Philo's spiritual interpretation, Josephus and his program of depoliticization), and the Egyptian royal theology and the NT Son-of-God Christology (the NT tradition history, the Lukan infancy Gospel, the baptismal revelation and genealogy in Lk 3:21-38, the resurrection of Jesus as the enthronement of the Son in Acts 13:32-33). Kügler concludes that while direct influence or dependence is unlikely, the tradition-historical links between Egyptian royal theology and NT Christology were mediated to Christian authors such as Luke.

M. LANG, *Johannes und die Synoptiker. Eine redaktionsgeschichtliche Analyse von Joh 18–20 vor dem markinischen und lukanischen Hintergrund,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 182 (Göttingen: Vandenhoeck & Ruprecht, 1999, DM 138) 413 pp., 7 figs. Bibliography. Indexed. ISBN: 3-525-53866-9.

The slightly revised version of a doctoral dissertation directed by U. Schnelle and accepted in 1997 by the theological faculty of the Martin-Luther-Universität at Halle-Wittenberg, this volume first reviews research on John 18–20 and provides redaction-critical analyses of the individual passages with reference to their Markan and Lukan background: the arrest of Jesus (18:1-11), the interrogation of Jesus and the interrogation of Peter (18:12-27), Jesus before Pilate (18:28–19:16a), the king on the cross (19:16b-30), the king is really dead (19:31-37), the royal burial (19:38-42), on Easter morning (20:1-18), the resurrected one in the circle of his disciples (20:19-29), and the intention and goal of John's Gospel (20:30-31). Next it considers the cross-theology in the Johannine passion-resurrection account (the risen one as the crucified one) with regard to its presuppositions in Mark's Gospel and to the various motifs and characters in John's Gospel. Finally it reflects on the overall structure of John's Gospel. A five-page appendix illustrates the links of the Markan and Lukan passion-resurrection narratives to the Johannine passion-resurrection narrative.

H. LEROY, *Jesus. Überlieferung und Deutung,* Erträge der Forschung 95 (3rd ed.; Darmstadt: Wissenschaftliche Buchgesellschaft, 1999, paper DM 49.80) viii and 206 pp. Bibliography. ISBN: 3-534-14440-6.

The first edition (1978) of this work was described in *NTA* 23, p. 229. The second edition appeared in 1989. The main text deals with the problem of the historical Jesus, Jesus of Nazareth, and the appearances of the Risen One. This edition contains two new contributions by A. Dawson and M. Lattke: a 38-page discussion of the state of Jesus research, and a forty-page bibliography. Leroy is professor of introduction to biblical studies and hermeneutics at the University of Augsburg.

W. LOADER, *Jesus and the Fundamentalism of his Day. The Gospels, the Bible, and Jesus* (Melbourne: Uniting Education, 1998, paper A$19.95) 155 pp. Bibliography. ISBN: 1-86407-195-8.

Based on research for *Jesus' Attitude towards the Law* (1997), this volume considers how each of the Gospels portrays Jesus dealing with issues of continuity and change, with particular attention to the role and treatment of the OT Scriptures in these cases. After an eleven-page introduction, it discusses the various approaches witnessed in the Gospels: before Mark (people matter most, not laws), Mark (dispensing with externals), Q (dispensing with nothing, but getting the priorities right), Matthew (radical obedience to God's Law), Luke (radical commitment to people in need and to Israel), and John (sole loyalty to life and truth). Loader, associate professor of NT at Murdoch University in Perth, concludes with reflections on the implications of this material for interpreting Scripture today.

J.-P. MANIGNE, *Lazare dehors! Propos sur la résurrection de la chair* (Paris: Desclée de Brouwer, 1998, paper 98 F) 131 pp. ISBN: 2-220-04307-X.

Taking as his starting point John's Gospel and its episode of the resurrection of Lazarus, Manigne, a Dominican and a religious journalist, seeks to explore the meaning of belief in "the resurrection of the flesh" and "the resurrection of the dead." With particular attention to Jesus' command "Lazarus, come out" in Jn 11:43, he deals with the general topic of the resurrection of the flesh and with John 11 in twenty-one brief chapters. He relates Christian belief in the resurrection of the flesh to the memory of Jesus' own resurrection and conquest of death rather than to the general concepts of reincarnation or the immortality of the soul.

W. C. MCCRONE, *Judgment Day for the Shroud of Turin* (Amherst, NY: Prometheus, 1999, $34.95) xxiii and 341 pp., plate, 68 figs., 11 tables. Bibliography. Indexed. LCN: 98-51679. ISBN: 1-57392-679-5.

In the light of his many years of research on the Shroud of Turin, McCrone, a specialist in chemical microscopy and director of the McCrone Research Institute, concludes that the shroud is a beautiful medieval painting produced ca A.D. 1355 in France (a date confirmed by radiocarbon testing), and that the image is due to two paint pigments in two very dilute collagen tempera paints and there is no blood in it. This volume recounts McCrone's own participation in research on the shroud and also comments on such topics as the 1969 and 1973 Italian commissions, science and the church, M. Frei and his pollen, detection of forgeries, quiet diplomacy, STURP (Shroud of Turin Research Program) and its conclusions, faith versus science, the scientific approach to the shroud, carbon dating and its aftermath, and peer review. D. A. Stoney has provided a three-page foreword.

S. MCKNIGHT, *A New Vision for Israel. The Teachings of Jesus in National Context,* Studying the Historical Jesus (Grand Rapids—Cambridge, UK: Eerdmans, 1999, paper $21) xiv and 263 pp. Bibliography. Indexed. LCN: 98-43795. ISBN: 0-8028-4212-7.

McKnight, professor of religious studies at North Park University in Chicago and author of *A Light Among the Gentiles. Jewish Missionary Activity in the Second Temple Period* (1991), explores how the teachings of Jesus are to be understood in light of his mission to Israel. After a preliminary sketch of the vision of Jesus, he discusses the God of Jesus, the kingdom now present, the kingdom yet to come, conversion and cost in the ethic of Jesus, and morality in the ethic of Jesus. He concludes that Jesus' teaching centered on the nation of Israel (for the end of its exile and for its restoration), and that Jesus viewed himself as the last of God's messengers to the nation, as a charismatically endowed prophet who knew that Israel was facing its last opportunity to be reconciled to its Creator God.

U. MELL, *Die Zeit der Gottesherrschaft. Zur Allegorie und zum Gleichnis von Markus 4,1-9,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 144 (Stuttgart—Berlin—Cologne: Kohlhammer, 1998, paper DM 59.80) 164 pp., 9 figs. Bibliography. Indexed. ISBN: 3-17-015896-1.

Mell, who teaches NT and Jewish studies at the University of Kiel, shows how in the oldest text of Mk 4:1-9 it is possible to distinguish between an early Christian allegory about the preaching of the gospel and a similitude by Jesus of Nazareth about the time of God's reign. After establishing the oldest attainable text of Mk 4:1-9 and discussing the text and its translation, he considers the secondary allegory and the original similitude (the literary history), asks whether we are dealing with a parable or a similitude (the realities behind the text), and reflects on the metaphors of seed and fruit (their meaning). The four excursuses concern whether the similitude belonged to a pre-Markan collection, the understanding of allegory, the understanding of metaphor, and Jesus' metaphor as the recipients' experience. A one-page appendix charts the history of Mk 4:1-9.

F. MUSSNER, *Jesus von Nazareth im Umfeld Israels und der Urkirche. Gesammelte Aufsätze,* ed. M. Theobald, Wissenschaftliche Untersuchungen zum Neuen Testament 111 (Tübingen: Mohr Siebeck, 1999, DM 138) viii and 368 pp. Indexed. ISBN: 3-16-146973-9.

The papers in this collection of Mussner's writings concern methodology in the quest for the historical Jesus (1974), the "historical" Jesus [§ 5-678], ways into Jesus' self-consciousness [§ 13-543], whether there was a "Galilean crisis" (1973), the "Jew" Jesus (1971), whether Jesus fell out of the framework of Judaism (1996), whether Jesus of Nazareth was recognizable for Israel (1979), christological confession and the Gospels' life of Jesus (1970), the origins and development of the Son Christology in the NT (1978), the stylistic and semantic structure of the formula in 1 Cor 15:3-5 (1977), Israel and the origin of the Gospels (1979), the limitation to the one teacher only (1978), Jesus' statement about the imminence of the eschatological kingdom of God in Mk 1:14-15 (1980), the community of the Lukan prologue (1981-82), the "semantic axis" of John's Gospel (1989), the churches' recovery of Judaica (1998), what Jews have to do with Christian ecumenism (1995), the Shoah and the Jew Jesus (1998), "world domination" as the eschatological theme of Revelation (1985), the implications of the Lord's parousia (1994), and YHWH as the *sub contrario* acting God of Israel (1996). Also included are Theobald's ten-page introduction to Mussner's discovery of the Jew Jesus of Nazareth and its implications for Christology, and Mussner's seven-page autobiographical postscript on his theological journey.

B. NEIPP, *Gethsémané. Rembrandt et le dernier combat de Jésus* (Poliez-le-Grand: Editions du Moulin, 1999, paper) 82 pp., 2 plates. Bibliography.

Drawing on research for her thesis on the Christ of Rembrandt, Neipp, the author of *Marie-Madeleine, femme et apôtre* (1991), first reflects on the dialogue of the image with the text, and discusses Rembrandt as the master of the "clear-obscure" and how various painters dealt with the Gethsemane episode. Next she focuses on Jesus' prayer in the face of death (see Mk 14:32-42/Mt 26:36-46; Jn 12:27-28; Lk 22:39-46) and compares how A. Dürer and Rembrandt portrayed it. She concludes with reflections on how the image can challenge the Gospel and on the vulnerability of Jesus and our fears.

F. NEIRYNCK, J. VERHEYDEN, AND R. CORSTJENS, *The Gospel of Matthew and the Sayings Source Q. A Cumulative Bibliography 1950-1995,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 140A-B (2 vols.; Leuven: Leuven University Press—Peeters, 1998, paper 3,800 BFr) v and 1000 pp., 420 pp. Indexed. ISBN: 90-6186-933-1 (LUP), 90-429-0715-0 (P).

Conceived after the model of *The Gospel of Mark 1950-1990* (1992), this bibliography of studies on Matthew and Q covers the period from 1950 to 1995. The first volume is a list of books and articles arranged alphabetically by author and then in chronological order. Additional information is given in small print: references to *NTA,* specifications of the topics treated, cross-references, and a selection of reviews. The second volume provides for both Matthew's Gospel and the Sayings Source Q an index of Gospel passages and a subject index. The subjects for both Matthew and Q are bibliographical and critical surveys, introductory questions, text, commentaries (and monographs on Q), language and style, OT—Judaism—Hellenism, literary study, theology, and history of interpretation. References are given by author's name, year of publication, and occasionally page numbers. Bold print is used for specific monographs on the topic and more notable contributions.

J. NIEUVIARTS, *L'Entrée de Jésus à Jérusalem (Mt 21, 1-17). Messianisme et accomplissement des Écritures en Matthieu,* Lectio Divina 176 (Paris: Cerf, 1999, paper 190 F) 338 pp. Bibliography. ISBN: 2-204-06175-l.

After methodological reflections on studying a narrative in its intertextual web, this volume presents readings of the three main parts of Mt 21:1-17: the coming of the humble king to Zion (21:1-5), the messianic recognition of Jesus by the crowds and the entry into the city (21:6-11), and the confrontation of Jesus with the chief priests and the scribes in the Temple (21:12-17). Then it considers the genesis of the narrative with reference to the Jewish roots of Matthew's exegesis and his narration: intertexuality and the richness of its expression in the narrative (the polyphony of the Scriptures), reading the text in intertextuality, and Mt 21:1-17 in Matthew's narrative project taken as a whole. Nieuviarts contends that analysis of Mt 21:1-17 from the perspective of reading the text intertextually throws new light on Matthew's theme of the fulfillment of the Scriptures and his identity as a "trained scribe" (Mt 13:52).

J. F. O'GRADY, *According to John. The Witness of the Beloved Disciple* (New York—Mahwah, NJ: Paulist, 1999, paper $12.95) vi and 174 pp. Bibliography. Indexed. LCN: 98-47602. ISBN: 0-8091-3852-2.

The first part of this volume considers various figures and topics in John's Gospel: Jesus, individual characters, faith and love as the foundations of the community, the Prologue, the sacraments, the farewell discourses, the passion of the Lord, the death of Jesus, and the resurrection appearances. The second part deals with the Johannine community and theology: the eschatology of the Fourth Gospel, the community behind the Fourth Gospel, the beloved disciple, and the Gospel according to John today. Each chapter contains suggestions for reflection. The nine-page appendix provides a thematic guide to John's Gospel. O'Grady teaches at Barry University in Miami, FL.

D. E. ORTON (ED.), *The Composition of John's Gospel. Selected Studies from* Novum Testamentum, Brill's Readers in Biblical Studies 2 (Leiden—Boston—Cologne: Brill, 1999, paper 59.50 gld. or $35) ix and 276 pp. Indexed. ISBN: 90-04-11158-1.

The twelve English-language articles on John's Gospel in this collection originally appeared in *Novum Testamentum* between 1960 and 1985: H. M. Teeple on Qumran and the origin of the Fourth Gospel, C. F. D. Moule on the individualism of the Fourth Gospel, H. Ridderbos on the structure and scope of the Prologue, A. Wind on the destination and purpose of John's Gospel, P. Borgen on the "Logos was the true light," J. A. Grassi on the wedding at Cana (Jn 2:1-11) as a pentecostal meditation, R. Kysar on the possibility of a growing consensus in the source analysis of the Fourth Gospel, J. D. Purvis on the Fourth Gospel and the Samaritans, P. S. Minear on the beloved disciple in John's Gospel, J. J. O'Rourke on asides in John's Gospel, J. Ashton on the identity and function of the Ἰουδαῖοι in the Fourth Gospel, and B. Grigsby on washing in the Pool of Siloam as a thematic anticipation of the Johannine cross.

D. E. ORTON (ED.), *The Composition of Luke's Gospel. Selected Studies from* Novum Testamentum, Brill's Readers in Biblical Studies 1 (Leiden—Boston—Cologne: Brill, 1999, paper 59.50 gld. or $35) ix and 236 pp. Indexed. ISBN: 90-04-11157-3.

This volume presents reprints of ten of the best English-language articles on Luke's literary work that appeared in *Novum Testamentum* between 1960 and 1993: B. M. F. van Iersel on the finding of Jesus in the Temple; C. T. Ruddick on birth narratives in Genesis and Luke; D. Hill on the rejection of Jesus at Nazareth (Lk 4:16-30); P. S. Minear on Jesus' audiences according to Luke; L. T. Johnson on the Lukan kingship parable in Lk 19:11-27; L. Alexander on Luke's preface in the context of Greek preface-writing; D. P. Moessner on "the Christ must suffer"—new light on the Jesus-Peter, Stephen, Paul parallels in Luke-Acts; J. B. Green on preparation for Passover in Lk 22:7-13—a question of redactional technique; R. J. Shirock on the growth of the kingdom in light of Israel's rejection of

Jesus—structure and theology in Lk 13:1-35; and W. C. van Unnik on Acts as the confirmation of Luke's Gospel.

W. E. PAX, *In the Footsteps of Jesus. 2000 Years Later . . .* (2nd, rev. ed.; New York: Continuum, 1999, $34.50) 222 pp. Illustrated. LCN: 98-27425. ISBN: 0-8264-1141-X.

The new edition of the work described in *NTA* 27, p. 334 features an entirely revised visual layout. A guide to the places that Jesus knew and in which his universal mission began, it is divided into forty sections: the Holy Land, the life of Jesus, the origin, the birth, the infancy, the quiet years, return to Nazareth, the shores of the River Jordan, the marriage in Cana, the first Passover in Jerusalem, Jesus in Galilee, and so forth. More than a million copies of this book were sold in its first edition. This enlarged second edition features over 140 full-color illustrations. Pax taught for many years at the Studium Biblicum Franciscanum in Jerusalem.

A. POPPI, *Sinossi quadriforme dei quattro Vangeli, greco - italiano.* Vol. 1, *Testo* (2nd ed.; Padua: Messaggero, 1999, 65,000 L) xii and 564 pp., table. ISBN: 88-250-0791-4.

The first edition of this work was entitled *Sinossi dei quattro vangeli, greco-italiano* [*NTA* 37, p. 283]. For this edition the synopsis has been thoroughly reworked in a more ample and airy format that allows easier access to the parallel texts. The volume presents on facing pages the Greek text of the four Gospels according to Codex Vaticanus (B, 03) and the Italian version based on *The Greek New Testament* (4th ed., 1993).

S. E. PORTER, *The Paul of Acts. Essays in Literary Criticism, Rhetoric, and Theology,* Wissenschaftliche Untersuchungen zum Neuen Testament 115 (Tübingen: Mohr Siebeck, 1999, DM 148) ix and 233 pp. Bibliography. Indexed. ISBN: 3-16-147104-0.

After discussing the methods and assumptions of Porter's work on the Paul of Acts, this volume presents his essays on the "we" passages as a source regarding Paul; the theology and perspective of the "we" passages in Acts and the portrait of Paul; Paul and the Holy Spirit in Acts; Paul as epistolographer and rhetorician—implications for the study of the Paul of Acts; the argumentative dimension of Paul's missionary speeches in Acts; the argumentative dimension of Paul's apologetic speeches in Acts; Acts 21:17-26 and Paul as the man for all seasons or the man betrayed by his friends; and the Paul of Acts and the Paul of the letters—some common conceptions and misconceptions. Porter is the editor of *Handbook of Classical Rhetoric in the Hellenistic Period* (1997).

D. RHOADS, J. DEWEY, AND D. MICHIE, *Mark as Story. An Introduction to the Narrative of a Gospel* (2nd ed.; Minneapolis, MN: Fortress, 1999, paper $18) xiii and 176 pp. LCN: 99-12061. ISBN: 0-8006-3160-9.

The first edition (1982) of this work was described in *NTA* 27, p. 97. The book has been substantially rewritten (with Dewey's collaboration), with no page remaining unchanged, in the light of recent developments in biblical scholarship. After an introduction to Mark's Gospel as story and a translation of the whole text, it deals with the narrator, the settings, the plot, the characters (Jesus; the authorities, the disciples, and the people), and the reader. Also included are an afterword on reading as dialogue (the ethics of reading) and appendixes providing exercises for (1) an overall literary analysis and (2) a narrative analysis of episodes. Rhoads is professor of NT at Lutheran School of Theology at Chicago; Dewey is professor of NT at Episcopal Divinity School in Cambridge, MA; and Michie is professor of English at Carthage College in Kenosha, WI.

P. ROLLAND, *Jésus et les historiens* (Paris: Éditions de Paris, 1998, paper 59 F) 93 pp. ISBN: 2-85162-015-0.

Based on a series of articles published in *Paris Notre-Dame* in 1998, this volume discusses the historical value of various parts of the NT for understanding the person of Jesus. After considering the witness of Paul, it explains how to read the Gospels and treats the historical value of Luke-Acts, Matthew, Mark (with an excursus on the "Gospel of

Jerusalem"), and John, respectively. Rolland, author of *Présentation du Nouveau Testament* (1995) and *La succession apostolique dans le Nouveau Testament* (1997), concludes with reflections on the historian in the face of mystery.

M. SCHMIDL, *Jesus und Nikodemus: Gespräch zur johanneischen Christologie. Joh 3 in schichtenspezifischer Sicht,* Biblische Untersuchungen 28 (Regensburg: Pustet, 1998, paper DM 68) xix and 490 pp., plate. Bibliography. Indexed. ISBN: 3-7917-1625-5.

The slightly revised version of a doctoral dissertation directed by J. Hainz and accepted in 1998 by the Catholic theological faculty at the Johann Wolfgang Goethe-Universität in Frankfurt am Main, this volume investigates Jesus' dialogue with Nicodemus not as a historical dialogue but rather as the entry point into confrontations within the community. After a three-page introduction, it considers the text of John 3 and its significance, methodology, and religious and historical backgrounds. Then it presents an interpretation of the text: the structure and division of John 3, the conversation with Nicodemus (2:23–3:12), christological statements (3:13-21), John the Baptist and Jesus (3:22-30; 4:1-3), christological discourse (3:31-36), and interpretation by literary strata (*Grundschrift,* Evangelist, redaction). Also included are ten excursuses on the expulsion from Judaism, miracle faith, the Nicodemus-scene as conversation, misunderstanding in John's Gospel, the Johannine Son of Man, soteriological aspects, sending Christology, the concept of judgment in Jn 3:17-21, Johannine eschatology, and the image of John the Baptist.

H. SCHÜRMANN, *Duch daje życie. Pomoc w medytacji i modlitwie,* trans. K. Wójtowicz (Poznań: Księgarnia Św. Wojciecha, 1998, paper) 126 pp. ISBN: 83-7015-433-6.

The Polish version of *Der Geist macht lebendig. Hilfen für Betrachtung und Gebet* (1972), this exposition of key Johannine texts for prayer and meditation takes Jn 2:1-11 as its starting point and deals with the following passages in John's Gospel: Jn 5:1-6; 9:1-41; 11:1-54; 3:1-8; 1:35-51; 10:1-6; 12:20-32; 13:1-20; 19:17-37; 20:1-2, 11-18; 20:19-23; 21:15-23; and 7:37-39.

W. A. SUCH, *The Abomination of Desolation in the Gospel of Mark. Its Historical Reference in Mark 13:14 and its Impact in the Gospel* (Lanham, MD—New York—Oxford: University Press of America, 1999, $39) x and 241 pp. Bibliography. Indexed. LCN: 98-37780. ISBN: 0-7618-1283-0.

The revision of a doctoral dissertation directed by R. A. Piper and accepted by the University of St. Andrews in Scotland, this volume argues that the reference to "the abomination of desolation" in Mk 13:14 shows the Evangelist's knowledge of Titus' final siege of Jerusalem in A.D. 70 and threatening activities throughout the countryside of Judea and Galilee. After a fifteen-page introduction, it deals with the structure of the material in Mark 13, the composition of chapter 13, the identification of the sign in 13:14, the possibility of flight from Judea after September of A.D. 70, the impact of the loss of Jerusalem in Mark's Gospel, and Mark's expectations in 13:5-37. Such concludes that v. 14 is pivotal in the structure of Mark 13 and that revelation of τὸ βδέλυγμα τῆς ἐρημώσεως is τὸ σημεῖον of 13:4.

R. J. SWANSON (ED.), *New Testament Greek Manuscripts. Variant Readings Arranged in Horizontal Lines against Codex Vaticanus. The Acts of the Apostles* (Sheffield, UK: Sheffield Academic Press, 1998; Pasadena, CA: William Carey International University Press, 1998, paper $43.95) xxvii and 513 pp. ISBN: 0-86585-055-0 (WC).

Using the format that Swanson developed for his *Horizontal Line Synopsis of the Gospels* (1975; 2nd ed., 1984), this volume takes the 4th-century A.D. Codex Vaticanus as the base text for Acts and prints it as the top and lead line for the variant readings found in the papyri, the other uncials, and in the minuscules. All variants of every kind from each source used are reported in full in parallel lines so as to provide a virtual facsimile of every source. Additional information from the manuscripts is presented in a series of footnotes for each page. The two appendixes concern (1) some problems in the apparatuses for the Nestle-

Aland 27th and the United Bible Societies 4th editions, and (2) the order of the NT books in the manuscripts used for this synopsis. In his presentation Swanson, professor emeritus at Western Carolina University, has aimed at comprehensiveness, accuracy, and efficiency, with the goal of helping the user to evaluate the information objectively and make a personal judgment as to its historical and theological significance and value. For his volumes on the Gospels, see *NTA* 40, pp. 527-528 and 41, p. 153.

N. TER LINDEN, *The story goes. . . .* Vol. 2, *Mark's Story and Matthew's Story,* trans. J. Bowden (London: SCM, 1999, paper £14.95) ix and 291 pp. Bibliography. ISBN: 0-334-02765-9.

The English version of *Het verhaal gaat. . . . 2. Het verhaal van Marcus an het verhaal van Matthеüs* (1998), this volume first presents expositions of and reflections on fifty-three passages in Mark's Gospel: a beginning that isn't a beginning (1:1-8); the heavens open (1:9-13); fishers of men (1:14-20); and so forth. Then omitting the passages that Matthew took over from Mark, it deals with thirty-eight pericopes in Matthew's Gospel: book of the origin of Jesus Christ (1:1-2); three times fourteen generations (1:3-17); the origin of Jesus (1:18-25); we have seen his star (2:1-12); and so forth. Ter Linden has written a similar volume on the stories of the Torah, and plans three more volumes on other parts of the Bible.

J. E. M. TERRA (ED.), *O caminho de Lucas,* Revista de Cultura Bíblica, vol. 21, nos. 85–86 (Sao Paulo: Edições Loyola, 1998, paper) 158 pp.

This fascicle [see *NTA* 42, p. 589] contains six articles by J. E. M. Terra on the way of Luke, the Lukan infancy narrative in light of the OT, the biblical text of the "Ave Maria," the exegesis of the "Ave Maria," its OT background, and the Magnificat. Also included are articles by E. Cywinski on the historicity of the Lukan infancy narrative, F. Zbik on Lk 1:35, Zbik on the Magnificat as the hymn of the queen of the world, P. Terra on Mary as the jewel of hope and the harp of God according to the Bible, H. C. Laurini on exegetical-liturgical aspects of Lk 1–2, J. Dupont on the resurrection of the young man of Nain (Lk 7:11-16), and L. Soubigou on the liturgical and pastoral use of Jesus' public life according to Luke.

G. H. TWELFTREE, *Jesus the Miracle Worker. A Historical & Theological Study* (Downers Grove, IL: InterVarsity, 1999, paper $24.99) 470 pp. Bibliography. Indexed. LCN: 99-22336. ISBN: 0-8308-1596-1.

Twelftree, senior pastor of North Eastern Vineyard Church (Adelaide, Australia) and author of *Jesus the Exorcist* (1993), seeks to introduce people to the miracles of Jesus by discussing how the Gospel writers understood them, determining how Jesus understood them, seeing to what extent the miracle stories reflect "what actually happened," and reflecting on their implications for the quest for the historical Jesus. After discussing miracles and the modern mind, he considers the miracle stories and the issues they raise in the Gospels (Mark, Matthew, Luke, John), Jesus and the miracles (the historical Jesus, the meaning for Jesus), and the miracles of Jesus and history (Jesus and exorcism, the crippled and paralytics, the blind, raising the dead, lepers cleansed, other healings and miracles of nature). He concludes that any critical reconstruction of the historical Jesus must not only include but also emphasize that he was a most powerful and prolific wonder-worker, considering that in his miracles God was powerfully present ushering in the first stage of the longed-for eschaton of the experience of his powerful presence.

W. S. VORSTER, *Speaking of Jesus. Essays on Biblical Language, Gospel Narrative and the Historical Jesus,* ed. J. E. Botha, Supplements to Novum Testamentum 92 (Leiden—Boston—Cologne: Brill, 1999, 254.50 gld. or $149.50) xxx and 521 pp. Bibliographies. Indexed. LCN: 98-34823. ISBN: 90-04-10779-7.

This volume presents a selection of twenty-eight essays by the late Professor Vorster (1941-93) under five headings: biblical language (three), NT interpretation (twelve), historical Jesus (four), literary analysis (six), and intertextuality (three). They deal with such topics as bilingualism and NT Greek—Semitic interference in Mark's Gospel [§ 36-171]; the sense in which the Louw/Nida dictionary is authoritative [§ 36-61r]; reading the NT in a postmodern situation; the religio-historical context of the resurrection of Jesus and resurrection faith in the NT [§ 34-1110]; Stoics and early Christians on blessedness (1990); the structure of Matthew 13 (1977); the function of the use of the OT in Mark's Gospel (1981); the growth and making of John 21 (1992); the annunciation of Jesus' birth in *Protevangelium of James* (1986); *1 Enoch* and the Jewish literary setting of the NT (1983); Jesus the Galilean [§ 36-107]; Jesus as eschatological prophet and/or wisdom teacher [§ 36-679]; redaction, contextualization, and the sayings of Jesus (1982); a reader-response approach to Mt 24:3-28 [§ 36-1280]; the reader in the text—narrative material [§ 34-1051]; Mk 13:5-37 as a narrated speech of Jesus [§ 33-157]; the characterization of Peter in Mark's Gospel [§ 33-144]; *Protevangelium of James* and intertextuality (1988); the production of Mk—an essay on intertextuality [§ 38-1383]; and intertextuality and *Redaktionsgeschichte* (1989). Also included are a personal appreciation of Vorster by the editor, his *curriculum vitae,* and a bibliography of his publications and a list of the conferences that he organized.

H. C. WAETJEN, *Praying the Lord's Prayer. An Ageless Prayer for Today* (Harrisburg, PA: Trinity Press International, 1999, paper $14) xiv and 128 pp. LCN: 99-25004. ISBN: 1-56338-276-8.

Waetjen, professor emeritus of NT at San Francisco Theological Seminary, seeks to establish a frame of reference from which the Lord's Prayer (Mt 6:9-13; Lk 11:2-4) is to be prayed and by which the meaning of its individual petitions becomes transparent. He first discusses Christian self-understanding according to Paul, the frame of reference from Matthew's Gospel and from Luke-Acts, and a 1st-century frame of reference for interpreting the Lord's Prayer today. Then he examines the invocation, the seven petitions, and the doxology. He concludes with a reformulation of the Lord's Prayer that seeks to make its content more intelligible to those who are praying it.

G. WASSERBERG, *Aus Israels Mitte — Heil für die Welt. Eine narrativ-exegetische Studie zur Theologie des Lukas,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 92 (Berlin—New York: de Gruyter, 1998, DM 198) xviii and 418 pp. Bibliography. Indexed. ISBN: 3-11-015864-7.

Prepared as a doctoral dissertation under the direction of J. Becker and presented in 1997 to the theological faculty of the Christian-Albrechts-Universität in Kiel, this volume explores the question of Luke's attitude toward Judaism from the perspective of narrative criticism. After considering the theme and methodological issues, it proposes Acts 28:16-31 as the hermeneutical key for understanding the whole of Luke-Acts and examines other important passages: how it all began—the in-breaking of salvation (Lk 1–2), the dark shadow—Simeon's prophecy (Lk 2:29-35), confrontation and rejection—Jesus' proclamation in Nazareth (Lk 4:16-30), the house must be made full—the great banquet (Lk 14:16-24), nearness and distance—the narrative picture of the Pharisees in Luke-Acts, the promise of the mission to Israel and the nations (Lk 24), the Jewish "spring" of the church—the beginning of the Christian proclamation to Israel (Acts 1:1–6:7), dark clouds—Stephen and the consequences of his violent death (Acts 6–7), shifting positions—proclamation of Jesus at the doors of the Gentile world (Acts 8–9), the breakthrough—Peter's turn to table fellowship with the ἔθνη (Acts 10–11; 15), and Paul the unsuccessful missionary to the Jews (Acts 13–28). It concludes with reflections on whether Luke-Acts is anti-Jewish.

W. WIEFEL, *Das Evangelium nach Matthäus,* Theologischer Handkommentar zum Neuen Testament 1 (Leipzig: Evangelische Verlagsanstalt, 1998, DM 64) xxiv and 497 pp. Bibliographies. ISBN: 3-374-01639-1.

In his 22-page introduction Weifel, the author of *Das Evangelium nach Lukas* (1988) in the same series, deals with Matthew as the "church Evangelist," Mark's Gospel as Matthew's *Vorlage,* the Sayings Source Q, the problem of the special Matthean material, early church tradition about the author, and recent scholarship on Matthew's Gospel. He presents his commentary under nine major headings: Jesus' origin and infancy (1:1–2:23), the account about the beginning of Jesus' activity (3:1–4:25), the Messiah's saving activity in words and deeds (5:1–9:38), the confrontation about Jesus' activity in Galilee (10:1–13:53), the separation of Jesus and the community of disciples from the people (13:54–20:28), final confrontations in Jerusalem (20:29–22:46), Jesus' last discourses (23:1–25:46), the account about Jesus' suffering and death (26:1–27:66), and Jesus' resurrection and exaltation (28:1-20). This volume replaces W. Grundmann's *Das Evangelium nach Matthäus* (1968) in the series.

EPISTLES–REVELATION

R. D. ANDERSON, *Ancient Rhetorical Theory and Paul,* Contributions to Biblical Exegesis and Theology 18 (rev. ed.; Leuven: Peeters, 1999, paper 1,180 BFr) 340 pp. Bibliography. Indexed. ISBN: 90-429-0705-3.

The first edition of this work was described in *NTA* 41, p. 155. It first discusses modern rhetorical criticism and NT scholarship, the sources for ancient rhetorical theory, and the relation of rhetoric to epistolography. Then it presents rhetorical analyses of Galatians 1:1–5:12, Romans 1–11, and 1 Corinthians, and draws general conclusions. The revised edition not only introduces a few minor corrections but also incorporates references to a number of other publications and brings up to date the bibliography for Greco-Roman source material on rhetoric. Some sections of the book have been rewritten; some modifications in thinking have been introduced; and further light has been shed on particular problems. Anderson currently pastors two churches in the Netherlands.

C. A. ASTORGA, *The Beast, the Harlot, and the Lamb. Faith Confronts Systemic Evil* (Quezon City: New Day, 1999, paper) ix and 110 pp. Bibliography. ISBN: 971-10-1000-3.

By working through key texts in Revelation and other biblical books, Astorga, chair of the theology department at the Ateneo de Manila University and professor of moral theology at Loyola School of Theology (Quezon City), seeks to expose the systematic evil of a totalitarian state and draw us into the continuing dilemma of the sword (revolution) or the cross (nonviolent resistance). After discussing faith in the arena of politics in the ministry of Jesus and in the NT, she considers how Revelation unravels the nature and reality of systemic evil symbolized by the beast and the harlot. Then she discusses martyrdom and the "wrath of the Lamb" in Revelation, and concludes with reflections on the continuing dilemma of "the cross or the sword."

D. E. AUNE, *Revelation 17–22,* Word Biblical Commentary 52C (Nashville, TN: Nelson, 1998, $32.99) xlvi and 452 pp., fig., 2 tables. Bibliographies. Indexed. LCN: 81-71768. ISBN: 0-8499-1545-7.

The first two volumes in this three-volume commentary on Revelation were described in *NTA* 42, p. 393 and 43, pp. 395-396. This volume deals with chapters 17–22 under the following general headings: revelations of the judgment of Babylon (17:1–19:10), the final defeat of God's remaining foes (19:11–21:8), the vision of the new Jerusalem (21:9–22:9), and the epilogue (22:10-21). For each pericope there is a bibliography, a translation, notes, a literary analysis (form/structure/setting), verse-by-verse comments, and an explanation. Also included are five excursuses (on the biography of the beast, alternate ways of counting the Roman emperors, the temporary and the eternal kingdom, Jerusalem and the Temple in early Judaism and early Christianity, and ancient utopias and the paradise myth) as well as indexes for all three volumes (pp. 1243-1354). Aune is professor of theology at Loyola University in Chicago.

G. K. BEALE, *John's Use of the Old Testament in Revelation,* JSNT Supplement Series 166 (Sheffield, UK: Sheffield Academic Press, 1998, £57.50 or $95) 443 pp. Bibliography. Indexed. ISBN: 1-85075-894-8.

After a survey of recent discussion and debate about the use of the OT in Revelation, this volume presents essays on the various ways in which John uses the OT (1988), the influence of the OT on the eschatology of Revelation (the "already and not yet" [1997]; Rev 1:19 [§ 37-906]; the temporal scope of the seven trumpets and bowls; the μυστήριον; Rev 3:14 [§ 40-1638]); the influence of the OT on the symbolism of Revelation (Rev 1:1; the "hearing" formula [1997]), the influence of the OT on the grammar of Revelation—solecisms in Revelation as signals for the presence of OT allusions (1997), and the bearing of the OT on the interpretation of the millennium in Rev 20:1-7. Beale is the author of *The Book of Revelation* (1998).

D. E. BLATTENBERGER, *Rethinking 1 Corinthians 11:2-16 through Archaeological and Moral-Rhetorical Analysis,* Studies in the Bible and Early Christianity 36 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1997, $59.95) xiii and 96 pp. Bibliography. Indexed. ISBN: 0-7734-8562-7.

The adaptation of a master's thesis supervised by A. Brehm and accepted by Southwestern Baptist Theological Seminary in Fort Worth, TX, this volume is an investigation of the head "covering" that Paul had in mind in 1 Cor 11:2-16: Was it veils or hairstyles? After a critical review of scholarship on the topic, it examines the rhetorical structure of the passage, considers some linguistic features, and discusses the issue in the context of Paul's world and ancient Corinth. Blattenberger concludes that in 1 Cor 11:2-16 Paul was concerned more with hairstyles than with veils, but that his real concern was the Corinthians' moral responsibility to maintain creation order distinctives between men and women by means that even pagans would understand.

W. DABOURNE, *Purpose and Cause in Pauline Exegesis. Romans 1.16–4.25 and a New Approach to the Letters,* Society for New Testament Studies Monograph Series 104 (Cambridge, UK—New York: Cambridge University Press, 1999, $59.95) xi and 257 pp. Bibliography. Indexed. LCN: 98-20490. ISBN: 0-521-64003-2.

Based on a doctoral dissertation supervised by M. Hooker at the University of Cambridge, this examination of Rom 1:16–4:25 seeks to make a substantial contribution to the understanding of the passage as Paul's and to use it as a test case for developing a new historical-critical approach to Paul's letters. It first considers the exegesis of Rom 1:16–4:25 (the basic conception and its problems), what we want to know, the basis for separating presuppositions from intended address, how to trace what Paul was intending to say to the Romans, working from the problems of interpretation within the justification framework, Paul's purpose in creating the text, and the nature of the text. Next it proposes the hypothesis that in Rom 1:16–4:25 Paul was preaching to a committed and cooperative church about Gods' righteousness active in Christ and the gospel as saving power. Then it presents and tests a teleological exposition of the passage, as well as a causal exposition. Dabourne argues that the passage should be viewed as pastoral preaching, helping the Romans to deal with the implications of the fact that the God of Israel is now accepting believing Gentiles on the same basis as believing Jews.

C. W. DAVIS, *Oral Biblical Criticism. The Influence of the Principles of Orality on the Literary Structure of Paul's Epistle to the Philippians,* JSNT Supplement Series 172 (Sheffield, UK: Sheffield Academic Press, 1999, £35 or $57.50) 199 pp. Bibliography. Indexed. ISBN: 1-85075-972-3.

Based on a doctoral dissertation directed by P. J. Achtemeier and presented to Union Theological Seminary in Virginia, this volume uses the principles of orality in the culture of the 1st century B.C. as practiced in both written and oral compositions to analyze the form, style, diction, scope, and interrelationships of units in Paul's letter to the Philippians. After summarizing the principles of orality and their effects on written materials and reviewing the history of scholarship in oral biblical criticism, it presents an analysis of the author's rhetorical style, an identification and analysis of units, and an analysis of progression from unit to unit. The two appendixes treat (1) synonymy and (2) concentric and parallel structure in Philippians. Davis concludes that Philippians is a unitary composition that focuses on the theme of unity.

G. De Virgilio (ed.), *Il deposito della fede. Timoteo e Tito,* Supplementi alla Rivista Biblica 34 (Bologna: Dehoniane, 1998, paper 32,000 L) 278 pp. Indexed. ISBN: 88-10-30222-2.

The thirteen papers in this volume are by D. D'Ambrosio on theological-pastoral concerns and perspectives in the letters to Timothy and Titus, C. Marcheselli-Casale on the literary analysis and rhetorical strategy of the Pastorals, A. Pitta on the Paulinism of the Pastorals, M. Tábet on Paul and his coworkers, G. Biguzzi on the author of the Pastorals, F. Mosetto on the Bible and the pastor—Sacred Scripture in the Pastorals, R. Fabris on the soteriological Christology of the Pastorals, C. Marucci on the ecclesiology of the Pastorals, P. Iovino on the deposit of faith and sound doctrine, E. Della Corte on gift and ministries in the Pastorals, De Virgilio on aspects and profiles of solidarity in the Pastorals, V. Fusco on responsibility for the gospel—elements of ministerial spirituality in the Pastorals, and Y. Redalié on "discerning the times" in the Pastorals. The editor has provided a three-page preface.

C. S. de Vos, *Church and Community Conflicts. The Relationships of the Thessalonian, Corinthian, and Philippian Churches with Their Wider Civic Communities,* SBL Dissertation Series 168 (Atlanta: Scholars Press, 1999, $39) x and 332 pp. Bibliography. LCN: 99-28036. ISBN: 0-7885-0563-7.

A slightly modified and revised version of a doctoral dissertation directed by V. C. Pfitzner and accepted in 1997 by the Flinders University of South Australia, this volume attempts to explain why some of Paul's churches experienced conflict with their wider civic communities while others did not. It first constructs a preliminary social-scientific model for explaining differences in the incidence of conflict within different societies and cultures, and tests the validity of this model against data from the 1st-century Greco-Roman world with reference to the psychocultural dispositions and social-structural features of Greco-Roman cities. Then it examines social relations between the church and the civic community at Thessalonica, Corinth, and Philippi, respectively, and concludes that various local factors (norms, values, beliefs; relational ties; political systems) determined the culture of conflict for each particular society.

B. Dodd, *Paul's Paradigmatic 'I'. Personal Example as Literary Strategy,* JSNT Supplement Series 177 (Sheffield, UK: Sheffield Academic Press, 1999, £46 or $75) 282 pp. Bibliography. Indexed. ISBN: 1-85075-914-6.

Based on a doctoral dissertation directed by L. Alexander and accepted by the University of Sheffield, this volume explores how and to what end Paul employed his personal example in the argument of his seven generally accepted letters. After a twenty-page introduction, it deals with the following passages: 1 Corinthians 1–4—"that you may learn from our example"; Paul as spiritual parent and paradigm in Christ—1 Cor 4:14–15:58; Galatians—personal example, contrastive models; Philippians—polemical and paradigmatic self-portrayal; implicit uses of personal example—Philemon and 1 Thess 2:1-12; and Romans 7:7-25 as a case in point. Dodd concludes that Paul presented his literary example as a model for Christian living and for Christian responses to the epistolary situations that he addressed, often as an alternative in the face of competing claims on his auditors' loyalties.

P.-D. Dognin, *Paul, théologien de la confiance en Dieu,* Connaître la Bible 10 (Brussels: Lumen Vitae, 1998, paper 250 BFr) 64 pp., fig. ISBN: 2-87324-113-6.

In his reflection on Paul as the theologian of trust in God, Dognin, a Dominican who has taught social philosophy at the Saulchoir, the Angelicum in Rome, and the Catholic University of Paris, considers five themes: the cross (revealed to Paul, recounted in the Gospels, the meeting-point of all believers), redemption (Christ handed over, "for our sins," "to redeem us"), justification (by the faith of Christ, not without "works," faith in Christ and baptism), sanctification (crucified with Christ, being "in Christ"), and preaching (making the faith of Christ understood, making the "sun of justice" shine).

M. J. Edwards (ed.), *Galatians, Ephesians, Philippians,* Ancient Christian Commentary on Scripture: New Testament 8 (Downers Grove, IL: InterVarsity, 1999, $39.99) xxv and 322 pp. Bibliography. Indexed. LCN: 98-48175. ISBN: 0-8308-1493-0.

The first two volumes in this anthology of patristic interpretations of the NT dealt with Mark's Gospel [see *NTA* 43, p. 171] and Romans [see *NTA* 43, p. 396]. After a nine-page introduction to the letters to the Galatians, Ephesians, and Philippians, this volume presents for each pericope in the three letters the text according to the Revised Standard Version, an "overview" of the argument that may be traced through the ancient Christian commentators, and pertinent quotations (arranged by verses and topics) from patristic commentators from Clement of Rome to John of Damascus and Bede. Lists of commentators and a glossary are included. Edwards is tutor in theology at Christ Church, Oxford University.

M. Gaukesbrink, *Die Sühnetradition bei Paulus. Rezeption und theologischer Stellenwert,* Forschung zur Bibel 82 (Würzburg: Echter, 1999, paper DM 48) 346 pp. Bibliography. Indexed. ISBN: 3-429-01929-X.

The slightly revised version of a doctoral dissertation directed by K. Kertelge and accepted in 1997 by the Catholic theological faculty at Münster, this investigation of the atonement tradition according to Paul first reviews research on the topic and discusses pertinent texts in the OT and early Judaism: the concept of cultic atonement according to Leviticus 16, the atoning mediation of God's Servant in Isaiah 53, the salvific death of the martyrs according to 2 and 4 Maccabees, and concepts of atonement in the Qumran writings and the Targums. Then it treats "atonement" in the pre-Pauline tradition and in the Pauline reception, with particular attention to the ὑπέρ statements, the παραλαμβάνω and παραδίδωμι formulas, and the atonement statement with ἱλαστήριον in Rom 3:25-26, respectively. Finally it considers Christ's atoning death in Pauline theology: the biographical background and the traditional origin of the Pauline atonement statements, their place in Paul's preaching and letters, their function according to Paul, and their abiding significance for Christian theology. Guakesbrink concludes that atonement tradition is a fundamental and essential element in the Pauline kerygma.

W. H. Gloer, *An Exegetical and Theological Study of Paul's Understanding of New Creation and Reconciliation in 2 Cor. 5:14-21,* Mellen Biblical Press Series 42 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1996, $89.95) xxi and 262 pp. Bibliography. Indexed. LCN: 96-7047. ISBN: 0-7734-2411-3.

This examination of Paul's understanding of the work of God in Jesus as expressed in the discussion of reconciliation in 2 Cor 5:14-21 first presents an extensive exegesis along historical-critical lines: the inauguration of the new creation (5:14-17), and the gospel of reconciliation in Christ (5:18-21). Then it considers Paul's theology of the cross in 2 Cor 5:14-21 with reference to Jesus' death as an atoning sacrifice and as a means of reconciliation. The two appendixes treat (1) Paul and Jesus, and (2) hymns and homologies in the NT. Gloer concludes that 2 Cor 5:14-21 illustrates Paul's ability to focus on a consistent core within the early churches' multiple traditions and his ability to take up these traditions and infuse them with new and deeper meanings.

G. Glonner, *Zur Bildersprache des Johannes von Patmos. Untersuchung der Johannesapokalypse anhand einer um Elemente der Bildinterpretation erweiterten historisch-kritischen Methode,* Neutestamentliche Abhandlungen, Neue Folge 34 (Münster: Aschendorff, 1999, DM 88) x and 300 pp. Bibliography. Indexed. ISBN: 3-402-04782-9.

The slightly revised version of a doctoral dissertation directed by J. Gnilka and presented in 1996 to the Catholic theological faculty at the Ludwig-Maximilians-Universität in Munich, this volume explores the imagery and the theology related to it in the book of Revelation in the context of Jewish apocalyptic. It first provides basic information about Jewish apocalyptic, apocalyptic elements in Revelation, and imaginative language. Next it presents detailed analyses of the language and imagery of four passages in Revelation: the lament over Babylon's destruction (18:9-24), the two beasts (13:1-18), the homage before the throne (4:1-11), and the angel and the small book (10:1-11). Then it considers the influence of Revelation and its images through Christian iconography and preaching. Glonner concludes that John the prophet stood in the line of Ezekiel and Daniel, and combined biblical images and motifs in new and creative ways to speak to the situation of Christians in Asia Minor in the late 1st century A.D.

M. G. GRAHAM, *On Reincarnation. The Gospel According to Paul. An Interpretive Matrix Explaining Romans* (Miami: Quest, 1998, $17.95) viii and 293 pp., fig. Bibliography. Indexed. LCN: 98-67232. ISBN: 0-9665824-0-3.

This volume contends that Paul's letter to the Romans and his theology with respect to the Jewish (Pharisaic) Law and the significance of the Christ event were a response to a pre- and 1st-century cross-cultural belief in reincarnation—a worldview consistent with the caste system of social organization then in existence. After describing her own spiritual odyssey, Graham (1942-98) considers belief in reincarnation in ancient worldviews (Hindu, Hebrew, Greek, Platonic), the worldview held by 1st-century Pharisaic Judaism, voices of despair in Pharisaism and paganism, and the cultural matrix of the Roman empire. Then she presents an "illuminated text" of Romans alongside the "standard text," and concludes that in Romans Paul proclaimed that the Christ-event ended the cycle of reincarnation for all, regardless of adherence to the Jewish Law.

E. W. GÜTING AND D. L. MEALAND, *Asyndeton in Paul. A Text-Critical and Statistical Enquiry into Pauline Style,* Studies in the Bible and Early Christianity 39 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1998, $89.95) xx and 203 pp., 2 figs., 17 tables. Bibliography. Indexed. ISBN: 0-7734-8369-1.

After a 23-page introduction to asyndeton (i.e. the deliberate omission of conjunctions) in the light of ancient rhetoric and modern linguistic theory and as an element in Paul's literary style, this volume applies text-critical and stylistic analysis to several series of passages in Romans and 1 and 2 Corinthians in which asyndeton is found. Then it presents a further analysis of the data, using numerical methods to calculate the extent of different types of clauses introduced by asyndeton and of the extent of asyndeton in the texts, and to assess the extent to which the manuscript tradition introduced various secondary particles that destroy asyndeton or omitted particles and so created asyndeton. Finally it sets out the passages where asyndeton is found and shows which manuscripts support the introduction of or loss of particles in each of the passages discussed. Parts of the volume incorporate material from Güting's doctoral dissertation accepted in 1996 by the Universität Osnabrück.

D. J. HARRINGTON, *Revelation. The Book of the Risen Christ,* Spiritual Commentaries (Hyde Park, NY: New City, 1999, paper $9.95) 166 pp. Bibliography. LCN: 99-18778. ISBN: 1-56548-121-6.

This volume aims to help people to overcome their apprehensions about the book of Revelation and to find in it a resource for their personal and communal spirituality. The eighteen-page introduction deals with the literary, historical, and theological features of the book, and discusses the characteristics of a spirituality shaped by Revelation. The exposition of the text appears under the following general headings: prologue and address (1:1-8); the first vision of the risen Christ (1:9-20); letters to the seven churches (2:1–3:22); the heavenly court, the scroll, and the Lamb (4:1–5:14); the seven seals (6:1–8:1); and so forth. For each pericope there are questions for reflection. Harrington is the author of *Romans* (1998) and *Paul's Prison Letters* (1997) in the same series.

M. HENGEL AND A. M. SCHWEMER, *Paulus zwischen Damaskus und Antiochien. Die unbekannten Jahre des Apostels,* Wissenschaftliche Untersuchungen zum Neuen Testament

108 (Tübingen: Mohr Siebeck, 1998, DM 198) xxii and 543 pp., 3 maps, table. Bibliography. Indexed. ISBN: 3-16-146749-3.

The English version of this work covering Paul's activities between ca. A.D. 33 and 47 or 49 appeared in 1997 under the title *Paul Between Damascus and Antioch. The Unknown Years* [*NTA* 42, pp. 172-173]. The German version is almost 30 percent larger and contains many new lines of argument, various other materials, and excursuses. After preliminary considerations, it deals with Damascus and Paul's change of life, Paul's new apostolic self-consciousness and the basis of his theology, Arabia and the Nabatean King Aretas IV (9 B.C. to A.D. 40), the return to Damascus and the flight from the city, the visit with Peter in Jerusalem, the new missionary territory in the north (Tarsus and Cilicia), and Antioch. Also included is an appendix by E. A. Knauf on Paul's journey to Arabia (see 2 Cor 11:32-33).

J. R. HOLLINGSHEAD, *The Household of Caesar and the Body of Christ. A Political Interpretation of the Letters from Paul* (Lanham, MD—New York—Oxford: University Press of America, 1998, $46) xx and 270 pp., 3 figs. Bibliography. Indexed. LCN: 98-27841. ISBN: 0-7618-1214-8.

Based on a doctoral dissertation directed by H. Pitkin in the department of political science at the University of California at Berkeley, this volume seeks to understand Rom 13:1-7 in the context of Paul's ideas and world. After discussing Paul and his world, it deals with political and other powers (with particular attention to Romans 5), the household of God (with particular attention to Galatians), the body of Christ (with particular attention to 1 Corinthians), Christian weakness and Roman strength, and sharing and difference. Hollingshead concludes that Paul's critical attitude toward Roman models of social and cultic hierarchy, while ambitious, was destined to fail and did so.

C. R. HUME, *Reading through Romans* (London: SCM, 1999, paper £8.95) vii and 232 pp. Bibliography. ISBN: 0-334-02770-5.

This is the fourth in a series of books on the NT letters [see *NTA* 42, pp. 173, 398, 597] that aim to provide straightforward guidance regarding the original meaning of the text. The author's comments on Paul's letter to the Romans are based on his own translation. The discussions of the meaning of particular Greek words appear in a form that "the non-Greek scholar" can understand. A sixteen-page introduction deals with the origins of the church in Rome, authorship and date, Paul's reasons for writing this letter, its structure and message, and so forth.

R. JEWETT, *Saint Paul Returns to the Movies. Triumph over Shame* (Grand Rapids—Cambridge, UK: Eerdmans, 1999, paper $14) x and 221 pp. Indexed. ISBN: 0-8028-4585-1.

After a chapter on uncovering shame and grace in Paul and the cinema, Jewett, professor of NT interpretation at Garrett-Evangelical Theological Seminary in Evanston, IL, and author of *Saint Paul at the Movies. The Apostle's Dialogue with American Culture* (1993), deals with the exposure of shameful secrets in "The Prince of Tides"; "Babette's Feast" and shaming the poor in Corinth [§ 42-1131]; shame, love, and the saga of "Forrest Gump"; "Mr. Holland's Opus" and letters written on the heart; the deadly deception of the flesh in "Groundhog Day"; "Babe" takes the lead in honoring the lowly; the blood of Christ at the "Edge of the City"; the gospel free of charge—bondage and "The Firm"; shame and the other gospel in "Unforgiven"; and a problematic hope for the shamed in "The Shawshank Redemption." The epilogue deals with the great code of Scripture—from Shawshank Prison to the Carolina tides.

P. H. KERN, *Rhetoric and Galatians. Assessing an approach to Paul's epistle,* Society for New Testament Studies Monograph Series 101 (Cambridge, UK—New York: Cambridge University Press, 1998, $59.95) xiv and 304 pp. Bibliography. Indexed. LCN: 98-12098. ISBN: 0-521-63117-3.

Based on a doctoral dissertation directed by L. Alexander and presented to Sheffield

University, this volume argues that with regard to structure, species, and level of language Paul's letter to the Galatians does not conform to Greco-Roman oratory. After defining and evaluating rhetorical criticism, it analyzes the various methodologies that use rhetoric to explain Galatians, tests the claim that it conforms to classical rhetoric in structure and species, and discusses Paul's language as evaluated by early Christian writers and in the light of modern studies. Kern concludes that Paul wrote Galatians independently of the rules of Greco-Roman rhetoric (which ought to discourage analysis based on the rhetorical handbooks).

G. KETTENBACH, *Die gesunde Lehre und die Drogenabhängigkeit. Eine Studie zum Titusbrief,* Europäische Hochschulschriften, Reihe 23: Theologie 659 (Frankfurt—Berlin—Bern: Lang, 1999, paper 53 SFr or $37.95) 224 pp. Bibliography. Indexed. ISBN: 3-631-34534-8.

Kettenbach, author of *Das Logbuch des Lukas* (1986; 2nd ed., 1997), contends that what the letter to Titus says about "sound doctrine" (ὑγιαίνουσα διδασκαλία, Tit 1:9; 2:1) can speak constructively to the problem of dependence on drugs today. After delineating the topic, he deals with pertinent themes in the letter to Titus, key words, the father-son image, life in world, the "we" style, example and character, love of children, the reasons for children's hostility, Dionysus and Jesus Christ, dependence on wine and sound doctrine, wine and Mediterranean religion, and healing from dependence on drugs.

J. LAMBRECHT, *Second Corinthians,* Sacra Pagina 8 (Collegeville, MN: Liturgical Press, 1999, $29.95) xiii and 250 pp. Bibliographies. Indexed. LCN: 98-19294. ISBN: 0-8146-5810-5.

After a sixteen-page introduction to 2 Corinthians (Corinth and Paul's visits, Paul's Corinthian correspondence, etc.), this volume presents for each pericope a translation, a verse-by-verse exegesis (notes), a theological explanation (interpretation), and a bibliography. The interpretation usually contains four sections: structure and line of thought, characteristics and particular problems, theological reflection, and actualization and critical remarks. After treating the greeting (1:1-2) and blessing (1:3-11), the commentary is divided into five major parts: Paul's reliability (1:12–2:13), Paul's apostleship (2:14–7:4), Titus' return (7:5-16), the collection (8:1–9:15), and Paul's self-defense (10:1–13:13). Lambrecht, professor emeritus of NT and biblical Greek at the Catholic University of Leuven, contends that 2 Corinthians is one letter, and that Paul wrote this apologetic letter to bring about a lasting reconciliation with the Christians of Corinth.

R. LAVATORI AND L. SOLE, *Gesù Cristo venuto nella carne. Il criterio dell'identità cristiana secondo la* Prima Lettera di Giovanni, Lettura pastorale della Bibbia, Bibbia e spiritualità 5 (Bologna: Dehoniane, 1999, paper 20,000 L) 176 pp. Bibliography. ISBN: 88-10-20150-7.

After an eight-page introduction to 1 John (general context, structure and themes), this volume explores the concept of Christian identity in it according to the following outline: the manifestation of life (1:1-4), "God is light" (1:5–2:2), true knowledge of God (2:3-11), Christians and the world (2:12-17), the antichrists and the anointing (2:18-27), sons of God and sons of the devil (2:28–3:10), the gospel of mutual love (3:11-24), discernment of spirits (4:1-6), the source of love (4:7-21), faith conquers the world (5:1-12), and eternal life (5:13-21). Lavatori teaches dogmatic theology at the Pontificia Università Urbania in Rome, and Sole teaches biblical exegesis at the Ateneo Pontificio "Regina Apostolorum."

M. MAYNARD, *A History of the Debate Over 1 John 5,7-8. A Tracing of the Longevity of the* Comma Johanneum, *with Evaluations of Arguments Against its Authenticity* (Tempe, AZ: Comma, 1995, $31.60) 382 pp. Illustrated. Bibliography. Indexed. LCN: 95-67775. ISBN: 1-886971-05-6.

After defining pertinent terms and introducing the textual problem regarding "the Johannine comma" (1 Jn 5:7-8), this volume makes available in a century-by-century format (1st to the 20th) the evidence that is relevant to the debate about the authenticity or inauthenticity of that passage. Thus there are quotations from and summaries of statements on the matter by Tertullian, Cyprian, Jerome, Fulgentius, John Wycliffe, Erasmus, and Luther, as well as by many modern scholars up to 1995. Fifteen appendixes (on the theology and character of the opposers, pertinent quotations, anticipated objections, etc.) are included. Maynard concludes that many of the arguments against the disputed text are defective, and that only fourteen Greek manuscripts from the first eight centuries omit 1 Jn 5:7-8.

S. M. McDonough, *YHWH at Patmos. Rev. 1:4 in its Hellenistic and Early Jewish Setting,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 107 (Tübingen: Mohr Siebeck, 1999, paper DM 98) x and 276 pp. Bibliography. Indexed. ISBN: 3-16-147055-9.

The revised version of a doctoral dissertation directed by R. Bauckham and accepted in 1997 by the University of St. Andrews, this volume attempts to trace the development of the Jewish and Greek traditions that impinge on the study of Rev 1:4 ("the One who is and who was and who is to come") and to show how John adapted these traditions for his own purposes. After examining pertinent Greco-Roman material (etymology, τὸ ὄν in Greek thought, the three-times formula), it considers the use of the name *YHWH* in the Septuagint, Qumran writings, Apocrypha and Pseudepigrapha, Philo, Josephus, Greek and Roman writers, and so forth. Then it deals with the meaning and significance of the name, and reflects on its role in Revelation with reference to 1:4 and its variations (1:8; 1:17-18; 1:19; 4:8; 11:17; 16:5; 17:8, 11). McDonough concludes that John drew on a Jewish tradition that described God as the one who "is and was and will be" (see Exod 3:14) and used it (as his Jewish forebears did) in response to pagan claims that Zeus or the world "was, is, and will be."

R. J. McKelvey, *The Millennium and the Book of Revelation* (Cambridge, UK: Lutterworth, 1999, paper £9.99) 112 pp. Bibliography. Indexed. ISBN: 0-7188-2998-0.

McKelvey, author of *The New Temple* (1968), seeks to understand the meaning of the millennium in the book of Revelation and what it has to say to us today. He deals first with millennial hopes: the ups and downs of millenarianism, millenarianism grows apace, the millennium and the church's mission, and the imminent end. Then after an introduction to the book of Revelation, he discusses its content under the following headings: Christ and his churches, worship of God and the Lamb, maintaining the testimony of Jesus, the beast versus the Lamb, the end of Babylon, the coming of Christ with the armies of heaven, the millennium, and the new Jerusalem. He concludes that the millennium hope is a hope for this world and not a denial of the world or a retreat from it, and that the millennium and the New Jerusalem are not only hope for the future but also an agenda for the present.

J. A. McLean, *The Seventieth Week of Daniel 9:27 as a Literary Key for Understanding the Structure of the Apocalypse of John,* Mellen Biblical Press Series 38 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1996, $99.95) xi and 324 pp. Bibliography. LCN: 95-24323. ISBN: 0-7734-2434-2.

Based on a doctoral dissertation directed by D. N. Freedman and presented to the University of Michigan, this volume argues that the judgment section of Revelation 4–19 is structured in part by the seventieth week of Dan 9:27, and that the crucial literary and structural motif by which this is evidenced is the phrase "abomination of desolation." After considering parallel apocalyptic features in Daniel and Revelation, it treats the structural framework of the seventy weeks of Dan 9:24-27, the structural framework of the Synoptic eschatological discourse (Mt 24:1-31; Mk 13:1-27; Lk 21:5-28), and the seventieth week of Daniel as a structural framework for the judgment section of Revelation (chaps. 4–19). Finally it offers a critique of some current views on the structure of Revelation.

J. Murphy-O'Connor, *Paul. A Critical Life* (Oxford: Oxford University Press, 1997, paper $18.95) xvi and 416 pp., frontispiece, 7 figs. Bibliography. Indexed. LCN: 95-49173. ISBN: 0-19-285342-2.

The paperback edition of a work described in *NTA* 41, p. 161, this volume seeks not only to develop a detailed chronology of Paul's life but also to situate the letters in the context of Paul's ministry. Review articles on it were noticed in §§ 41-1662r and 42-1098r.

G. S. OEGEMA, *Für Israel und die Völker. Studien zum alttestamentlich-jüdischen Hintergrund der paulinischen Theologie,* Supplements to Novum Testamentum 95 (Leiden—Boston—Cologne: Brill, 1999, 185 gld. or $109) xvii and 306 pp. Bibliographies. Indexed. ISBN: 90-04-11297-9.

After methodological observations on dealing with the OT and Jewish background of Pauline theology, this volume presents essays on the pre-Christian Paul (Gal 1:13-14), Paul and Jewish biblical interpretation (Gal 3:6-14) with an excursus on Abraham as the "friend of God" (Jas 2:23), Paul and apocalyptic (2 Cor 12:1-10), Paul and early Christian imminent expectation (1 and 2 Thessalonians, 1 Corinthians 15), Paul and the Gentile mission (Rom 10:4), and Paul and ethics (with particular attention to the command to love one's neighbor in Lev 19:18b). Oegema, author of *The Anointed and his People* (1998), shows how Paul developed a christological interpretation of the Torah, which became the center of his mission to the non-Jews.

S. D. O'LEARY, *Arguing the Apocalypse. A Theory of Millennial Rhetoric* (New York—Oxford: Oxford University Press, 1998, paper $18.95) ix and 314 pp. Bibliography. Indexed. LCN: 93-17563. ISBN: 0-19-512125-2.

The paperback edition of a work described in *NTA* 38, p. 471, this volume seeks to identify recurring patterns in apocalyptic texts and movements, and to investigate why and how the NT book of Revelation has been employed to support various political stances and programs.

M. REASONER, *The Strong and the Weak. Romans 14.1–15.13 in Context,* Society for New Testament Studies Monograph Series 103 (Cambridge, UK—New York: Cambridge University Press, 1999, $59.95) xxi and 272 pp., 2 figs. Bibliography. Indexed. LCN: 98-20168. ISBN: 0-521-63334-6.

The revision of a doctoral dissertation directed by H. D. Betz and accepted in 1990 by the University of Chicago, this volume situates Rom 14:1–15:13 in the context of 1st-century Roman thought, using the lenses of asceticism (especially vegetarianism), superstition, and obligation. After reviewing scholarship on the "strong" and "weak" in Romans and establishing that Rom 14:1–15:13 refers to a historical situation in Rome, it deals with "strong" and "weak" as terms of social status in 1st-century Rome, "strong" and "weak" eating and drinking patterns, Paul's clues for identifying the abstinence of the "weak," the motivation behind the abstinence of the "weak," the observance of days in Rom 14:5-6, the identification of day observance in the Roman churches, superstition in Rome and in Romans 14–15, obligation as Paul's solution to the controversy, portraits of the "strong" and "weak," and the "strong" and "weak" and the topos of Romans. Reasoner concludes that the passage illustrates the primary theme of Romans: Paul, his gospel, and those who follow it are not shameful.

C. J. ROETZEL, *Paul. The Man and the Myth,* Studies on Personalities of the New Testament (Columbia, SC: University of South Carolina Press, 1998, $34.95) xii and 269 pp. Bibliography. Indexed. LCN: 98-25446. ISBN: 1-57003-264-5.

Roetzel, professor of religious studies at Macalester College in St. Paul, MN, and author of *The Letters of Paul. Conversations in Context* (4th, rev. ed., 1998), describes Paul as a marginal Jew who faced enormous tensions between different cultural and religious commitments that sometimes pulled in contrary directions. After a seven-page introduction, he deals with the early Paul (the Hellenistic-Jewish world of Paul's youth), the apostle to the Gentiles (Paul's status as apostle), the letter-writer (Paul's way of defending his apostolic authority and the gospel), the theologizer (his emergent and interactive theology), "the model ascetic" (with particular attention to 1 Corinthians 7), and the mythic apostle (the later Pauline traditions). A six-page appendix on Pauline chronology is included.

B. S. ROSNER, *Paul, Scripture, and Ethics. A Study of 1 Corinthians 5–7,* Biblical Studies Library (Grand Rapids: Baker, 1999, paper $19.99) xii and 248 pp. Bibliography. Indexed. ISBN: 0-8010-2212-6.

The paperback edition of the work published in 1994 by Brill [*NTA* 39, p. 521], this investigation of the role of the OT in the formation of Paul's ethical teachings as seen in 1 Corinthians 5–7 contends that for Paul the Jewish Scriptures are not only witnesses to the gospel but also written for our instruction. Rosner, lecturer in NT at the University of Aberdeen, is the editor of *Understanding Paul's Ethics. Twentieth Century Approaches* (1995).

W. SCHRAGE, *Der erste Brief an die Korinther.* 3. Teilband, *1Kor 11,17-14,40,* Evangelisch-Katholischer Kommentar zum Neuen Testament 7/3 (Zurich—Düsseldorf: Benziger, 1999, paper DM 148; Neukirchen-Vluyn: Neukirchener) vii and 503 pp. Bibliographies. ISBN: 3-545-23131-3 (B), 3-7887-1679-7 (N).

The first two volumes in this commentary on 1 Corinthians were described in *NTA* 36, p. 279 and 40, p. 158. This volume continues the treatment of questions about worship begun in the second volume. Thus it deals with the proper celebration of the Lord's Supper (11:17-34), the charismatic community (12:1-31a), the way of love (12:31b–13:13), and the community's worship (14:1-40). For each pericope there is a bibliography, translation, literary analysis, exposition, summary, and discussion about the history of interpretation and effective history. A fourth volume will complete the project. Schrage is professor emeritus of NT on the Evangelical theological faculty at the University of Bonn.

E. SCHÜSSLER FIORENZA, *The Book of Revelation. Justice and Judgment* (2nd ed.; Minneapolis, MN: Fortress, 1998, paper $21) xii and 243 pp. Indexed. LCN: 84-42920. ISBN: 0-8006-3161-7.

The first edition of this collection of essays on Revelation was described in *NTA* 29, p. 333. The papers appear under three headings: theological perspectives and frameworks (two), Revelation in the context of early Christianity in Asia Minor (three), and literary vision and composition (two). The second edition contains a two-page preface and a 32-page epilogue on the rhetoricality of apocalypse and the politics of interpretation. Schüssler Fiorenza is also author of *Revelation. Vision of a Just World* (1991).

E. SCHWEIZER, *Der erste Petrusbrief,* Zürcher Bibelkommentare NT 15 (4th ed.; Zurich: Theologischer Verlag, 1998, paper 26 SFr) 107 pp. Indexed. ISBN: 3-290-17189-2.

In his exposition of 1 Peter, Schweizer, who served for many years as professor of NT at the University of Zurich, seeks to understand it both as a text of the 1st century A.D. and as speaking to people today. After a six-page introduction to the nature of 1 Peter and its author, he presents for each pericope a literary analysis, a verse-by-verse commentary, and a theological reflection: the ground on which the sender and the recipients stand (1:1-2); thanksgiving for the election to future glory (1:3-12); "You shall be holy, for I am holy" (1:13-21); rebirth from the word (1:22-25); and so forth. There are excursuses on the blood of Christ/Passover Lamb; the general priesthood; community of Christians and community of citizens; Christ and Christians; traditional admonitions (OT, Sermon on the Mount) in Romans 12, James, and 1 Peter; the tradition behind 3:18—Christ's death and resurrection; and the tradition behind 3:19-20—the fall of the angels and the flood. A five-page retrospect on the structure and major themes of 1 Peter concludes the volume.

R. L. THOMAS, *Understanding Spiritual Gifts. A Verse-by-Verse Study of 1 Corinthians 12–14* (rev. ed.; Grand Rapids: Kregel, 1999, paper $12.99) 299 pp. Bibliography. Indexed. LCN: 98-41465. ISBN: 0-8254-3829-2.

The updated and expanded version of a work first published in 1978, this volume presents a "preview" of 1 Corinthians 12–14 and an exposition of its individual sections: the uniqueness of spiritual gifts (12:1-3), the unified source of spiritual gifts—the triune God (12:4-

11), the unified nature of spiritual gifts—a spiritual body (12:12-31a), the unquestioned superiority of spiritual fruit—love (12:31b–13:13), the unified purpose of spiritual gifts—edification (14:1-36), and the unified perspective of spiritual gifts—orderly conduct (14:37-40). Six appendixes are included. Thomas is professor of NT at The Master's Seminary in Sun Valley, CA.

H. UMBACH, *In Christus getauft — von der Sünde befreit. Die Gemeinde als sündenfreier Raum bei Paulus,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 181 (Göttingen: Vandenhoeck & Ruprecht, 1999, DM 138) 344 pp. Bibliography. Indexed. ISBN: 3-525-53865-0.

The slightly revised and updated version of a doctoral dissertation directed by H. Stegemann and presented in 1992 to the theological faculty of the Georg-August-Universität in Göttingen, this volume explores the relationship between baptism into Christ and freedom from sin, with particular attention to the Pauline idea of the community as a sin-free realm. After a survey of research on the topic, it focuses on various Pauline texts that deal with bad behavior and ἁμαρτία (1 Thess 4:1-8; Galatians; 1 Cor 5:1–6:20; 8–10; 11:17-34; 2 Cor 12:19–13:10; 2:5-11; Phil 2:3; 3:2; 4:2; Rom 5:12-21), ecclesiology (2 Cor 5:17-21; Rom 6:1-23; 1 Corinthians 12), and anthropology (Romans 7–8), respectively. There are excursuses on mediators of revelation in contemporary Judaism; institutionalized communal action toward members who stray according to Matthew; the terms ἁμαρτάνειν, ἁμαρτωλός, and ἁμαρτία; and the mystery religions and Christian baptism. Umbach concludes that, according to Paul, the community ἐν Χριστῷ is basically a sin-free realm since the Christian who through baptism εἰς Χριστόν has been incorporated into the σῶμα Χριστοῦ and has died to the power of ἁμαρτία.

K. L. YINGER, *Paul, Judaism, and Judgment According to Deeds,* Society for New Testament Studies Monograph Series 105 (Cambridge, UK—New York: Cambridge University Press, 1999, $64.95) xiv and 318 pp. Bibliography. Indexed. LCN: 98-30667. ISBN: 0-521-63243-9.

Based on a doctoral dissertation directed by A. T. Lincoln and presented to the University of Sheffield, this volume first examines the terminology and rhetorical functions of the motif of recompense according to deeds in the Jewish Scriptures, the OT Pseudepigrapha, and Qumran literature (with an excursus on *post-mortem* judgment in Greco-Roman literature). Then it explores the theme of judgment according to deeds in four Pauline letters: Romans (2:6-11; 4:4-5; 6:23; 8:1-4; 14:10-12), 1 Corinthians (3:5-17; 4:1-5), 2 Corinthians (5:10; 11:15b), and Colossians (1:22-23a, 28; 3:6; 3:22-25). There are excursuses on "works" as manifestation rather than as merit, and on "sentences of holy law." Yinger concludes that Paul was at one with Second Temple Judaism in his holistic or unitary view of human works and in his soteriological framework similar to "covenantal nomism," and that Paul saw no contradiction between justification by faith and judgment according to deeds.

BIBLICAL THEOLOGY

S. C. BARTON (ED.), *Where Shall Wisdom Be Found? Wisdom in the Bible, the Church and the Contemporary World* (Edinburgh: T&T Clark, 1999, paper $37.95) xxiv and 389 pp. Bibliography. Indexed. ISBN: 0-567-08642-9.

Prepared for a series of seminars and lectures sponsored by the Durham Centre for Theological Research in 1996-97, the twenty-five essays in this volume appear under two headings: wisdom in Israel and the church (twelve); and wisdom in contemporary philosophy, theology, and ethics (thirteen). The papers most pertinent to NT studies are by C. T. R, Hayward on Sirach and wisdom's dwelling place, L. T. Stuckenbruck on wisdom and holiness at Qumran—strategies for dealing with sin in *Community Rule,* C. Rowland on divine and human wisdom in the apocalyptic tradition ("sweet science reigns"), J. D. G. Dunn on

Jesus as teacher of wisdom or Wisdom incarnate, Barton on Gospel wisdom, and R. B. Hays on wisdom according to Paul.

R. BAUCKHAM, *God Crucified. Monotheism and Christology in the New Testament* (Grand Rapids—Cambridge, UK: Eerdmans, 1999, paper $12) x and 79 pp. ISBN: 0-8028-4642-4.

In this version of the 1996 Didsbury Lectures, Bauckham, professor of NT studies at St. Mary's College, University of St. Andrews, argues that early Christians included Jesus precisely and unambiguously within the unique identity of the one God of Israel, and that the earliest Christology was already a fully divine Christology entirely compatible with the Jewish monotheistic understanding of God. The three chapters deal with the nature of early Jewish monotheism, christological monotheism in the NT, and God crucified—the divine identity revealed in Jesus. He concludes that the inclusion of the human life and shameful death as well as the exaltation of Jesus in the divine identity reveals the divine identity—who God truly is—in a new way.

H. BLOCHER, *Original Sin. Illuminating the Riddle,* New Studies in Biblical Theology (Grand Rapids—Cambridge, UK: Eerdmans, 1999, paper $18) 158 pp. Bibliography. Indexed. LCN: 98-53406. ISBN: 0-8028-4411-1.

Based on the 1995 Moore College lectures delivered in Sydney, this volume contends that while the precise nature of original sin may be a mystery, only belief in it makes sense of evil and wrongdoing. After an overview of original sin as taught in Scripture, it considers original sin as Adamic event (see Genesis 3), discerning Paul's mind on Adam's role (see Romans 5), original sin as a key to human experience, and original sin as propagated and broken. Blocher is professor of systematic theology at the Faculté Libre de Théologie Evangélique in Vaux-sur-Seine, France. The work was first published in 1997 in the UK by Apollos (an imprint of Inter-Varsity Press).

C. L. BLOMBERG, *Neither Poverty Nor Riches. A Biblical Theology of Material Possessions,* New Studies in Biblical Theology (Grand Rapids—Cambridge, UK: Eerdmans, 1999, paper $20) 300 pp. Bibliography. Indexed. LCN: 99-14691. ISBN: 0-8028-4401-4.

After reflections on poverty and riches in our world today, Blomberg, professor of NT at Denver Seminary and author of *Jesus and the Gospels* (1997), presents a survey of the contributions of the major biblical witnesses to a theology of material possessions for God's people in the church age. He deals with the OT and material possessions (the historical books), the OT wisdom and prophetic literature, additional historical background—between the Testaments, the teaching of Jesus in the Synoptic Gospels, earliest Christianity (James, Acts), the life and teaching of Paul, and the rest of the NT. He concludes that material possessions are both a good gift from God meant for his people to enjoy and one of the primary means of turning human hearts away from God, that a necessary sign of a life being redeemed is transformation in the area of stewardship, that certain extremes of wealth and poverty are intolerable, and that the Bible's teaching about material possessions is inextricably intertwined with more "spiritual" matters.

D. L. BOCK (ED.), *Three Views on the Millennium and Beyond,* Counterpoints (Grand Rapids: Zondervan, 1999, paper $17.99) 330 pp. Bibliography. Indexed. LCN: 98-37483. ISBN: 0-310-20143-8.

The question of the millennium concerns whether or not there is a future intermediate earthly kingdom of a literal thousand years over which Christ will rule before the new heavens and earth are established. This volume presents essays by K. L. Gentry who argues for postmillennialism (i.e. the church is moving toward the complete fulfillment of the kingdom promise, which gradually moves to victory until Christ appears), R. B. Strimple who defends amillennialism (i.e. there is no future literal millennium, but when Christ returns we are ushered immediately into a new heaven and a new earth), and C. A. Blaising who speaks for premillennialism (i.e. Christ will come again before the millennial kingdom). Also included are replies to each essay by the other two contributors as well as a preface and a summary essay by Bock, who served as the general editor.

L. BOUYER, *The Invisible Father. Approaches to the Mystery of the Divinity,* trans. H. Gilbert (Petersham, MA: St. Bede's Publications, 1999, paper $24.95) vii and 319 pp. Indexed. LCN: 98-42504. ISBN: 1-879007-19-3.

The English version of *Le Père Invisible* (1976) and part of a trilogy on the Trinity, this volume explores humankind's religious nature and traces the paths of God's self-revelation under the following headings: from natural religion to religious philosophy, from natural religion to the word of God, the revelation of the Father, and understanding the faith. The chapters most pertinent to the biblical field treat the movement from the gods of Canaan to the Israel of God, from the OT to the NT, and from the gospel of Jesus to the gospel of Paul, and the Johannine Gospel or the *Evangelium Amoris* as *Evangelium de Patre.* Also relevant is the chapter on the movement from myth to the gospel and the converse that deals with Hellenistic religion and religious philosophy from Socrates to Ammonius Saccas.

K. E. BROWER AND M. W. ELLIOTT (EDS.), *Eschatology in Bible & Theology. Evangelical Essays at the Dawn of a New Millennium* (Downers Grove, IL: InterVarsity, 1999, paper $24.99) vi and 341 pp. Indexed. LCN: 99-25216. ISBN: 0-8308-1582-1.

The sixteen papers in this collection appear under five headings: biblical theology (two), OT (two), NT (six), Christian doctrine (four), and practical theology (two). The papers most pertinent to NT studies are by G. K. Beale on the eschatological conception of NT theology, G. J. Thomas on a holy God among a holy people in a holy place—the enduring eschatological hope, Brower on "let the reader understand"—Temple and eschatology in Mark, C. H. T. Fletcher-Louis on the destruction of the Temple and the relativization of the old covenant (Mk 13:31 and Mt 5:18), B. Witherington on transcending imminence—the Gordian knot of Pauline eschatology, A. Garrow on Revelation's assembly instructions, E. E. Ellis on NT teaching on hell, P. M. Head on the duration of divine judgment in the NT, and B. W. Winter on "the seasons" of this life and eschatology in 1 Cor 7:29-31.

W. P. BROWN, *The Ethos of the Cosmos. The Genesis of Moral Imagination in the Bible* (Grand Rapids—Cambridge, UK: Eerdmans, 1999, paper $35 or £21.99) xviii and 458 pp. Bibliography. Indexed. LCN: 98-50871. ISBN: 0-8028-4539-8.

Brown, associate professor of OT at Union Theological Seminary in Richmond, VA, seeks to examine biblical creation's distinctively moral significance for both ancient and contemporary communities of faith. After an introduction to the ethos of creation, he deals with integrity and differentiation in the cosmic sanctuary (it was good, it was hallowed), the ethos of the garden mythos in Gen 2:4b–3:24 ("from the dust of the ground," from "bone of my bones"), Yahweh's victory garden in Second Isaiah ("I am about to do a new thing"), Wisdom's playhouse in Proverbs ("rejoicing in his inhabited world"), and Job's carnival of animals ("ask the animals and they will teach you"). The concluding chapter on cosmos and ethos contains sections on creation and community in Christ and on developing an ecology of community.

L. DESROUSSEAUX AND J. VERMEYLEN (EDS.), *Figures de David à travers la Bible. XVII^e congrès de l'ACFEB (Lille, 1er-5 septembre 1997),* Lectio Divina 177 (Paris: Cerf, 1999, paper 220 F) 481 pp. Indexed. ISBN: 2-204-06197-2.

Of the sixteen papers concerning the figure of David contained in this volume, those most pertinent to NT studies are by J. Lust on David in the Septuagint, R. Goetschel on the "Messiah Son of David" and the "Messiah Son of Joseph" in ancient rabbinic literature, J. Bernard on David and original sin according to the Tannaim, C. Coulot on David at Qumran, J.-M. van Cangh on "Son of David" in the Synoptic Gospels, D. Roure on the figure of David in Mark's Gospel—from Jewish traditions to Gospel interpretations, and R. Meynet on Jesus the Son of David in Luke's Gospel. Also included are essays on David in various parts of the OT by J. Briend, Vermeylen, A. Wénin, P. de Robert, R. Kuntzmann, P. Abadie, J.-M. Auwers, and P. Beauchamp, as well as an article by J.-L. Déclais on David's sin and repentance in early Muslim traditions.

M. GÖRG, *In Abraham's Bosom. Christianity Without the New Testament,* trans. Linda M. Maloney (Collegeville, MN: Liturgical Press, 1999, paper $14.95) xiii and 146 pp., 7 figs. Bibliography. LCN: 98-13343. ISBN: 0-8146-2886-9.

Görg, professor of OT at the University of Munich, explores whether there is any need for a "New Testament" in order to understand Christianity on the basis of its Jewish origins and make it believable. Under the heading "Christianity without the Old Testament," he discusses "covenant" (the tie that binds—obligation), the OT en route to the concentration camp, and the OT as still under Christian occupation. Then under "Christianity without the New Testament" he treats the following themes: Joshua—Jeshua—Jesus, messianic concretions, sons of humanity, and in Abraham's bosom. He argues that the OT has an enduring, unique, and binding character for Christians, and that Christian faith has its roots in the OT. The German original was entitled *In Abrahams Schoss. Christsein ohne Neues Testament* (1993).

R. HAIGHT, *Jesus Symbol of God* (Maryknoll, NY: Orbis, 1999, $44) xiv and 505 pp. Indexed. LCN: 98-49921. ISBN: 1-57075-247-8.

This essay in systematic theology and Christology seeks to explain both in terms of method and content why the basis of Christology is soteriology, why every Christian understanding of Jesus Christ has its source in the experience of salvation. After dealing with questions of methodology (theology and Christology, the method of Christology), it deals with the biblical sources: appropriating Jesus in Christology, the God of Jesus, Jesus' resurrection, and the pluralism of NT soteriologies and Christologies. Next it treats the classical tradition: the structure of Christology, the development of classical soteriology, the development of classical Christology, and interpreting Nicea and Chalcedon. Then it seeks to develop a constructive Christology: beyond Schleiermacher and Barth, Jesus as Savior, liberation and salvation—Christology and the Christian life, Jesus and the world religions, the divinity of Jesus Christ, and Trinity. Haight is professor of historical and systematic theology at Weston Jesuit School of Theology in Cambridge, MA.

L. W. HURTADO, *One God, One Lord. Early Christian Devotion and Ancient Jewish Monotheism* (2nd ed.; Edinburgh: T&T Clark, 1998, paper $27.95) xxx and 178 pp. Indexed. ISBN: 0-567-08657-7.

Originally published in 1988 by Fortress Press [*NTA* 32, p. 384], this work explores how early Jewish Christians accommodated the veneration of the exalted Jesus alongside God while continuing to view themselves as loyal to the monotheistic emphasis of their ancestral tradition. After an introduction to the problem, it deals with divine agency in ancient Jewish monotheism, personified divine attributes as divine agents, exalted patriarchs as divine agents, the principal angels, and the early Christian mutation. This edition contains a new 16-page preface in which Hurtado, now professor of NT language, literature, and theology at the University of Edinburgh, summarizes recent scholarship on the topic and responds to criticisms of his book.

R. KAMPLING (ED.), *"Nun steht aber diese Sache im Evangelium. . . ." Zur Frage nach den Anfängen des christlichen Antijudaismus* (Paderborn: Schöningh, 1999, paper DM 88) 363 pp. ISBN: 3-506-74253-1.

The twelve essays in this volume are by F. Mussner on what constitutes the mystery of Israel, D. Sattler on God's word and human words—systematic-theological observations on the interpretation of Scripture, Kampling on the relation between Jesus and the search for the origin of Christian anti-Judaism, H. Frankemölle on the question of anti-Judaism in Matthew's Gospel, M. Blum on the question of anti-Judaism in Luke-Acts, K. Scholtissek on the question of anti-Judaism in John's Gospel, M. Theobald on the "debatable point" in

Romans—the *propositio* in 1:16-17 and the mystery of the salvation of all Israel, G. Dautzenberg on old and new covenant in 2 Corinthians 3, P. Fiedler on anti-Judaism as an argumentative figure—against absolutizing Paul's polemical statements in Galatians, L. Oberlinner on the question of anti-Judaism in the Pastorals, K. Backhaus on the wandering people of God at the crossroads—Hebrews and Israel, and H. Bee-Schroedter on the Shoah as a challenge to the traditional self-understanding of historical-critical exegesis.

D. H. KELSEY, *Proving Doctrine. The Uses of Scripture in Modern Theology* (Harrisburg, PA: Trinity Press International, 1999, paper $17) xvii and 227 pp. Bibliography. Indexed. LCN: 99-21488. ISBN: 1-56338-283-0.

Originally published in 1975 under the title *The Uses of Scripture in Recent Theology* [*NTA* 20, p. 250], this volume explores the decisions that theologians make when they take biblical texts as authoritative for theology. The presentation proceeds in three major steps: construing the text, using the text, and theology and Scripture. For this edition Kelsey, professor of theology at Yale Divinity School, has provided a seven-page preface in which he places this work in the context of current theological discussions.

G. A. F. KNIGHT, *Christ the Center* (Edinburgh: Handsel, 1999, paper $12; Grand Rapids—Cambridge, UK: Eerdmans) viii and 88 pp. Bibliography. Indexed. ISBN: 1-871828-38-4 (H), 0-8028-4624-6 (E).

Knight, who has taught OT studies in various seminaries in Scotland, the USA, and Fiji, argues that the Hebraic concept of the unity not only of God but also of creation provides the foundation for highlighting the centrality of Christ's incarnation for properly understanding God, salvation, and the role of the church in today's world. After reflecting on the Hellenic and Hebrew strands in our heritage, he treats the Hebrew mind, the being of God, the unity that is trinity, the incarnation of Christ, the resurrection, and the church. He concludes that the meaning of the incarnation is found in the OT.

E. LOHSE, *Grundriss der neutestamentlichen Theologie,* Theologische Wissenschaft 5/1 (5th ed.; Stuttgart—Berlin—Cologne: Kohlhammer, 1998, paper DM 42) 172 pp. Bibliographies. Indexed. ISBN: 3-17-015790-6.

The first edition (1974) of this outline of NT theology was described in *NTA* 19, p. 401. This edition consists of a reprint of the fourth edition (1989) and a new one-page foreword in which Lohse calls attention to some important publications that have appeared recently. The body of the work consists of chapters on Jesus' preaching, the kerygma of earliest Christianity, Paul's theology, the theology of the Synoptic Gospels, the theology of John's Gospel and letters, and the apostolic teaching of the church. This book is a complement to Lohse's *Die Entstehung des Neuen Testaments* (1972; 4th ed., 1983).

G. H. LUTTENBERGER, *An Introduction to Christology. In the Gospels and Early Church* (Mystic, CT: Twenty-Third Publications, 1998, paper $24.95) vii and 382 pp. Bibliography. Indexed. LCN: 98-60129. ISBN: 0-89622-924-6.

After discussing the foundations for doing Christology, this volume considers Christology in the NT churches with reference to the early Christians' experience and understanding of Christ as seen in the Synoptic and Johannine Gospels. Then it deals with Christology and the first disciples with particular attention to their experience of Christ: preaching the reign of God, worker of miracles, crucified and dying, and risen in glory. Finally it treats how Christology unfolded in classical form with regard to understanding Jesus as human and divine and as one person uniting eternity and time. Luttenberger is professor of systematic theology at Immaculate Conception Seminary in Huntington, NY.

F. J. MATERA, *New Testament Christology* (Louisville, KY: Westminster John Knox, 1999, paper $26) ix and 307 pp. Bibliography. Indexed. LCN: 98-42257. ISBN: 0-664-25694-5.

In his effort at organizing and summarizing NT Christology, Matera, professor of NT at the Catholic University of America and author of *New Testament Ethics* (1996), uses narrative to uncover the Christology of the NT and focuses on the Christology in the NT. He deals with Jesus Christ as the crucified Messiah and obedient Son of God (Mark, Matthew), Messiah and Lord of all (Luke-Acts), the climax of Israel's story (1–2 Thessalonians, 1–2 Corinthians, Galatians, Romans, Philippians), the revelation of the mystery (Colossians, Ephesians, Pastorals), victory through suffering (1 Peter, Hebrews, Revelation), and the revelatory Word (John, 1–3 John). He concludes with reflections on the diverse unity of NT Christology.

M. ÖHLER (ED.), *Alttestamentliche Gestalten im Neuen Testament. Beiträge zur Biblischen Theologie* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1999, paper DM 58) v and 224 pp. Bibliographies. Indexed. ISBN: 3-534-13836-8.

The eleven papers in this volume discuss various OT figures who appear in the NT: R. Oberforcher on the Jewish roots of the Messiah Jesus from Nazareth—the genealogies of Jesus in their biblical horizon; M. Ernst on Adam—the reception of an OT motif in NT texts; W. Uebele on the second fall into sin and pious figures in the primeval history—Cain and Abel, Enoch, and Noah in the light of OT, early Jewish, and early Christian literature; J. Pichler on Abraham; H. Löhr on Isaac, Jacob, Esau, and Joseph; M. Grohmann on the matriarchs—Sarah and Hagar, Rebekah, and Rachel; M. Hasitschka on the leaders of Israel—Moses, Joshua, and the judges; Oberforcher on the OT priesthood and leading priestly figures—Melchizedek, Levi, and Aaron; K. Huber on the kings of Israel—Saul, David, and Solomon; Öhler on Elijah and Elisha; and C. Claussen on OT figures as negative examples.

W. E. PILGRIM, *Uneasy Neighbors. Church and State in the New Testament,* Overtures to Biblical Theology (Minneapolis, MN: Fortress, 1999, paper $20) xiv and 225 pp. Indexed. LCN: 98-50385. ISBN: 0-8006-3113-7.

Pilgrim, professor of NT at Pacific Lutheran University in Tacoma, WA, and author of *Good News to the Poor* (1981), explores three different attitudes toward the state in the NT. He begins with the traditional ethic of subordination ("yes" to good government) in the Pauline (with particular attention to Rom 13:1-7), post-Pauline, and Petrine literature. Next he turns to the Gospels and their representation of Jesus' ethic of critical distancing ("look out") from the possessors of religious and political authority (with an excursus on Luke's opposition to the imperial government). Then he considers the book of Revelation and its ethic of resistance ("no!") toward a totalitarian and idolatrous state. Finally he draws together the results of the NT survey and offers some suggestions concerning their use by the church today. He concludes that the church and state can live as "uneasy neighbors" under varied forms and structures of government.

N. RICHARDSON, *God in the New Testament* (London: Epworth, 1999, paper £8.95) v and 117 pp. ISBN: 0-7162-0527-0.

In his seven-page introduction, Richardson, principal of Wesley College, Bristol, UK, reflects on language about God, why many people today find God incredible, and the reality of God in our postmodern situation. Then he considers what the NT has to say about God in four chapters: Jesus and his God, the crucified God, when the image fades, and the question of God. He takes a threefold approach: how NT writers use language about God, what can be said about God from the "divine imprint" on Jesus and Paul, and how what the different NT writers have to say about God may be related. He concludes that Christians today need to read the Bible, to relate the OT and the NT, and to live faithfully.

A. SCHLATTER, *The Theology of the Apostles. The Development of New Testament Theology,* trans. A. J. Köstenberger (Grand Rapids: Baker, 1998, $39.99) 452 pp. Indexed. LCN: 98-53403. ISBN: 0-8010-2189-8.

The first volume in this English version of Schlatter's theology of the NT is entitled *The History of the Christ. The Foundation for New Testament Theology* [*NTA* 42, p. 165]. This second volume appeared in German in 1922 under the title *Die Theologie der Apostel.* It contains five major parts: the disciples' vantage point at the beginning of their work, the convictions upheld by Jesus' followers, the calling of the nations through Paul, the share of apostolic associates in doctrinal formation, and the knowledge possessed by the early church. Also included are Köstenberger's fourteen-page preface on the reception of Schlatter's NT theology between 1909 and 1923, and R. W. Yarbrough's fifteen-page epilogue on the modern reception of Schlatter's NT theology. The two volumes are available as a set under the title *New Testament Theology* ($65; ISBN: 0-8010-2202-9).

H. SCHÜRMANN, *Im Knechtsdienst Christi. Zur weltpriesterlichen Existenz,* ed. K. Scholtissek (Paderborn: Bonifatius, 1998, paper DM 78) 419 pp., frontispiece. Bibliography. ISBN: 3-89710-051-7.

Marking Schürmann's 85th birthday and the 60th anniversary of his priestly ordination, this collection presents twenty-four of his essays published between 1941 and 1998 that deal with the exegetical, theological, pastoral, and spiritual foundations of priestly ministry. The papers most pertinent to NT studies include those on the spiritual charisms in the Pauline communities (1977), the distinctive character of the spiritual ministry of teaching and its relation to other spiritual ministries in NT times (1977), Paul's testament for the church in Acts 20:18-35 (1962), Christ as *Lebensraum* and *Lebensform* according to Paul (1980), the church as an "open system" (1972), and apostolic existence in images according to 2 Cor 2:14-16a (1963).

W. C. SPOHN, *Go and Do Likewise. Jesus and Ethics* (New York: Continuum, 1999, $24.95) x and 227 pp. Indexed. LCN: 98-40778. ISBN: 0-8264-1118-5.

Spohn, professor of ethics and the common good at Santa Clara University in California and author of *What Are They Saying About Scripture and Ethics* (1984; rev. ed., 1995), seeks to avoid the extreme positions that Jesus has everything or nothing to do with ethics, while making the constructive proposal that Jesus Christ is the paradigm for Christian moral life. He first argues that the story of Jesus shapes Christian ethics through the convergence of three sources (the NT, virtue ethics, and spirituality) and describes the analogical imagination as giving us access to Jesus as the concrete universal of Christian ethics and the paradigm that normatively guides Christian living. Then under the heading "Christian transformation" he deals with perception, correcting perception, emotions and dispositions, dispositions and discernment, and identity and the Lord's Supper. He concludes that the analogical imagination recognizes how to be faithful to Jesus in ever new situations.

C. TRESMONTANT, *Études de métaphysique biblique* (2nd ed.; Paris: de Guibert, 1998, paper 140 F) 263 pp. ISBN: 2-86839-544-9.

Intended as a complement to the author's *Essai sur la pensée hébraïque* (1953), the first edition of this work appeared in 1955 and was published by Gabalda (Paris). It seeks to show how the biblical metaphysics of created being is necessarily open to a theology of uncreated being and the creator. Its six chapters deal with biblical metaphysics and the real, the creation of the world, the temporality of the world, the temporality of the genesis, from metaphysics to biblical theology, and elements toward a biblical philosophy of history. The three excursuses treat the notion of miracle, the permanence of gnosis in Western philosophy, and the translation of Genesis 1–3.

S. TSOUKALAS, *Knowing Christ in the Challenge of Heresy. A Christology of the Cults. A Christology of the Bible* (Lanham, MD—New York—Oxford: University Press of America, 1999, paper $24.50) xxviii and 240 pp. Indexed. LCN: 98-53447. ISBN: 0-7618-1331-4.

Tsoukalas, executive director of Sound Doctrine Ministries in Exeter, NH, seeks to let the exegetical and christological teachings of the Bible address the heresies of modern-day cults. Among the cults he includes Jehovah's Witnesses, Mormonism, Christian Science, the New Age Movement, Baha'i, the Way International, the Unification Church, the House of Yahweh, and the United Pentecostal Church. He first explains their approaches to the preexistent deity of Christ and discusses the principal biblical witnesses to this doctrine (Jn 1:1;

8:58; 17:5; Zech 12:10; Mic 5:2; etc.). Then he takes up the cults' positions on the incarnate deity of Christ and treats the pertinent passages in the Gospels (Mt 1:21-23; 3:3; 9:2-3; 13:41; etc.), the Pauline letters (Rom 1:1; 8:9; 9:5; etc.), Acts (1:8; 1:24; 2:21-36; etc.) and Hebrews (1:3a; 1:8; 1:10-12; etc.), and the general epistles (Jas 1:1a; 2:1; 1 Pet 2:3; etc.) and Revelation (1:5b-6; 1:17; 2:7b; etc.). Finally he contrasts the approaches to the humanity and work of Christ in the cults and in orthodox Christian theology. There are appendixes on the Spirit and on the Trinity.

W. M. URASSA, *Psalm 8 and its Christological Re-Interpretations in the New Testament Context. An Inter-Contextual Study in Biblical Hermeneutics,* European University Studies, Series 23: Theology 577 (Frankfurt—Bern—New York: Lang, 1998, paper $48.95) 281 pp. Bibliography. ISBN: 3-631-30539-7.

The revised version of a doctoral dissertation directed by P. Grech and accepted by the Pontifical Gregorian University in 1996, this volume investigates how Psalm 8 was interpreted in the 1st-century church in light of the belief that Jesus was the Messiah and the fulfillment of the OT promises and prophecies. It first presents an exegetical study of the Hebrew text of Psalm 8, and also considers its early versions and early Jewish interpretations. Then it focuses on the Christo-ecclesiological interpretations of Psalm 8 in the various NT contexts: its messianic interpretation in Matthew's Gospel ("the perfect praise . . . ," Mt 21:16), its messianic interpretation in 1 Corinthians ("for everything . . . under his feet," 1 Cor 15:27), a christological reinterpretation in Hebrews ("superior but made lower . . . , Heb 2:5-18), and its christological reinterpretation in Ephesians ("he has put all things under his feet . . . ," Eph 1:22). The general conclusion reflects on the spiral reinterpretational process of Psalm 8 from Jewish to Christian hermeneutics.

P. M. VAN BUREN, *According to the Scriptures. The Origins of the Gospel and of the Church's Old Testament* (Grand Rapids—Cambridge, UK: Eerdmans, 1998, paper $16) ix and 147 pp. Bibliography. Indexed. LCN: 98-28327. ISBN: 0-8028-4535-5.

This investigation of the origin of the gospel that Paul quoted in 1 Cor 15:3-5 gives particular attention to the Jewish roots of the proclamation of Jesus' death and resurrection, and to the evidence for the indispensable role of the OT in the formulation of the early gospel. It deals first with "the gospel of the Scriptures": the gospel before Paul, the context, "according to the Scriptures," from the depths of the Scriptures, the gospel and Paul, and the gospel and the Gospels. Then under "the Scriptures of the gospel" it treats the following topics: So what about the Scriptures?; the OT, not Tanak or Hebrew Bible; the art of reading the OT; who then is the beloved Son, and whose?; the gospel in a dual reading of Scripture; and our irreplaceable OT. Van Buren (1924-98) was the author of *A Theology of the Jewish-Christian Reality* (3 vols., 1981, 1983, 1988; reprint, 1995).

N. VYHMEISTER (ED.), *Women in Ministry. Biblical & Historical Perspectives* (Berrien Springs, MI: Andrews University Press, 1998, paper $11.99) vi and 439 pp. LCN: 98-87693. ISBN: 1-883925-22-3.

The twenty essays in this volume fall into five categories: ministry in the Bible (four), ordination in early Christianity and Adventism (four), women in ministry and leadership (four), perceived impediments to women in ministry (five), and other considerations (three). The papers most pertinent to biblical studies are by R. Dederen on the priesthood of all believers; J. B. Doukhan on women priests in Israel—a case for their absence; R. M. Johnston on shapes of ministry in the NT and early church; K. Mattingly on laying on of hands in ordination—a biblical study; D. A. Augsburger on clerical authority and ordination in the early Christian church; J. A. Davidson on women in Scripture; R. M. Davidson on headship, submission, and equality in Scripture; W. L. Richards on how does a woman prophesy and keep silence at the same time (1 Corinthians 11 and 14); Vyhmeister on proper church behavior in 1 Tim 2:8-15; and J. L. Dybdahl on culture and biblical understanding in a world church.

K. WENGST, *Jesus zwischen Juden und Christen* (Stuttgart—Berlin—Cologne: Kohlhammer, 1999, paper DM 31) 160 pp. ISBN: 3-17-015766-3.

After a reflection on presuppositions and obstacles in Christian-Jewish dialogue, this volume discusses the Bible and the one God: the "Old" Testament and the Jewish Bible, or the fidelity of God; and the Bible and the word of God—reading the Bible in view of Israel. Next under the heading "Jesus unites—Jesus divides," it treats the Jesus of the Gospels as a Jew among Jews, faith in Jesus as uniting and dividing at the same time, and elements and criteria of a non-anti-Jewish Christology. Then it deals with the church in the presence of Israel: the people and the peoples; the origin of the Gentile church, its debt, and the search for repentance; and the people in its land—Christians and the state of Israel. Finally it considers commonalities and differences between Jews and Christians with regard to the following themes: love and righteousness, faith and justification, and judgment. Wengst is professor of NT theology and exegesis at the University of Bochum.

W. WINK, *The Powers That Be. Theology for a New Millennium* (New York—London: Doubleday, Galilee, 1999, $12.95) xi and 224 pp. Bibliography. Indexed. LCN: 97-37325. ISBN: 0-385-48752-5.

The paperback edition of the work described in *NTA* 42, p. 604, this volume argues that in a world sinking into ever deeper injustice and violence Jesus offers an alternative to the domination system that deserves to be tried.

THE WORLD OF THE NEW TESTAMENT

R. BAUCKHAM, *The Fate of the Dead. Studies on the Jewish and Christian Apocalypses,* Supplements to Novum Testamentum 93 (Leiden—Boston—Cologne: Brill, 1998, 220.50 gld. or $129.50) xvi and 425 pp. Bibliographies. Indexed. LCN: 98-16848. ISBN: 90-04-11203-0.

The fourteen studies on extracanonical Jewish and Christian apocalypses in this collection deal with descents to the underworld (1992); early Jewish visions of hell [§ 35-917]; visiting the places of the dead [§ 42-2011]; the rich man and Lazarus—the parable and parallels [§ 35-1186]; the tongue set on fire by hell according to Jas 3:6; the conflict of justice and mercy—attitudes to the damned in apocalyptic literature [§ 38-1030]; Augustine, the "compassionate" Christians, and *Apocalypse of Peter; Apocalypse of Peter* as a Jewish-Christian apocalypse from the time of Bar Kokhba [§ 40-616]; a quotation from 4Q Second Ezekiel in *Apocalypse of Peter* (1992); resurrection as giving back the dead (1993); 2 Peter and *Apocalypse of Peter; Apocalypse of the Seven Heavens*—the Latin version [§ 39-1241]; the four apocalypses of the Virgin Mary; and *Ascension of Isaiah*—genre, unity, and date.

A. I. BAUMGARTEN, J. ASSMANN, AND G. G. STROUMSA (EDS.), *Self, Soul and Body in Religious Experience,* Studies in the History of Religions 78 (Leiden—Boston—Cologne: Brill, 1998, 254.50 gld. or $149.50) vi and 446 pp., 5 figs. Bibliographies. Indexed. LCN: 98-21200. ISBN: 90-04-10943-9.

Of the twenty-three papers in this volume, those most pertinent to the NT world are by I. Knohl on mortality and religious life in the Bible, rabbinic literature, and the Pauline letters; A. Kosman on ancient foundations of rabbinic homilies on the giving of the Torah as the kiss of God; Baumgarten on finding oneself in a sectarian context—a sectarian's food and its implications; A. Agus on the flesh, the person, and the other in rabbinic anthropology; N. Rubin on the body as text in talmudic literature; A. Destro and M. Pesce on self, identity, and body in Paul and John; Stroumsa and P. Fredriksen on the two souls and the divided will; H. Cancik on persona and self in Stoic philosophy; J. Rist on Platonic soul, Aristotelian form, and Christian person; Assmann on Papyrus Berlin 3024 as a dialogue between self and soul; C. Grottanelli on faithful bodies—ancient Greek sources on oriental eunuchs; and H. Cancik-Landemaier on Roman funerary customs from philological and anthropological perspectives. The papers were prepared for the first international colloquium sponsored by the Jacob Taubes Minerva Center for Religious Anthropology at Bar Ilan University in 1995.

M. BEARD, J. NORTH, AND S. PRICE, *Religions of Rome.* Vol. 2, *A Sourcebook* (Cambridge, UK—New York: Cambridge University Press, 1998, cloth $69.95, paper $24.95) xiv and 416 pp. Illustrated. Bibliography. Indexed. ISBN: 0-521-45015-2 (cloth), -45646-0 (paper).

The companion to the narrative account in *Religions of Rome.* Vol. 1, *A History* [*NTA* 43, pp. 413-414], this anthology presents translations of pertinent texts and other artifacts (paintings, sculptures, coins, and inscriptions) from the 8th century B.C. to the 5th century A.D. along with bibliographical information and comments under thirteen headings: earliest Rome, the deities of Rome, the calendar, religious places, festivals and ceremonies, sacrifices, divination and diviners, priests and priestesses, individuals and gods (life and death), Rome outside Rome, threats to the Roman order, religious groups, and perspectives. Also included are a glossary and a list of deities and their epithets.

H.-J. BECKER, *Die grossen rabbinischen Sammelwerke Palästinas. Zur literarischen Genese von Talmud Yerushalmi und Midrash Bereshit Rabba,* Texte und Studien zum Antiken Judentum 70 (Tübingen: Mohr Siebeck, 1999, DM 168) x and 218 pp. Bibliography. Indexed. ISBN: 3-16-146867-8.

Accepted in 1997 as a *Habilitationsschrift* by the Free University of Berlin, this volume examines from the perspectives of source- and redaction-criticism some parallel traditions in two great Palestinian rabbinic collections, *Genesis Rabbah* and the Palestinian Talmud. After observations on the texts and on the history of research, it deals with the following passages: creation-haggadot in *y. Ḥagiga* 2.1 and *Genesis Rabbah* 1–12; halakic texts in *Genesis Rabbah* with parallels in Talmud Yerushalmi; *Genesis Rabbah* parallels to the *Babot*-tractates in Talmud Yerushalmi; and the account of the death of Rabbi Shemu'el bar Rav Yizhaq. Translations of the pertinent texts are provided in two appendixes. Becker, professor of NT and ancient Judaism and director of the Institut für Judaistik at Göttingen, concludes with general comments on the date and mode of the origin of these two works.

P. C. BEENTJES (ED.), *The Book of Ben Sira in Modern Research. Proceedings of the First International Ben Sira Conference, 28–31 July 1996, Soesterberg, Netherlands,* Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 255 (Berlin—New York: de Gruyter, 1997, DM 152) x and 232 pp. Indexed. ISBN: 3-11-015673-3.

The ten essays in this volume are by S. C. Reif on the discovery of the Cambridge Genizah fragments of the book of Ben Sira (scholars and texts), F. V. Reiterer on research on the book of Ben Sira from 1980 to 1996, J. Marböck on structure and redaction history in the book of Ben Sira, C. Martone on Ben Sira manuscripts from Qumran and Masada, Beentjes on reading the Hebrew Ben Sira manuscripts synoptically, A. A. Di Lella on fear of the Lord as wisdom (Sir 1:11-30), N. Calduch-Benages on the trial motive in Ben Sira with special reference to Sir 2:1-6, M. Gilbert on the wisdom of the poor (Sir 10:19–11:6), C. V. Camp on honor and shame in Ben Sira, and B. G. Wright on Ben Sira as defender of the Jerusalem priesthood ("fear the Lord and honor the priest").

A. A. BELL, *Exploring the New Testament World* (Nashville, TN: Nelson, 1998, paper $14.99) xiv and 322 pp., 2 charts. Illustrated. Bibliographies. Indexed. LCN: 98-8168. ISBN: 0-7852-1424-0.

The updated and revised version of *A Guide to the New Testament World* [*NTA* 39, p. 164], this volume seeks to introduce lay people to the wealth of information that can enrich their study of the NT. It contains chapters on the Judaic background of the NT; "the powers that be" (the Roman empire); Roman law and the NT; Greco-Roman religion;

Greco-Roman philosophy; the structures of Greco-Roman society; Greco-Roman morality and personal relations; time, distance, and travel in the Roman world; and knowing and believing. The two appendixes deal with sources and genealogies. Bell is professor of classics and history at Hope College in Holland, MI.

F. BOVON, B. BOUVIER, AND F. AMSLER (EDS.), *Acta Philippi. Textus,* Corpus Christianorum, Series Apocryphorum 11 (Turnhout: Brepols, 1999, cloth 9,200 BFr, paper 8,680 BFr) xl and 434 pp. ISBN: 2-503-41111-8 (cloth), -41112-6 (paper).

This volume presents an introduction, critical edition, and translation for *Acts of Philip.* After a brief introduction (with particular attention to manuscripts, language, editions, etc.), it provides a synoptic edition and translation of the two major manuscripts of the work (the fifteen "Acts" and *Martyrdom of Philip*)—the previously unedited Xenophontos 32 (discovered by Bovon and Bouvier in 1974 at Mount Athos) and Vaticanus graecus 824. The biblical apparatus was established by Amsler on the basis of his commentary (see below) and notes drawn up by Bovon and Bouvier. The editions and translations were discussed and reviewed by all three editors. In addition to the bibliography and all the indexes a second volume will contain Amsler's commentary on *Acts of Philip* in its two forms, with the exception of the section on *Martyrdom of Philip* which will be treated in a third volume. The three authors have previously collaborated on *Actes de l'apôtre Philippe* [*NTA* 41, pp. 168-169], which consists of a 76-page general introduction and an annotated French translation. Another version of their work is also contained in Bovon and P. Geoltrain (eds.), *Écrits apocryphes chrétiens,* vol. 1 [*NTA* 42, pp. 412-413].

K. BRODERSEN, W. GÜNTHER, AND H. H. SCHMITT (EDS.), *Historische griechische Inschriften in Übersetzung.* Band 3, *Der griechische Osten und Rom (250–1 v. Chr.),* Texte zur Forschung 71 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1999, DM 68) xviii and 182 pp. Bibliographies. Indexed. ISBN: 3-534-02245-9.

This third and final volume in the project presents a selection of 115 epigraphic witnesses from the time of the encounter of the Greek world with Rome. The translations (with bibliographic information and brief descriptions) appear under the following headings: datable inscriptions from 249 to 200 B.C. (nos. 401-437), nondatable inscriptions from the second half of the 3rd century B.C. (nos. 438-449), datable inscriptions from 200 to 100 B.C. (nos. 450-494), nondatable inscriptions from the 2nd century B.C. (nos. 495-501), datable inscriptions from 100 to 1 B.C. (nos. 502-513), and nondatable inscriptions from the 1st century B.C. (nos. 514-515). Also included are a glossary of terms, an index of places, and a concordance between this and other collections. Schmitt and Günther teach ancient history at the University of Munich, and Brodersen teaches ancient history at the University of Mannheim.

F. CALABI, *The Language and the Law of God. Interpretation and Politics in Philo of Alexandria,* South Florida Studies in the History of Judaism 188 (Atlanta: Scholars Press, 1998, $39.95) xi and 158 pp. Bibliography. Indexed. LCN: 98-30808. ISBN: 0-7885-0498-3.

The English version of *Linguaggio e legge di Dio. Interpretazione e politica in Filone di Alessandria* (1998), this volume examines Philo's approach to the relation between the interpretation of the Law of Moses and its application first under the heading "the language of God, the language of men" (Moses as legislator and interpreter of the divine laws, Moses as interpreter or exegete, the translation of God's word into human language) and then under "harmony and disorder" (harmony and the loss of balance, universal harmony and human conflicts, etc.). Finally it focuses on the type of exegesis conducted by Philo, on its hermeneutical principles, and on the interpretative modes that are also found in the Greek commentaries and/or in rabbinical literature. Calabi concludes that Philo's works are primarily interpretations of the Bible understood as the text given by God to humans and as mirroring all reality.

J. H. CHARLESWORTH, *The Old Testament Pseudepigrapha & the New Testament* (Harrisburg, PA: Trinity Press International, 1998, paper $15) xlii and 145 pp. Indexed. LCN: 98-39834. ISBN: 1-56338-257-1.

This paper edition of a work first published in 1985 by Cambridge University Press features a new eighteen-page preface in which Charlesworth reflects on OT Pseudepigrapha research at the end of the second millennium and on new developments. The main text consists of three chapters: the Pseudepigrapha—new opportunities and challenges for the biblical scholar (with attention to the canon and inspiration); the Pseudepigrapha, early Judaism, and Christian origins (dating, methodology, perceptions of early Judaism and Christian origins, cosmic theology, eschatological anthropology); and the Pseudepigrapha and the NT (literary relationships, dating the NT, messianism and Christology).

J. H. CHARLESWORTH, H. LICHTENBERGER, AND G. S. OEGEMA (EDS.), *Qumran-Messianism. Studies on the Messianic Expectations in the Dead Sea Scrolls* (Tübingen: Mohr Siebeck, 1998, DM 198) xi and 237 pp. Bibliographies. Indexed. ISBN: 3-16-146968-2.

After Charlesworth's introduction to messianic ideas in early Judaism, this volume presents essays by Lichtenberger on messianic expectations and messianic figures during the Second Temple period; Charlesworth on messianology in the biblical Pseudepigrapha; Oegema on messianic expectations in the Qumran writings; F. Dexinger on the relationship between Qumran and Samaritan messianology; J. J. Collins on Jesus, messianism, and the Dead Sea scrolls; Charlesworth on challenging the *consensus communis* regarding Qumran messianism; C. A. Evans on whether the "Son" texts at Qumran (4Q369 and related scrolls) are messianic; Oegema on tradition-historical studies of 4Q252; J. Zimmermann on "Son of God" in 4Q246; and M. G. Abegg and Evans on messianic passages in the Dead Sea scrolls. Also included is an eleven-page bibliography on messianism and the Dead Sea scrolls compiled by Abegg and Evans and completed by Oegema.

E. G. CHAZON AND M. STONE WITH A. PINNICK (EDS.), *Pseudepigraphic Perspectives: The Apocrypha and Pseudepigrapha in Light of the Dead Sea Scrolls. Proceedings of the International Symposium of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature, 12-14 January, 1997,* Studies on the Texts of the Desert of Judah 31 (Leiden—Boston—Cologne: Brill, 1999, 140 gld. or $82.50) viii and 217 pp., 4 tables. Indexed. LCN: 98-34509. ISBN: 90-04-11164-6.

Prepared for a symposium held in Jerusalem in 1997, the eleven papers in this volume are by M. J. Bernstein on pseudepigraphy in the Qumran scrolls—categories and functions; M. Bregman on pseudepigraphy in rabbinic literature; J. J. Collins on pseudepigraphy and group formation in Second Temple Judaism; B. Halpern-Amaru on the naming of Levi in *Jubilees;* M. de Jonge on Levi in *Aramaic Levi* and in *Testament of Levi;* G. W. E. Nickelsburg on the nature and function of revelation in *1 Enoch, Jubilees,* and some Qumran documents; L. H. Schiffman on *Temple Scroll* and the halakic Pseudepigrapha of the Second Temple period; Stone on the axis of history at Qumran; J. C. VanderKam on the angel story in *Jubilees;* C. Werman on Qumran and *Book of Noah;* and B. G. Wright on Qumran Pseudepigrapha in early Christianity—whether *1 Clement* 50:4 is a citation of 4QPseudo-Ezekiel (4Q385).

A. CLARIDGE, *Rome. An Oxford Archaeological Guide,* Oxford Archaeological Guides (Oxford—New York: Oxford University Press, 1998, paper $18.95) xv and 464 pp., 209 figs., table. Bibliography. Indexed. ISBN: 0-19-288003-9.

This archaeological guide to the city of Rome first traces its history from its origins to ca. A.D. 600, and provides notes on the various documentary sources as well as glossaries of Rome's local stones and other building materials, building techniques and decoration, and the main building types. Then it discusses the sites in the following main areas: the Roman Forum, the Upper Via Sacra, the Palatine, Imperial Forums, Field of Mars (*Campus Martius*), Capitoline Hill, Circus Flaminius to Circus Maximus, Colosseum Valley and

Esquiline Hill, Caelian Hill and the Via Appia, some other sites, museums, and the Catacombs. Also included are 209 site plans, maps, diagrams, and photographs, as well as information about opening times and charges, and a chronological table. Claridge is research associate of the Institute of Archaeology, Oxford, and lecturer in archaeology at St. John's College, Oxford. Contributions by J. Toms and T. Cubberley are included.

J. J. COLLINS (ED.), *The Origins of Apocalypticism in Judaism and Christianity.* Vol. 1 of *The Encyclopedia of Apocalypticism* (New York: Continuum, 1999, $95) xvii and 498 pp. Bibliographies. Indexed. LCN: 97-46016. ISBN: 0-8264-1071-5.

This first volume in a three-volume project contains essays by R. J. Clifford on the roots of apocalypticism in Near Eastern myth; A. Hultgård on Persian apocalypticism; H. Cancik on the end of the world, of history, and of the individual in Greek and Roman antiquity; Collins on the development from prophecy to apocalypticism with regard to the expectation of the end; F. García Martínez on apocalypticism in the Dead Sea scrolls; J. C. VanderKam on messianism and apocalypticism; M. Mach on the question of the relation between apocalypticism and Jewish mysticism; D. C. Allison on the eschatology of Jesus; R. A. Horsley on the kingdom of God and the renewal of Israel—Synoptic Gospels, Jesus movements, and apocalypticism; M. C. de Boer on Paul and apocalyptic eschatology; A. Yarbro Collins on the book of Revelation; D. Frankfurter on the literary and social world of early Christian apocalypticism; and B. Lincoln on apocalyptic temporality and politics in the ancient world. The second volume (edited by B. McGinn) deals with apocalypticism in Western history and culture, and the third volume (edited by S. J. Stein) treats apocalypticism in the modern period and the contemporary age.

J. DAY (ED.), *King and Messiah in Israel and the Ancient Near East. Proceedings of the Oxford Old Testament Seminar,* JSOT Supplement Series 270 (Sheffield, UK: Sheffield Academic Press, 1998, £55 or $85) 528 pp. Indexed. ISBN: 1-85075-946-4.

Prepared for sessions of the Oxford OT Seminar between 1994 and 1997, the twenty papers in this volume appear under three headings: the king in the ancient Near East (two), king and messiah in the OT (fourteen), and the messiah in postbiblical Judaism and the NT (four). The papers most pertinent to NT study include those by H. G. M. Williamson on messianic texts in Isaiah 1–39, P. M. Joyce on king and messiah in Ezekiel, R. Mason on the messiah in postexilic OT literature, J. Barton on the messiah in OT theology, D. J. Reimer on OT Christology, W. Horbury on messianism in the OT Apocrypha and Pseudepigrapha, G. J. Brooke on kingship and messianism in the Dead Sea scrolls, P. S. Alexander on the king messiah in rabbinic Judaism, and C. Rowland on Christ in the NT.

J. DEN BOEFT AND M. L. VAN POLL-VAN DE LISDONK (EDS.), *The Impact of Scripture in Early Christianity,* Supplements to Vigiliae Christianae 44 (Leiden—Boston—Cologne: Brill, 1999, 155 gld. or $91.50) xiii and 278 pp., 12 figs., 4 tables. Bibliographies. Indexed. LCN: 98-51547. ISBN: 90-04-11143-3.

After a five-page introduction by the editors, this volume presents papers by A. Hilhorst on biblical scholarship in the early church; B. Dehandschutter on example and discipleship—the biblical background of the early Christian theology of martyrdom; G. Bartelink on the role of the Bible in ascetic circles of the 4th and 5th centuries A.D.; A. A. R. Bastiaensen on the Bible in the prayer formulas of the Latin church; M. Parmentier on the gifts of the Spirit in early Christianity; A. Provoost on the character and the evolution of biblical images in early Christian art; I. Spatharakis on early Christian illustrated Gospel books from the East; P. C. J. Van Dael on biblical cycles on church walls—*pro lectione pictura;* W. Evenepoel on Paulinus of Nola, *Carmen* 26—the threat of war, St. Felix, and OT examples of the power of God and of his saints; G. Partoens on *deus agricolam confirmat*—the elaboration of the parable of the sower in Prudentius' *Books against Symmachus;* A. Davids on Cyril of Alexandria's first episcopal years; P. Van Deun on the distinction of εὐχή from προσευχή among the Greek Fathers and Byzantine writers; H. Welzen on reader response (as illustrated in Hebrews); and I. Sluiter on communication, eloquence, and entertainment in Augustine's *De Doctrina Christiana.*

M. DIXON-KENNEDY, *Encyclopedia of Greco-Roman Mythology* (Santa Barbara, CA: ABC-CLIO, 1998, $65) xv and 370 pp., 2 tables. Bibliography. Indexed. LCN: 98-40666. ISBN: 1-57607-094-8.

This encyclopedia of Greco-Roman mythology consists of more than 1,400 entries arranged in A-to-Z order. Each entry gives the headword ("Abaris"), the background (Greek), a definition or description ("A priest of Apollo who lived without the need for food and rode upon a golden arrow that was given to him by the god"), and (in many cases) cross-references. The articles vary in length from one sentence (e.g. "Virtus") to several pages (e.g. "Zeus"). Also included are a three-page essay on Greece and Greek civilization and appendixes on (1) chronologies for ancient Greece and Rome, and (2) Roman emperors. Dixon-Kennedy is the author of several books on the myths and legends of the world's peoples.

A. B. DU TOIT (ED.), *Guide to the New Testament.* Vol. 2, *The New Testament Milieu,* trans. D. R. Briggs (Midrand, S. Africa: Orion, 1998, paper $23) xxix and 531 pp., 8 plates, 4 maps. Bibliographies. Indexed. ISBN: 0-7987-0695-3. Distributed by Maskew Miller Longman, Cape Town.

This guide to the NT world first presents chapters on the function and value of studying the milieu of the NT (by du Toit) and on getting to know the geography, topography, and archaeology of the Bible lands in NT times (I. J. du Plessis). Next there are six essays on the Greco-Roman milieu of the NT: orientation and primary sources (J. L. de Villiers); the political situation from 332 B.C. to A.D. 138 (de Villiers); cultural, economic, and social conditions (de Villiers); the Roman government and judicature (de Villiers and G. M. M. Pelser); philosophical trends (de Villiers); and religious life (de Villiers). Then there are nine articles on the Jewish milieu of the NT: orientation and sources (du Toit); the history of Palestinian Judaism from 539 B.C. to A.D. 135 (du Toit); governing authorities in Jewish national life in Palestine (Pelser); groups in Jewish national life (J. A. du Rand); social and economic life (du Plessis); facets of Diaspora Judaism (J. C. Breytenbach); the Jewish literary background (W. S. Vorster); life in obedience to the Torah—Jewish belief, worship, and everyday religion in the 1st century A.D. (du Toit, de Villiers, and B. C. Lategan); and the Samaritans (Pelser).

M. J. EDWARDS AND S. SWAIN (EDS.), *Portraits. Biographical Representation in the Greek and Latin Literature of the Roman Empire* (Oxford: Oxford University Press, Clarendon Press, 1997, $75) xi and 267 pp. Bibliography. Indexed. ISBN: 0-19-814937-9.

After Swain's 37-page essay on biography and biographic in the literature of the Roman empire, this volume presents studies by T. Rajak on dying for the Law—the martyr's portrait in Jewish-Greek literature; Edwards on Simon Magus as the bad Samaritan; L. Holford-Strevens on Aulus Gellius as the nonvisual portraitist; C. Pelling on Cassius Dio on the early principate—whether this is biographical history; A. Cameron on Eusebius' *Vita Constantini* and the construction of Constantine; and R. Lane Fox on the *Life of Daniel* (the Stylite). Edwards has supplied an eight-page epilogue on biography and the biographic.

M. I. FINLEY, *The Ancient Economy,* Sather Classical Lectures 43 (Berkeley—Los Angeles—London: University of California Press, 1999, paper $16.95) xxxvi and 254 pp., map, table. Indexed. LCN: 86-672785. ISBN: 0-520-21946-5.

Based on the Sather lectures given at Berkeley in 1972, this classic study of the ancient Greek and Roman economy was first published in 1973 and then in a revised version in 1985. This volume contains a reprint of the second edition, and so includes Finley's 31-page epilogue entitled "further thoughts" prepared for that edition. The six main chapters deal with the ancients and their economy, orders and status, masters and slaves, landlords and peasants, town and country, and the state and the economy. Finley, who died in 1986, was professor of ancient history at Darwin College, University of Cambridge. The third edition contains a new 28-page foreword by I. Morris, who places the book in the context of Finley's academic career and reflects on the continuing significance of this book.

M. FISHBANE, *Biblical Text and Texture. A literary reading of selected texts* (Oxford: Oneworld, 1998, paper $13.95) xiv and 154 pp. Indexed. ISBN: 1-85168-151-5. Distributed in the USA by Element Books, Boston.

First published by Schocken Books in 1979, this volume presents literary analyses of key texts in the Hebrew Bible with particular attention to how stylistic devices such as narrative structures and the repetition of theme words give special texture and generate additional layers of meaning. Under "narratives and narrative cycles" it deals with the creation (Gen 1:1–2:4a), the primeval cycle (Gen 2:4b–11:32), the Jacob cycle (Gen 25:19–35:22), and the prologue to the exodus cycle (Exodus 1–4). Then it treats speeches and prayers: teaching and transmission (Deut 6:20-25); creation, Torah, and hope (Psalm 19); loneliness and anguish (Jer 20:7-12); and space in suspension—the pilgrimage (Psalm 122). Finally it discusses the "Eden" motif as the landscape of spatial renewal and the "exodus" motif as the paradigm of historical renewal. Fishbane, professor of Jewish studies at the University of Chicago, has provided a new two-page preface for this edition.

M. FISHBANE, *The Exegetical Imagination. On Jewish Thought and Theology* (Cambridge, MA—London: Harvard University Press, 1998, cloth $39.95, paper $18.95) x and 235 pp. Indexed. LCN: 98-12599. ISBN: 0-674-27461-X (cloth), -27462-8 (paper).

This volume provides several forays into midrashic thought, with an emphasis on the interrelationships between exegesis and religious ideas or values. The eleven chapters concern midrash and the nature of Scripture (1997), "the Holy One sits and roars"—mythopoesis and midrashic imagination (1991), the great dragon battle and talmudic redaction (1997), the measure and glory of God in ancient midrash (1992), midrashic theologies of messianic suffering, five stages of Jewish myth and mythmaking, the book of *Zohar* and exegetical spirituality, substitutes for sacrifice in Judaism, contemplation of death in Jewish piety (1995), joy and Jewish spirituality, and the mystery of dance according to Rabbi Nahman of Bratzlav (1997).

N. FÖRSTER, *Marcus Magus. Kult, Lehre und Gemeindeleben einer valentinianischen Gnostikergruppe. Sammlung der Quellen und Kommentar,* Wissenschaftliche Untersuchungen zum Neuen Testament 114 (Tübingen: Mohr Siebeck, 1999, DM 198) xii and 485 pp. Bibliography. Indexed. ISBN: 3-16-147053-2.

The slightly revised version of a doctoral dissertation directed by G. Lüdemann and presented in 1998 to the theological faculty of the Georg-August-Universität in Göttingen, this volume first presents an overview of ancient sources about Marcus the gnostic magician and his school. Then it provides texts and translations, literary analyses (redaction and tradition), and extensive commentaries on the pertinent passages in Irenaeus' *Adversus haereses* 1.13.1–16.2. Finally it offers a synthesis about the life of Marcus, the basic concepts of his teaching, the relation of his teaching to Eastern and Western Valentinianism, the sources, the community life and cultic practice of the Marcosians, and so forth. Förster views Marcus as a representative of a syncretistic religiosity that united into a new entity elements of pagan background and the biblical tradition.

R. FRANKEL, *Wine and Oil Production in Antiquity in Israel and Other Mediterranean Countries,* JSOT/ASOR Monographs 10 (Sheffield, UK: Sheffield Academic Press, 1999, £80 or $135) 230 pp., CD-ROM, 47 figs., 46 maps, 7 charts, and 92 photos. Bibliography. Indexed. ISBN: 1-85075-519-1.

Frankel, senior lecturer in the department of Land of Israel studies at the University of

Haifa, investigates the installations for wine and oil production used in antiquity in Israel and other lands of the Mediterranean region, their character, technology, and history. After four preambles (on grape and wine ecology, wine and oil, wine and olive oil production, and previous research), he deals with the following topics from the technological, geographical, and chronological perspectives: simple installations, the simple lever and weights press, olive-crushing devices, the improved lever press, beam weights, the lever and screw press, direct-pressure rigid-frame presses (single screw, double-screw, and wedge presses), improved wineries (ancillary installations), plans of improved wineries, and pre-industrial installations. The appendixes concern (1) wine and oil production in ancient Hebrew literature and (2) types of wine in ancient Hebrew literature. The CD-ROM (for Mac and PC) contains (1) a list of sites and installations, (2) a list of installations according to type, and (3) an alphabetical list of sites (site index).

A. FÜRST, *Augustins Briefwechsel mit Hieronymus,* Jahrbuch für Antike und Christentum, Ergänzungsband 29 (Münster: Aschendorff, 1999, DM 94) ix and 289 pp. Bibliography. Indexed. ISBN: 3-402-08113-X.

Accepted as a *Habilitationsschrift* in 1998 by the Catholic theological faculty at the University of Regensburg, this investigation of the correspondence between Augustine and Jerome gives particular attention to the famous dispute between Peter and Paul in Gal 2:11-14, Augustine's objections to Jerome's revision of the Latin version of the OT according to the original Hebrew text, the origin of the soul, and the interpretation of Jas 2:10. The three major parts of the volume concern the interpretation of Gal 2:11-14 in the early church and by Augustine and Jerome, the course of the correspondence between the two men, and their alliance against Pelagius. Fürst is also the author of *Streit unter Freunden. Ideal und Realität in der Freundschaftslehre der Antike* (1996).

F. GARCÍA MARTÍNEZ AND G. P. LUTTIKHUIZEN (EDS.), *Interpretations of the Flood,* Themes in Biblical Narrative 1 (Leiden—Boston—Cologne: Brill, 1998, 148.50 gld. or $87.50) xi and 202 pp., 7 figs. Indexed. LCN: 98-40735. ISBN: 90-04-11253-7.

Prepared for a conference held in 1996 at the University of Groningen, the ten papers in this volume are by E. Noort on Gen 6:5–9:17 in the context of ancient Near Eastern flood stories; J. N. Bremmer on Near Eastern and native traditions in Apollodorus' account of the flood; A. Hilhorst on whether the Noah story was known to the Greeks; J. van Ruiten on the interpretation of the flood story in *Jubilees;* García Martínez on interpretations of the flood in the Dead Sea scrolls; Luttikhuizen on the story of Noah and the flood in classic gnostic mythology; W. J. van Bekkum on the lesson of the flood—*mabbûl* in rabbinic tradition; H. S. Benjamins on Noah, the ark, and the flood in early Christian theology—the ship of the church in the making; R. Vermij on the flood and the scientific revolution—T. Burnet's system of natural providence; and P. Vandermeersch on where the water will stick—considerations of a psychoanalyst about the stories of the flood.

E. L. GIBSON, *The Jewish Manumission Inscriptions of the Bosporus Kingdom,* Texts and Studies in Ancient Judaism 75 (Tübingen: Mohr Siebeck, 1999, DM 128) x and 201 pp. Bibliography. Indexed. ISBN: 3-16-147041-9.

Based on a doctoral dissertation directed by M. Himmelfarb, J. Gager, and T. Champlin and presented to Princeton University, this volume analyzes Greek inscriptions that record the manumission of slaves in synagogues located on the hellenized north shore of the Black Sea in the first three centuries A.D. After a twelve-page introduction, it establishes the context: the Bosporan region; Greek traditions of manumission; and Judaism, slavery, and manumission. Then after an overview of the Bosporan manumissions, it focuses on the "Most High God" manumissions and on the synagogue manumissions. A fourteen-page appendix provides the pertinent texts and translations. Gibson concludes that the Jews of the Bosporan region incorporated Greek manumission practices into their communal life, and that the wider Bosporan community extended respect and legitimacy to its local Jewish community.

J. E. GOEHRING, *Ascetics, Society, and the Desert. Studies in Early Egyptian Monasticism,* Studies in Antiquity and Christianity (Harrisburg, PA: Trinity Press International, 1999, paper $29) xxxii and 287 pp. Bibliography. Indexed. LCN: 99-20626. ISBN: 1-56338-269-5.

After a twelve-page introduction, this volume presents twelve essays on various aspects of early Egyptian monasticism: the origins of monasticism (1992); the world engaged—the social and economic world of early Egyptian monasticism (1990); "through a glass darkly"—diverse images of the 'Αποτακτικοί(αί) in early Egyptian monasticism (1992); the encroaching desert—literary production and ascetic space in early Christian Egypt [§ 38-1171]; withdrawing from the desert—Pachomius and the development of village monasticism in Upper Egypt (1996); Hieracas of Leontopolis—the making of a desert ascetic; Pachomius' vision of heresy—the development of a Pachomian tradition (1982); new frontiers in Pachomian studies (1986); Melitian monastic organization as a challenge to Pachomian originality (1993); monastic diversity and ideological boundaries in 4th-century Christian Egypt (1997); the Fourth Letter of Horsiesius and the situation in the Pachomian community following the death of Theodore; and Chalcedonian power politics and the demise of Pachomian monasticism (1989). Goehring is professor of religion at Mary Washington College in Fredericksburg, VA.

D. W. HALIVNI, *Peshat and Derash. Plain and Applied Meaning in Rabbinic Exegesis* (New York—Oxford: Oxford University Press, 1998, paper $18.95) xx and 249 pp. Indexed. LCN: 90-31375. ISBN: 0-19-511571-6.

Halivni explores the relation between the plain and applied meanings of Scripture in rabbinic literature, and argues that rabbinic exegesis and halakah are integrally but not always inextricably linked. This paperback edition of the work described in *NTA* 35, p. 405 contains a new seven-page preface in which the author responds to his critics.

S. J. HARRISON (ED.), *Oxford Readings in the Roman Novel* (Oxford—New York: Oxford University Press, 1999, cloth $62, paper $24.95) xxxix and 337 pp. Bibliography. LCN: 98-40793. ISBN: 0-19-872173-0 (cloth), -872174-9 (paper).

After the editor's 29-page introduction to 20th-century scholarship on the Roman novel, this volume makes available fourteen significant scholarly articles (all now in English) on the Roman novels of Petronius and Apuleius published over the past thirty years: F. I. Zeitlin on Petronius as paradox—anarchy and artistic integrity (1971); R. Beck on the narrative technique of Petronius (1973); R. Astbury on Petronius, P. Oxy. 3010, and Menippean satire (1977); G. Rosati on Trimalchio on stage (1985); H. Petersmann on environment, linguistic situation, and levels of style in Petronius' *Satyrica* (1985); A. Barchiesi on traces of Greek narrative and the Roman novel (1986); A. Wlosok on the unity of Apuleius' *Metamorphoses* (1969); J. Tatum on the tales in Apuleius' *Metamorphoses* (1969); W. S. Smith on narrative voice in Apuleius' *Metamorphoses* (1972); H. J. Mason on *fabula graecanica*—Apuleius and his Greek sources (1978); R. T. van der Paardt on the unmasked "I"—Apuleius, *Met.* 11.27 (1981); F. Millar on the world of the *Golden Ass* [§ 26-1135]; J. DeFilippo on *curiositas* and the Platonism of Apuleius' *Golden Ass* [§ 35-1465]; and E. Finkelpearl on Psyche, Aeneas, and an ass—Apuleius, *Met.* 6.10-21 (1990).

C. W. HEDRICK AND P. A. MIRECKI, *Gospel of the Savior. A New Ancient Gospel,* California Classical Library (Santa Rosa, CA: Polebridge, 1999, $35) x and 165 pp., 28 plates, 2 figs. Indexed. ISBN: 0-944344-68-2.

Preserved in a 6th century A.D. Coptic manuscript (P. Berolinensis 22220), *Gospel of the Savior* consists of a dialogue between Jesus the Savior and the apostles shortly before his crucifixion, and features visionary ascents by the savior and the apostles into the heavens (see 2 Cor 12:1-10). In their 25-page introduction the editors suggest that the latest date for its original composition is probably in the late 2nd century A.D. Then they present on facing pages the Coptic text and a translation (with brief notes below), a 33-page commentary, photographs of the fragments, and various indexes. Though a collaborative work, Hedrick (professor of religious studies at Southwest Missouri State University) assumed primary responsibility for the transcription and translation, and Mirecki (associate professor of religious studies at the University of Kansas) assumed primary responsibility for the commentary and indexes.

R. A. HORSLEY WITH J. S. HANSON, *Bandits, Prophets, & Messiahs. Popular Movements in the Time of Jesus* (Harrisburg, PA: Trinity Press International, 1999, paper $16) xl and 271 pp., map, table. Indexed. LCN: 99-10722. ISBN: 1-56338-273-3.

This paper edition of a work published in 1985 by Winston Press [*NTA* 30, p. 375] contains a new twelve-page preface by Horsley. After treating the historical background, it deals with ancient Jewish social banditry; royal pretenders and popular messianic movements; prophets and prophetic movements; and the Fourth Philosophy, Sicarii, and Zealots. It concludes with a typology of popular movements and their implications. Horsley is professor of classics and religion at the University of Massachusetts in Boston.

A. HOUTMAN, M. POORTHUIS, AND J. SCHWARTZ (EDS.), *Sanctity of Time and Space in Tradition and Modernity,* Jewish and Christian Perspectives 1 (Leiden—Boston—Cologne: Brill, 1998, 164.50 gld. or $97) xii and 390 pp., 5 plates, 8 figs. ISBN: 90-04-11233-2.

Of the seventeen papers in this volume, those most pertinent to the NT and its world are by B. J. Koet on holy place and Hannah's prayer—a comparison of ps.-Philo's *Biblical Antiquities* 50–51 and Lk 2:22-39 à propos 1 Samuel 1–2, M. Parmentier on the lasting sanctity of Bethesda, L. H. Schiffman on *ʿîr ha-miqdaš* and its meaning in *Temple Scroll* and other Qumran texts, L. Teugels on holiness and mysticism at Sinai according to *Mekilta deRabbi Ishmael,* S. Safrai on Jerusalem and the Temple in the tannaitic literature of the first generation after the destruction of the Temple, Houtman on "they direct their hearts to Jerusalem"—references to Jerusalem and the Temple in *m. Berakot* and *t. Berakot,* Schwartz on "to stand—perhaps to sit"—sitting and standing in the Azarah in the Second Temple period, Poorthuis on Moses' rod in Zipporah's garden, and G. Rouwhorst on liturgical time and space in early Christianity in light of their Jewish background. The papers were prepared for a conference held at Bar-Ilan University in 1996.

Jahrbuch für Antike und Christentum 41 • 1998 (Münster: Aschendorff, 1998, DM 124) 280 pp. and 11 plates, 11 figs. ISBN: 3-402-08132-6.

Of the seven articles in this fascicle [see *NTA* 42, p. 615], those most pertinent to the NT field are by M. Frenschkowski on dreams and dream-interpretation in Matthew's Gospel [§ 43-1672], C. Markschies on who Cerinthus was and what he taught [§ 43-2147], and A. Fürst on pseudepigraphy and apostolicity in the correspondence between Seneca and Paul [§ 43-2128]. The other articles are by M. Durst, J. Engemann, R. Wisskirchen, and C. Flick. Also included are twenty-nine book reviews and two reports.

S. I. JOHNSTON, *Restless Dead. Encounters Between the Living and the Dead in Ancient Greece* (Berkeley—Los Angeles—London: University of California Press, 1999, $40) xxi and 329 pp., table. Bibliography. Indexed. LCN: 98-44365. ISBN: 0-520-21707-1.

By making use of new materials and adapting models developed by cultural anthropology, Johnston, associate professor of Greek and Latin at Ohio State University and author of *Hekate Soteira* (1990), seeks to show how eloquently the Greek dead can speak to us about the Greek living. She first presents a short history of the dead in ancient Greece: Elpenor and others—narrative descriptions of the dead; to honor and avert—rituals addressed to the dead; and magical solutions to deadly problems—the origin and roles of the γόης. Then she considers the restless dead: the unavenged—dealing with those who die violently; and childless mothers and blighted virgins—female ghosts and their victims. Finally she discusses divinities and the dead: Hecate and the dying maiden—how the mistress of ghosts earned her title; and purging the polis—Erinyes, Eumenides, and σεμναὶ θεαί.

J. KNIGHT, *The Ascension of Isaiah,* Guides to Apocrypha and Pseudepigrapha (Sheffield, UK: Sheffield Academic Press, 1995, paper £8.95 or $14.95) 105 pp. Bibliography. Indexed. ISBN: 1-85075-543-4.

Based on a doctoral dissertation directed by C. Rowland and submitted to the University of Cambridge in 1991, this volume describes *Ascension of Isaiah* as a Jewish-Christian apocalypse that was written in Syria between ca. A.D. 112 and 138 in response to the Roman imposition of a sacrifice test. After an introduction to the work (Christianity in the 2nd century, the accessibility of the text, contents, date and provenance, textual evidence, sources), it considers the setting with reference to hostility toward Judaism, problems in the 2nd-century church, the demise of prophecy, Roman attitudes to Christians, and purpose. Then it presents a 32-page exposition of *Ascension of Isaiah* and explores its themes in the context of early Christianity: Christology, docetism, eschatology, Mariology, cosmology, and relation to gnosticism.

R. LANGER, *To Worship God Properly. Tensions Between Liturgical Custom and Halakhah in Judaism,* Monographs of the Hebrew Union College 22 (Cincinnati, OH: Hebrew Union College Press, 1998, $49.95) xiii and 287 pp. Bibliography. Indexed. LCN: 98-15069. ISBN: 0-87820-421-0.

Based on a doctoral dissertation begun under the direction of J. J. Petuchowski and presented to Hebrew Union College in Cincinnati, this volume uses historical scholarship and anthropology to analyze the dynamics that have shaped Jewish liturgical law and determined the broader outlines of the prayer life of Jews. It deals with the creation of a valid nonsacrificial liturgy, the halakic status of nontalmudic benedictions, the language of prayer—the challenge of *piyyut,* and individual recitation of the *Qedushah*—the impact of mysticism on *minhag* and halakah. A three-page appendix presents alternative texts for the individual when omitting the *Qedushah Deyotzer.* Langer, assistant professor of Jewish studies in the theology department at Boston College, concludes that the conflict between halakah and custom often had to be resolved by redefining halakah or by creating a new understanding of the law or custom involved, and that theoretical halakah itself was only rarely able to influence popular practice significantly.

H. LAPIN (ED.), *Religious and Ethnic Communities in Later Roman Palestine,* Studies and Texts in Jewish History and Culture 5 (Bethesda, MD: University Press of Maryland, 1998, $35) xi and 298 pp., 14 figs., 2 tables. Indexed. LCN: 98-29098. ISBN: 1-883053-31-5.

After Lapin's 28-page introduction on locating ethnicity and religious community in later Roman Palestine, the volume presents G. W. Bowersock's attempt at framing the question: the Greek Moses—confusion of ethnic and cultural components in later Roman and early Byzantine Palestine. Next there are four essays on religious and ethnic communities: L. Di Segni on the Samaritans in Roman-Byzantine Palestine (some misapprehensions), S. Fine on "chancel" screens in late antique Palestinian synagogues (a source from the Cairo Geniza), J. Magness and G. Avni on Jews and Christians in the late Roman cemetery at Beth Guvrin, and A. J. Saldarini on the social world of Christian Jews and Jewish Christians. Then there are four papers on the urban context in Roman Palestine: K. G. Holum on identity and the late antique city—the case of Caesarea, L. V. Rutgers on the archaeological finds from the domestic quarter on the acropolis of Sepphoris, Y. Tsafrir on the fate of pagan cult places in Palestine—the archaeological evidence with emphasis on Beth-shean, and Z. Weiss on Greco-Roman influences on the art and architecture of the Jewish city in Roman Palestine. Finally there is an article by C. E. Hayes on displaced self-perceptions—the deployment of *mînîm* and Romans in *b. Sanhedrin* 90b–91a. The papers were prepared for a conference held in 1996 at the University of Maryland, College Park.

A. LEHNARDT, *Bibliographie zu den Jüdischen Schriften aus hellenistisch-römischer Zeit,* Jüdische Schriften aus hellenistisch-römischer Zeit 6/2 (Gütersloh: Gütersloher Verlagshaus, 1999, paper DM 178) xvi and 502 pp. Indexed. ISBN: 3-579-04277-7.

Published as a supplement to the Jüdische Schriften aus hellenistisch-römischer Zeit series, this bibliography lists 9,240 editions, modern translations and commentaries, monographs, articles, lexicon-articles, and (some) reviews for all the writings included in the series. After treating general material (introductions, methodology and history of research, etc.) and various themes (pseudepigraphy, apocalyptic and eschatology, etc.), it deals with historical and legendary narratives (additions to Daniel and to Esther, fragments of Jewish-Hellenistic historians, etc.), instructions in narrative form (*Martyrdom of Isaiah, Letter of Aristeas,* ps.-Philo's *Biblical Antiquities,* etc.), instructions in didactic form (*Testaments of the Twelve Patriarchs,* Baruch, *Letter of Jeremiah,* etc.), poetic writings (*Prayer of Manasseh,* the five Syriac Psalms, *Psalms of Solomon,* etc.), and apocalypses (*3 Baruch, Apocryphon of Ezekiel, Assumption of Moses,* etc.).

O. LEIRVIK, *Images of Jesus Christ in Islam. Introduction, Survey of Research, Issues of Dialogue,* Studia Missionalia Upsaliensia 76 (Uppsala: Swedish Institute of Missionary Research, 1999, paper) ii and 269 pp. Bibliography. Indexed. ISBN: 91-85424-53-6.

Written by a Christian theologian committed to Christian-Muslim dialogue, this volume first presents an introduction to the topic and a survey of research. Next it discusses Christ in the Quran and in Hadith, Jesus in Muslim legend and Quranic exegesis, Jesus in the Shiite tradition, and Jesus in Sufism. Then it deals with encounters and confrontations (dialogue, apologetics, polemics), 20th-century tendencies and discussions, and issues of dialogue. Leirvik concludes that only a conscience capable of containing pain and respecting difference can furnish Christians and Muslims with a hope of becoming oneself as an another—without violating either of the two.

L. I. LEVINE, *Judaism and Hellenism in Antiquity. Conflict or Confluence?,* Samuel & Althea Stroum Lectures in Jewish Studies (Seattle—London: University of Washington Press, 1998, paper $20) xiii and 227 pp., 29 figs. Bibliography. Indexed. LCN: 97-46205. ISBN: 0-295-97682-9.

In exploring the influence and impact of Greco-Roman culture on the Jews of antiquity, Levine, professor of Jewish history and archaeology at the Hebrew University of Jerusalem, first reflects on the terms "Hellenism" and "hellenization" with regard to the Jewish world of antiquity. Then he focuses on three topics that are diverse in nature and yet span the entire Greco-Roman and Byzantine era: Second Temple Jerusalem (the Jewish dimension, Jerusalem's pre-Herodian Hellenistic dimension, Herodian Jerusalem and the process of hellenization, Greco-Roman institutions and practices), rabbinic Judaism in its Roman-Byzantine orbit (the universal dimension in biblical and postbiblical Judaism, contrasting views among the rabbis, hellenization among the rabbis, rabbinic attitudes toward Greco-Roman culture, studies and issues), and the ancient synagogue (architectural evidence, art, liturgy, sanctity, hellenization, unique components). He concludes that in each case Jews were able to absorb and internalize Hellenistic influences without compromising their unique tradition.

H. G. LUNT AND M. TAUBE, *The Slavonic Book of Esther. Text, Lexicon, Linguistic Analysis, Problems of Translation,* Harvard Series in Ukrainian Studies (Cambridge, MA: Harvard Ukrainian Research Institute, 1998, $39.95) x and 311 pp. Bibliography. Indexed. LCN: 98-19993. ISBN: 0-916458-80-6. Distributed by Harvard University Press.

The OT book of Esther in Slavonic translation is known from East Slavic manuscripts from the late 14th to the late 16th centuries. The shape of the text corresponds to that of the 167 verses of the standard Hebrew (Masoretic) text but is quite different from the longer and the shorter Greek versions. After introductions to the Slavonic Esther and to this edition of the Slavonic text (manuscripts, contexts, the Gennadius Bible, etc.), the volume presents the Slavonic text (with textual variants and a parallel Russian-language translation of the Hebrew MT), discusses problems of translation, provides detailed comments on the text, gives a linguistic analysis (phonology, proper names, nouns, pronouns, etc.), and considers the lexicon in comparison with other Slavonic works. There are appendixes on Meščerskij's 1978 edition of Esther, the 1499 Gennadius text of Esther, and the Tixonravov Chronograph and the Xlebnikov fragments of Esther. Lunt (of Harvard University) and Taube (of the Hebrew University in Jerusalem) conclude that the Slavonic Esther was translated from Greek but that when, where, and why it was translated remain questionable.

G. P. LUTTIKHUIZEN (ED.), *Paradise Interpreted. Representations of Biblical Paradise in Judaism and Christianity,* Themes in Biblical Narrative 2 (Leiden—Boston—Cologne: Brill, 1999, 132 gld. or $77.75) xiii and 218 pp., 2 tables. Indexed. LCN: 99-13596. ISBN: 90-04-11331-2.

Prepared for a conference held in 1998 at the University of Groningen, the twelve papers in this volume are by J. N. Bremmer on paradise—from Persia, via Greece, into the Septuagint; E. Noort on Gan-Eden in the context of the mythology of the Hebrew Bible; E. J. C. Tigchelaar on Eden and paradise—the garden motif in some early Jewish texts (*1 Enoch* and other texts found at Qumran); J. van Ruiten on Eden and the Temple—the rewriting of Gen 2:4–3:24 in *Jubilees;* F. García Martínez on man and woman—halakah based on Eden in the Dead Sea scrolls; W. J. van Bekkum on paradise as paradigm—good and evil in Rabbinica and Kabbalah; A. Hilhorst on a visit to paradise—*Apocalypse of Paul* 45 and its background; Luttikhuizen on a resistant interpretation of the paradise story in the gnostic *Testimony of Truth* 45-50; H. S. Benjamins on paradisiacal life—the story of paradise in the early church; C. Auffarth on paradise now—but for the wall between—some remarks on paradise in the Middle Ages; S. Brouwer on Russian medieval concepts of paradise; and H. Wilcox on Milton and Genesis—interpretation as persuasion.

A. MCGOWAN, *Ascetic Eucharists. Food and Drink in Early Christian Ritual Meals,* Oxford Early Christian Studies (Oxford: Oxford University Press, Clarendon Press, 1999, $70) xiii and 312 pp. Bibliography. Indexed. LCN: 98-42962. ISBN: 0-19-826972-2.

Based on a doctoral dissertation directed by H. W. Attridge and accepted by the University of Notre Dame in 1996, this volume contends that the eucharistic meals of early Christians showed great diversity in their conduct and use of foods, and that one ancient ascetic form of the Eucharist was a "bread and water" Christian meal. After reflecting on relationships among liturgy, meal, and society, it considers ordering food in Greco-Roman antiquity, food and drink in early Christian ritual meals, bread and water in early Asian and Syrian Christianity, bread and water in radical Pseudepigrapha, orthodox use of bread and water, and bread and water and the NT. McGowan, assistant professor of early Christian history at the Episcopal Divinity School in Cambridge, MA, concludes that the "bread and water" Eucharist represented an antisacrificial tradition analogous to and probably derived from other similar forms of Greco-Roman asceticism.

J. T. MILIK, *Dziesięć lat odkryć na Pustyni Judzkiej,* trans. Z. Kubiak, Biblioteka Zwojów tło Nowego Testamentu 6 (Krakow: Enigma, 1999, paper) vi and 206 pp. and 18 plates, folding plan, map, table. Bibliographies. Indexed. ISBN: 83-86110-35-X.

The Polish version of *Dix ans de découvertes dans le Désert de Juda* (1957) and of *Ten Years of Discovery in the Wilderness of Judaea* (1959, 1963) was first published in 1968. The main text deals with the history of the Dead Sea discoveries, the Qumran library, evidence regarding the Essenes, the Essene organization and doctrine, and the historical significance of the scrolls discovered in the Judean Desert. This new edition also contains Z. J. Kapera's eleven-page updated supplementary bibliography and his appreciation of Milik as a Dead Sea scrolls scholar, as well as twenty-six additional photographs.

J. NEUSNER, *The Initial Phases of the Talmud's Judaism,* South Florida Studies in the History of Judaism 121, 123-125 (4 vols.; Atlanta: Scholars Press, 1995) LCN: 95-38980. ISBN: 0-7885-0191-7 (vol. 1).

These four volumes focus on composite passages in the Talmud of Babylonia that do not take shape around the tasks of Mishnah-exegesis and the amplification of the Mishnah's laws. Neusner argues that these other-than-Mishnah-exegetical composites lead us into the age prior to that in which the Talmud was taking place. Each volume contains a preface, an introduction, structured translations of the pertinent texts, and comments. The presentations seek to make explicit the answers to two questions: (1) How does an-other-than-Mishnah-exegetical composite serve the purposes of the Talmuds' compilers? and (2) How does the composite hold together? Each volume treats a distinctive category of texts: *Exegesis of Scripture* (vol. 1; $99.95—xxxvii and 297 pp. ISBN: 0-7885-0191-7); *Exemplary Virtue* (vol. 2; $99.95—xxxvii and 295 pp.; -0192-5); *Social Ethics* (vol. 3; $109.95—xxxix and 380 pp.; -0185-2); and *Theology* (vol. 4; $99.95—xxxvii and 312 pp.; -0193-3).

J. Neusner, *The Talmud of Babylonia. An Academic Commentary.* Vols. 2A-B, *Bavli Tractate Shabbat;* vol. 4, *Bavli Tractate Pesahim;* vols. 13A-B, *Bavli Tractate Yebamot;* vol. 18, *Bavli Tractate Gittin;* vol. 19, *Bavli Tractate Qiddushin;* vols. 28A-B, *Bavli Tractate Zebahim,* South Florida Academic Commentary 20, 29, 32-33, 35-36, 43-44, 72 (9 vols.; Atlanta: Scholars Press, 1996) Indexed. LCN: 94-8120. ISBN: 0-7885-0088-0 (vol. 2A).

Neusner's academic commentary on the Babylonian Talmud seeks to re-present "in a highly graphic manner" the text in translation so as to reveal its rationality, its sense for the orderly and explicable, thus rendering it accessible to ordinary academic inquiry. Other volumes in the project have been described in *NTA* 41, pp. 184 and 583-584. Volume 2A ($109.95—xiv and 453 pp. ISBN: 0-7885-0088-0) contains chapters 1–12 of Bavli tractate *Šabbat,* while volume 2B ($119.95—xiv and 500 pp.; -0089-9) deals with chapters 13–24 and presents a concluding essay on the tractate's structure. Volume 4A ($114.95—xiv and 415 pp.; -0085-6) presents the text of the first seven chapters in tractate *Pesaḥim.* Volume 13A ($114.95—xiv and 436 pp.; -0083-X) treats chapters 1–8 in *Yebamot,* and volume 13B ($109.95—xiv and 389 pp.; -0131-3) presents chapters 9–16 and an essay on the structure of the Babylonian Talmud's *Yebamot.* Volume 18 ($129.95—xv and 523 pp.; -0106-2) provides translations of chapters 1–9 of *b. Giṭṭin* as well as an essay on its structure and system, and volume 19 ($125.95—xvi and 512 pp.; -0107-0) treats the four chapters in *b. Qiddušin* and offers a study of its structure and system. Volume 28A ($109.95—xiv and 376 pp.; -0035-X) contains chapters 1–7 of *b. Zebaḥim,* while volume 28B ($104.95—xiv and 393 pp.; -0289-1) deals with chapters 8–14 and concludes with a study of the tractate's structure.

J. Neusner, *The Talmud of the Land of Israel. An Academic Commentary to the Second, Third, and Fourth Divisions.* Vol. 6, *Yerushalmi Tractate Sukkah;* vol. 7, *Yerushalmi Tractate Besah;* vol. 8, *Yerushalmi Tractate Taanit;* vol. 9, *Yerushalmi Tractate Megillah;* vol. 10, *Yerushalmi Tractate Rosh Hashanah;* vol. 11, *Yerushalmi Tractate Hagigah;* vol. 12, *Yerushalmi Tractate Moed Qatan;* vols. 13A-B, *Yerushalmi Tractate Yebamot;* vol. 14, *Yerushalmi Tractate Ketubot,* South Florida Academic Commentary 115-124 (10 Vols.; Atlanta: Scholars Press, 1998) LCN: 98-26391. ISBN: 0-7885-0478-9 (vol. 1).

The first five volumes in this presentation of the Talmud of the Land of Israel "in a highly graphic manner, so as to render the document accessible to ordinary academic inquiry" into its rationality and order were described in *NTA* 43, pp. 429-430. As was the case with the earlier volumes, these volumes present the Mishnah text in boldface type, give Hebrew passages in plain type and Aramaic passages in italics, mark the various thought-units, and use indentation to indicate what we might put in footnotes or appendixes. They generally reproduce (with some corrections and revisions) the translations that appeared in *The Talmud of the Land of Israel. A Preliminary Translation and Explanation* (1982-95). These volumes dedicated to the Yerushalmi tractates *Sukka* (vol. 6; $39.95—xxvii and 161 pp. ISBN: 0-7885-0500-9), *Beṣa* (vol. 7; $39.95—xxvii and 150 pp.; -0501-7), *Taʿanit* (vol. 8; $39.95—xxvii and 197 pp.; -0502-5), *Megilla* (vol. 9; $39.95—xxvii and 203 pp.; -0503-3), *Roš Haššana* (vol. 10; $34.95—xxvii and 111 pp.; -0513-0), *Ḥagiga* (vol. 11; $34.95—xxvii and 145 pp.; -0514-9), *Moʿed Qatan* (vol. 12; $44.95—xxix and 123 pp.; -0522-X), *Yebamot* (vol. 13A; $44.95—xxix and 258 pp.; -0523-8 and vol. 13B; $44.95—xxix and 252 pp.; -0524-6), and *Ketubot* (vol. 14; $44.95—xxix and 393 pp.; -0525-4), respectively, present translations along with an essay on the structure of the tractate. A preface by Neusner appears in each volume.

J. NEUSNER (ED.), *Evil and Suffering,* Pilgrim Library of World Religions (Cleveland, OH: Pilgrim, 1998, paper $15.95) x and 165 pp. LCN: 98-36235. ISBN: 0-8298-1284-9.

After Neusner's four-page preface and six-page introduction, this volume presents five essays on how various world religions approach the question of evil and suffering: B. K. Smith on Hinduism, C. Hallisey on Buddhism, B. Chilton on Christianity, Neusner on Judaism, and J. Brockopp on Islam. A seventeen-page appendix surveys the literary sources of the world religions. Chilton observes that the resolution between divine goodness and our suffering is found in the Christian teaching of eschatology: God is transforming our world to make us participants in God's glory. Neusner notes that for Jews attitude (love for God, patient acceptance, and humble acknowledgment of the limits of human understanding) is more important than theodicy is in approaching evil and suffering.

J. NEUSNER AND A. J. AVERY-PECK (EDS.), *Judaism in Late Antiquity.* Part 3, *Where We Stand: Issues and Debates in Ancient Judaism,* Handbuch der Orientalistik, Erste Abteilung: Der Nahe und Mittlere Osten 40-41 (2 vols.; Leiden—Boston—Cologne: Brill, 1999, 164 gld. or $96.50, 142 gld. or $84) xiv and 250 pp., xi and 228 pp. Bibliographies. Indexed. LCN: 94-30825. ISBN: 90-04-11186-7 (vol. 1), -11282-0 (vol. 2).

The first two parts in this project were described in *NTA* 39, p. 544. The first volume in the third part contains twelve essays: P. R. Davies on "law" in early Judaism, L. L. Grabbe on Sadducees and Pharisees, R. J. Coggins on issues in Samaritanism, J. Maier on theories of Qumran, A. I. Baumgarten on the current state of Qumran studies—crisis in the scrollery (a dying consensus), Neusner on rabbinic sources for historical study, Z. Safrai on rabbinic sources as historical, G. Stemberger on rabbinic sources for historical study, R. Kalmin on rabbinic literature of late antiquity as a source for historical study, D. Kraemer on rabbinic sources for historical study, L. H. Feldman on rabbinic sources for historical study, and H. W. Basser on the butchering of Jewish texts to feed the masses. The second volume presents eight papers: J. G. Campbell on the historical-critical method and late Second Temple Judaic writings, S. Mason on revisiting Josephus' Pharisees, J. D. G. Dunn on whether Judaism was particularist or universalist, Neusner on rabbinic Judaism in nihilistic perspective—the Goldberg-Schäfer school and the theory of the empty text, B. Chilton on the Targums and Judaism of the 1st century, M. I. Gruber on the status of women in ancient Judaism, J. R. Baskin on woman as other in rabbinic literature, and G. G. Porton on who was a Jew.

É. NODET, *Baptême et résurrection. Le témoignage de Josèphe,* Josèphe et son temps 2 (Paris: Cerf, 1999, paper 135 F) xiv and 255 pp., 3 tables. Indexed. ISBN: 2-204-06174-3.

After introductory comments on Josephus the historian and the NT, Nodet, professor of intertestamental literature at the École Biblique de Jérusalem and author of *La Bible de Josèphe.* Tome 1, *Le Pentateuque* (1996), deals with Josephus' reports about James (*Ant.* 20:197-203) and Jesus (*Ant.* 18:63-64), his report about John the Baptist (*Ant.* 18:116-119), Josephus and baptism, his treatment of the period from Herod to Caligula, Pharisees and Sadducees according to Josephus (with particular attention to the question of resurrection), and other sources about the Sadducees and the sons of Zadok. Nodet concludes that the reports about Jesus, John, and James have different origins but nevertheless stem from Josephus' hand.

D. W. PARRY AND E. QIMRON (EDS.), *The Great Isaiah Scroll (1QIsa^a). A New Edition,* Studies on the Texts of the Desert of Judah 32 (Leiden—Boston—Cologne: Brill, 1999, 125 gld. or $73.75) xxv and 109 pp., 54 plates. Bibliography. LCN: 98-37778. ISBN: 90-04-11277-4.

After a fifteen-page select bibliography of studies on 1QIsa^a, this volume presents on facing pages photographs of the fifty-four columns in the manuscript and new transcriptions of the text (with textual notes at the foot of the right-hand pages). The transcriptions were created from the leather scroll housed in the Shrine of the Book at the Israel Museum in

Jerusalem and from three different sets of photographs. The goal of the transcriptions is to represent the text with the greatest possible accuracy. While most emendations by different scribal hands are indicated, not all the technical details regarding corrections, scribal marks, etc. are indicated.

D. W. PARRY AND E. ULRICH (EDS.), *The Provo International Conference on the Dead Sea Scrolls. Technological Innovations, New Texts, and Reformulated Issues,* Studies on the Texts of the Desert of Judah 30 (Leiden—Boston—Cologne: Brill, 1999, 313 gld. or $184) viii and 711 pp., 10 plates, 26 figs., map, 8 tables. Indexed. LCN: 98-44346. ISBN: 90-04-11155-7.

This volume contains forty-three papers prepared for a conference held at Provo, Utah in 1996. The first four articles deal with technology: G. Bearman and S. Spiro on imaging clarified, G. J. Brooke on the Allegro Qumran photograph collection—old photos and new information, S. R. Woodward et al. on DNA and the Dead Sea scrolls, and G. F. Miner et al. on archaeological applications of Synthetic Aperture Radar. Next there are fourteen "editions and analyses of texts": J. A. Sanders on the impact of the scrolls on biblical studies, Parry on 1 Sam 25:3–31:4 in 4QSam^a (4Q51), Ulrich on 4QPs^a (4Q83) as the oldest Psalms manuscript, P. W. Flint on 4QPs^d (4Q86), E. Qimron on 1QGenesis Apocryphon, E. G. Chazon on 4Q215 and 4Q215^a as a case of mistaken identity, Chazon and M. E. Stone on 4QTime of Righteousness (4Q215^a), D. K. Falk on biblical adaptation in 4Q392 and 393, D. R. Seely on 4Q437, D. M. Pike and A. C. Skinner on 4QMiscellaneous fragments, E. J. C. Tigchelaar on reconstructing 11Q17, F. García Martínez on more fragments of 11QNew Jerusalem, M. J. Bernstein on Noah and the flood at Qumran, and E. Tov on correction procedures in texts from the Judean Desert. Then there are eight essays on the Qumran community: M. Broshi and H. Eshel on how and where the Qumranites lived, C. Hutt on Qumran and the ancient sources, I. Fröhlich on Qumran names, S. Metso on the search for the life-setting of *Community Rule,* C. Hempel on community origins in *Damascus Document* in the light of recent scholarship, H. Eshel on the meaning and significance of CD xx 13-15, S. J. Pfann on the Essene yearly renewal ceremony and the baptism of repentance, and J. H. Charlesworth on John the Baptizer and Qumran barriers in *Rule of the Community.* The next four studies treat matters of calendar: S. Talmon on calendar controversy in ancient Judaism—the case of the "Community of the Renewed Covenant," M. G. Abegg on whether anyone really knows what time it is—a reexamination of 4Q503 in the light of 4Q317, U. Glessmer and M. Albani on an astronomical measuring instrument from Qumran, and C. Martone on the new *Mishmarot* texts from Qumran. Then there are four articles on Levi and the priesthood: J. A. Fitzmyer on the *Aramaic Levi Document,* R. Kugler on the priesthood at Qumran—the evidence of references to Levi and the Levites, L. H. Schiffman on priestly and levitical gifts in *Temple Scroll,* and J. C. VanderKam on Isaac's blessing of Levi and his descendants in *Jubilees* 31. Five papers deal with messianism and eschatology: W. M. Schniedewind on structural aspects of Qumran messianism in *Damascus Document,* J. M. Baumgarten on messianic forgiveness of sin in CD xiv 19 (4Q266 10 i 12-13), É. Puech on 4Q246 and 4Q521 and Qumran messianism, C. A. Evans on "the two sons of oil"—early evidence of messianic interpretation of Zech 4:14 in 4Q254 4 2, and T. Elgvin on renewed earth and renewed people in 4Q475. The last four essays concern wisdom and liturgical texts: J. Strugnell on 4Q415ff. and pre-Qumranic works from Qumran—lexical considerations, J. J. Collins on the creation of humankind in 4Q417 2 i 15-18 ("in the likeness of the holy ones"), E. Eshel on the identification of the "speaker" of the self-glorification hymn, and B. Nitzan on 4QBerakot (4Q286-290)—its textual, literary, and religious character.

J. J. PILCH, *The Cultural Dictionary of the Bible* (Collegeville, MN: Liturgical Press, 1999, paper $17.95) xiv and 209 pp. Illustrated. Bibliographies. Indexed. LCN: 98-7101. ISBN: 0-8146-2527-4.

The thirty essays in this volume, which are revisions of materials published in *The Bible Today* and *PACE,* seek to give the modern reader an appreciation of the cultural world in which the Bible originated. They deal with Abba, anger, clothes, coins, cosmetics and jewelry, dance, death, deception and lying, drinking and eating, forgiveness, hair, healing, holy man, house, humor, Jews and Christians, military, music, nonverbal communication, prayer, secrecy, sheep and goats, sickness, sky, smells and tastes, spirits, symbolism, travel, weather, and work. Pilch, who teaches NT at Georgetown University in Washington, DC, is also the author of *The Cultural World of Jesus. Sunday by Sunday* (1995-97).

S. B. POMEROY, *Families in Classical and Hellenistic Greece. Representations and Realities* (Oxford—New York: Oxford University Press, Clarendon Press, 1999, paper $24.95) x and 261 pp., 3 plates, 10 figs. Bibliography. Indexed. LCN: 96-33592. ISBN: 0-19-815260-4.

The paperback edition of the work described in *NTA* 42, p. 427, this volume argues that the Greek *oikos* took several forms: a pseudo-kin group restricted to male citizens; a mixed family group oriented toward the public, in which men predominated; and a family group of a more private nature that accommodated women to a greater extent, though without necessarily excluding men. Pomeroy is distinguished professor of classics at Hunter College and the Graduate School, City University of New York.

F. R. PROSTMEIER, *Der Barnabasbrief. Übersetzt und erklärt,* Kommentar zu den Apostolischen Vätern 8 (Göttingen: Vandenhoeck & Ruprecht, 1999, DM 208) 648 pp. Bibliography. Indexed. ISBN: 3-525-51683-5.

In his 124-page general introduction to *Letter of Barnabas,* Prostmeier deals with the direct and indirect textual traditions; the history and value of the textual witnesses; the structure, composition, and literary character of the work; its traditional background; and its origin (date, place, author, title). Then he presents his translation and commentary according to the following outline: greeting and introduction (1:1-8); opening comments (2:1-3); sacrifices, festivals, and fasts (2:4–3:6); the present and salvation (4:1-14); the Lord and Son of God—the purpose of his suffering (5:1–8:7); obedience to God—circumcision and foods (9:1–10:12); water and the cross (11:1–12:11); the heritage of God's people and the securing of salvation (13:1–14:9); the Sabbath and the eighth day (15:1-9); the correct understanding of the Temple (16:1-10); transition (17:1-2); the "two ways" teaching (18:1–20:2); and conclusion (21:1-9). There is a six-page excursus on Christology and soteriology in the work.

M. REMAUD, *À cause des Pères. Le "Mérite des Pères" dans la tradition juive,* Collection de la Revue des Études Juives 22 (Paris—Louvain: Peeters, 1997, paper 2,400 BFr) iv and 367 pp. Bibliography. Indexed. ISBN: 90-6831-969-8.

Prepared as a doctoral dissertation under the direction of C. Perrot and presented in 1993 to the theological faculty of the Institut Catholique de Paris, this investigation of "the merit of the fathers" (*zĕkût ʾabôt*) in rabbinic literature first treats definitions with reference to the root *zkh* and related words and to the patriarchs and matriarchs. Then it deals with "the fathers and their merits" in rabbinic sources (the formula "a sign for the sons," the patriarchal triad, Abraham, Isaac, Jacob, other figures) and in other ancient sources (Targums, ancient Judaism, biblical foundations), and reflects on the controversies surrounding the theme. Finally it considers the merit of the fathers in the liturgy of the synagogue. A fifteen-page appendix reflects on the merit of the fathers and the NT. Remaud concludes that the *zĕkût ʾabôt* theme joined the traditions of the triad of patriarchs (Abraham, Isaac, and Jacob) and the Aqedah (the sacrifice of Isaac; see Genesis 22).

P. RICHARDSON, *Herod. King of the Jews and Friend of the Romans,* Personalities of the New Testament (Minneapolis, MN: Fortress, 1999, paper $23) xxv and 360 pp., frontispiece. Bibliography. Indexed. LCN: 96-25248. ISBN: 0-8006-3164-1.

The paperback edition of a work noticed in *NTA* 41, p. 404, this biography of Herod the Great describes him as a third-generation Jew who was attentive to his religion but also was a Roman citizen and a Hellenist who shared the religious outlook of most Roman citizens.

L. E. ROLLER, *In Search of God the Mother. The Cult of Anatolian Cybele* (Berkeley—Los Angeles—London: University of California Press, 1999, $60) xx and 380 pp., 2 maps. Illustrated. Bibliography. Indexed. LCN: 98-20627. ISBN: 0-520-21024-7.

Roller, professor of classics at the University of California at Davis, presents and analyzes literary, historiographic, and archaeological data ranging from the prehistorical period to the early centuries of the Roman empire regarding the Great Mother Goddess—called Matar Kubileya in Phrygia, Kybele in ancient Greece, and Magna Mater in Rome. After a prolegomenon to studying the Phrygian Mother Goddess, she considers the Mother Goddess in Anatolia: the evidence from prehistory, the Bronze and early Iron Ages, and the cult of the Mother Goddess in Phrygia. Next she deals with the Mother Goddess in Greece in the early cult, the classical period, and the Hellenistic period. Then after discussing the myth of Cybele and Attis, she treats the Roman Magna Mater: the arrival of the Magna Mater in Rome, the republic and early empire, and the Roman goddess in Asia Minor. Roller concludes that in communicating the changes and constancies found in the worship of the Mother Goddess, the ancient witnesses remind us forcefully that religious practice was one of the most significant forces shaping people's lives.

T. ROSÉN, *The Slavonic Translation of the Apocryphal Infancy Gospel of Thomas,* Acta Universitatis Upsaliensis, Studia Slavica Upsaliensia 39 (Uppsala: Uppsala University, 1997, paper) 173 pp. Bibliography. ISBN: 91-554-3964-0. Distributed by Almqvist & Wiksell, Stockholm.

Prepared as a doctoral dissertation under the direction of S. Gustavsson and presented to the University of Uppsala in 1997, this volume investigates the history of the Slavonic translation (from Greek) of *Infancy Gospel of Thomas.* Preserved in sixteen manuscripts dating from ca. 1350 to 1805, the Slavonic tradition has two branches: the medieval consisting of six manuscripts (14th to 16th centuries), and the Ukrainian consisting of ten manuscripts (18th to 19th centuries). After discussing the current state of research on the Slavonic *Infancy Gospel of Thomas,* it describes the manuscripts, presents a critical edition of the text according to both traditions, offers a textalogical analysis, and considers when and where the translation was made. Rosén concludes that the Slavonic translation was made in Bulgaria sometime between ca. 975 and 1025.

G. G. STROUMSA, *Barbarian Philosophy. The Religious Revolution of Early Christianity,* Wissenschaftliche Untersuchungen zum Neuen Testament 112 (Tübingen: Mohr Siebeck, 1999, DM 178) xii and 345 pp. Indexed. ISBN: 3-16-147105-9.

After a five-page introduction, this collection presents eighteen essays on the following topics: early Christianity as radical religion (1993 and 1994); the Christian hermeneutical revolution and its double helix; Celsus, Origen, and the nature of religion (1998); philosophy of the barbarians—on early Christian ethnological representations (1996); internalization and intolerance in early Christianity (1993); Tertullian on idolatry and the limits of tolerance (1998); religious contacts in Byzantine Palestine (1989); the question of the transition from anti-Judaism to anti-Semitism in early Christianity (1995); from repentance to penance—Tertullian's *De paenitentia* in context; *caro salutis cardo*—shaping the person in early Christian thought (1990); dreams and magic among pagans and Christians; dreams and visions in early Christian discourse; madness and divinization—Symeon the holy fool; gnostic justice and antinomianism—Epiphanes' *On Justice* in context (1998); Jewish and gnostic traditions among the Audians (1998); purification and its discontents—Mani's rejection of baptism; the two souls (1998); and mystical Jerusalems. Stroumsa is professor of comparative religion at the Hebrew University of Jerusalem.

J. D. THOMPSON AND J. A. BAIRD, *A Critical Concordance to the Martyrdom of Saint Polycarp . . . Epistle to Diognetus,* Computer Bible 51-52 (2 vols.; Wooster, OH: Biblical Research Associates, 1997, paper $89.95 each) ix and 193 pp., ix and 196 pp. Distributed by the Edwin Mellen Press, Lewiston, NY. ISBN: 0-7734-4114-X (51), -4116-6 (52).

These concordances for *Martyrdom of Polycarp* and *Epistle to Diognetus* follow the format established in the concordances for *1 Clement* and *2 Clement* that were described in *NTA* 42, p. 430. They are "second level" concordances that are set up to deal with critical problems of "lower criticism" (i.e. matters of language, text, morphology, grammar, and syntax). They present for each work a forward word count, a reverse word count, word frequencies, a frequency profile, a forward sorted concordance, and a reverse sorted concordance. They were produced by a custom program written by Thompson. The Greek text was provided by the Thesaurus Linguae Graecae project at the University of California, Irvine. Each volume contains a three-page introduction that explains the different features of the concordance.

R. URO (ED.), Thomas *at the Crossroads. Essays on the* Gospel of Thomas (Edinburgh: T&T Clark, 1998, $47.95) xvii and 222 pp. Bibliography. Indexed. ISBN: 0-567-08607-0.

After a seven-page introduction by Uro, this volume contains essays by Uro on *Gospel of Thomas* and oral Gospel tradition, I. Dunderberg on I-sayings in *Thomas* and John's Gospel, Dunderberg on *Thomas* and the beloved disciple, A. Marjanen on women disciples in *Thomas,* Marjanen on whether *Thomas* is a gnostic Gospel, Uro on whether *Thomas* is an encratite Gospel, and Marjanen on *Thomas* and Jewish religious practices. The seven papers originated as part of a research project funded by the Academy of Finland in 1993-95.

A. WATSON, *Ancient Law and Modern Understanding. At the Edges* (Athens, GA—London: University of Georgia Press, 1998, $40) xvii and 148 pp. Bibliography. Indexed. LCN: 98-24118. ISBN: 0-8203-2031-5.

Watson, professor of law and research professor at the University of Georgia in Athens, contends that ancient law is relevant and important for understanding history, theology, sociology, and literature. After chapters on uses and abuses of law in history and on law as a source of insights into social history, he deals with specific cases: whether Julius Caesar was a descendant of a slave, Jesus and the adulteress (Jn 7:53–8:11), Mark's awareness of Jewish law, Roman law on the question of collecting acorns that fall from your tree onto a neighbor's land, Roman law and the Armenian draft civil code, process in Roman law, and what is necessary for a human construct to be law. He concludes that an appreciation of law is vital for an understanding of society.

M. P. WEITZMAN, *The Syriac Version of the Old Testament. An Introduction,* University of Cambridge Oriental Publications 56 (Cambridge, UK—New York: Cambridge University Press, 1999, $79.95) xiv and 355 pp., 7 figs. Indexed. ISBN: 0-521-63288-9.

After discussing the framework and main contours of Peshitta research, this comprehensive examination of the text of the Peshitta provides a general description of its translation technique, examines its relationship to the Greek and Aramaic versions with which it sometimes agrees, assesses the degree of consistency in the translation of different biblical books, investigates the historical context, and discusses the establishment of the text. The late Professor Weitzman [see § 43-869], who was reader in Hebrew and Jewish studies at University College London, contends that the Peshitta was put together ca. A.D. 200 by a small Jewish community estranged from the rabbinic majority, and that this community eventually embraced Christianity and brought the Peshitta with them. He also argues that while the Peshitta translators worked primarily from a Hebrew original, many sporadically consulted the Greek Bible in written form and had access to traditions also found in the Targums and rabbinic writings.

R. J. Z. WERBLOWSKY, *Magie, Mystik, Messianismus. Vergleichende Studien zur Religionsgeschichte des Judentums und des Christentums,* ed. G. Smith, Haskala: Wissenschaftliche Abhandlungen 3 (Hildesheim—Zurich—New York: Olms, 1997, DM 68) 272 pp., plate. Bibliography. Indexed. ISBN: 3-487-10318-4.

The twelve essays (now all in German) in this collection concern anamnesis and amnesia—about remembering and forgetting; tribulations without a center—the shifting center of Jewish history (1987); biblical and Jewish reflections on the theme of the nations and the Gentiles (1994); Jewish perspectives on conscience (1958); faith, hope, and trust—a study of the concept of *biṭṭaḥôn* (1964); the forbidden meditation (1978); mystical and magical contemplation—the Kabbalists of Safad in the 16th century (1961); Milton and the *conjectura cabbalistica* (1955); Torah as grace (1973); the common roots of Judaism and Christianity (1992); M. Buber's two types of faith (1950); and Messianism, mysticism, and politics (1993). Also included are photographs of Werblowsky and a six-page introduction by Smith.

C. A. WILLIAMS, *Roman Homosexuality. Ideologies of Masculinity in Classical Antiquity,* Ideologies of Desire (New York—Oxford: Oxford University Press, 1999, cloth $55, paper $24.95) xii and 395 pp., 8 plates. Bibliography. Indexed. LCN: 97-51843. ISBN: 0-19-511300-4 (cloth), -512505-3 (paper).

Williams, associate professor of classics at Brooklyn College and the Graduate Center of the City University of New York, calls upon literary and epigraphic sources from the 2nd century B.C. to the 4th century A.D. to document ancient Roman ideologies of masculinity and sexuality, with particular attention to ancient representations of sexual practices between males. He argues that for the writers and readers of Roman texts the important distinctions were drawn not between homosexual and heterosexual but rather between free and slave, dominant and subordinate, and the masculine and effeminate conceived specifically in Roman terms. After a twelve-page introduction, he treats Roman traditions about slaves, prostitutes, and wives; Greece and Rome; the concept of *stuprum;* effeminacy and masculinity; and sexual roles and identities. The three appendixes deal with (1) the rhetoric of nature and same-sex practices, (2) marriage between males, and (3) sources.

M. O. WISE, *The First Messiah. Investigating the Savior Before Jesus* (San Francisco: HarperCollins, 1999, $25) x and 342 pp., 3 figs., table. Indexed. LCN: 98-30670. ISBN: 0-06-069645-1.

Wise, co-author (with R. Eisenman) of *The Dead Sea Scrolls Uncovered* (1992), uses nine poems in *Hodayot* and other Qumran texts to reconstruct the career of Judah the Teacher of Righteousness who ca. 76-72 B.C. led a crisis cult against Pharisaic control of the Jerusalem Temple under Queen Alexandra and became the center of a movement that continued after his death (perhaps by execution). It is the story of a Jerusalem wisdom teacher's conflict with the Jerusalem authorities, his trial on charges of false prophecy, his subsequent exile to the Wilderness of Damascus, his life in the twilight world of banditry, and his betrayal by some of his own followers. Wise concludes that Judah was "the savior before Jesus" and that the analogy of Judah urges an acceptance of substantially more material in the Gospels as historical than has commonly been recognized by scholars in quest of the Jesus of history.

P. ZANKER, *Pompeii. Public and Private Life,* trans. D. L. Schneider, Revealing Antiquity 11 (Cambridge, MA—London: Harvard University Press, 1998, cloth $49.95, paper $22.95) x and 251 pp., 16 plates, 113 figs. Indexed. LCN: 98-24720. ISBN: 0-674-68966-6 (cloth), -68967-4 (paper).

The English version of *Pompeji. Stadtbild und Wohngeschmack* (1995), this investigation of public and private life at Pompeii first offers reflections on townscapes and on domestic taste and cultural self-definition. Next it considers urban space as a reflection of society: the Hellenistic city of the Oscans, the Roman colonists' city, townscape and ideology in the age of Augustus, and the city's final years. Then it deals with the domestic arts in Pompeii: the origins of the Roman villa, two forms of living space, a miniature villa in the town, a courtyard with a large marble fountain, a garden as sanctuary, a parlor overlooking Diana's sacred grove, gardens filled with sculptures, dining under the stars, large pictures for small dreams, and domestic taste and cultural identity. Zanker is professor of classical archaeology at the University of Munich and director of the German Archaeological Institute in Rome.

SOFTWARE

The Book (Hiawatha, IA: Parsons Technology, 1999, CD-ROM $19.99). For Windows 95/98/NT 4.0 (Pentium processor; SVGA 640x480 display, 256-colors minimum; 8 MB RAM minimum; 6 MB hard disk space minimum; 16-bit or higher Windows compatible sound device). ISBN: 0-7630-3127-5. Telephone: 319-395-9626. URL: http://www.quickverse.com.

The Book is designed to make Bible reading and exploration more approachable and less challenging for readers of all ages. Based on a new print title from Tyndale House Publishers, it features the New Living Translation and enhances the user's experience with "TouchPoint" life-related topics (a specialized index that allows users to find what the Bible has to say on a variety of life-related topics such as marriage, parenting, etc.). The CD-ROM includes hundreds of full-color pictures as well as classical biblical artwork, maps, personality profiles of important biblical characters, dramatic readings, a built-in dictionary, assistance with word pronunciation, space for a personal journal, and printing capabilities. Spherical images developed with "PhotoBubble" technology provide a full 360-degree view of over two dozen places of the Bible such as the Garden of Gethsemane, the Church of the Holy Sepulchre, and the Sea of Galilee. Introductory sections such as "Where Do I Find It?" and "Great Stories from The Book" direct users to familiar places in the Bible. With browsing and search capabilities, the program permits users to find any passage in the Bible instantly. Program installation is straightforward. A Quick Start Card provides basic instructions for opening and closing the program, reading and understanding the Bible, setting up a daily Bible reading plan, etc. Parsons Technology is a division of The Learning Company.—C.R.M.

C. Brown (ed.), *New International Dictionary of New Testament Theology* (Grand Rapids: Zondervan, 1998, CD-ROM $119.95; Carlisle, UK: Paternoster). For Windows 95 or 98 (5 MB of hard disk space minimum). ISBN: 0-310-21665-6 (Z), 0-85364-907-3 (P). Telephone: 1-800-925-0316 (Z). URLs: http://www.zondervan.com; www.paternoster-publishing.com.

This CD-ROM contains the complete *New International Dictionary of New Testament Theology* originally published in four volumes. The *NIDNTT* is a revised and enlarged translation of the *Theologisches Begriffslexikon zum Neuen Testament* and features concise discussions of the major theological terms of the Bible; treatments of the use of each key term in classical Greek, the OT, rabbinic writings, and the NT; a glossary of technical terms; and full bibliographies. The STEP-compatible CD-ROM format allows lightning-fast word searches in English and transliterated Greek as well as by Goodrick-Kohlenberger number. Hypertext biblical references and drag-and-drop or cut-and-paste editing add to its convenient use. The User's Guide includes treatment of the installation of the software, its features, and its basic operations. Installation is straightforward and technical support is available online, by phone, or by FAX.—C.R.M.

Dictionaries of the New Testament (Hiawatha, IA: Parsons Technology, 1999, CD-ROM $79.99). For Windows 95/98/NT (QuickVerse Library 2.0 or QuickVerse 5.0 or later, approximately 3 MB of hard disk space). Telephone: 319-395-9626. URL: http://www.quickverse.com.

This STEP-compatible add-on for *QuickVerse* [*NTA* 43, p. 216] features three volumes in a series of NT dictionaries from InterVarsity Press. The *Dictionary of Jesus and the Gospels* [*NTA* 36, p. 421] contains over 200 articles on key events in Jesus' life and ministry, methods of interpreting the Gospels, the role of Jewish and Hellenistic traditions in the Gospels, themes in Jesus' teaching, references to Jesus in non-Christian sources, etc. The *Dictionary of Paul and His Letters* [*NTA* 38, p. 470] includes 214 encyclopedia-length articles on the pertinent topics with particular interest in the new appraisal of Paul's attitude toward the Law, the covenant, and the people of Israel. The *Dictionary of the Later New Testament & Its Developments* [*NTA* 43, p. 154] provides over 230 articles on Acts, Hebrews, the general epistles, and Revelation as well as the Apostolic Fathers and early Christianity up through the middle of the 2nd century. Each volume contains bibliographies, numerous cross-references, and full indexes. The CD-ROM also includes a bonus book: *Dictionary of Christianity in America,* edited by D. G. Reid, which covers the full breadth of ideas, events, individuals, denominations, organizations, traditions, and movements that have shaped the history of American Christianity.—C.R.M.

F. E. GAEBELEIN (ED.), *The Expositor's Bible Commentary* (Grand Rapids: Zondervan, 1998, CD-ROM $199.95). For Windows 3.1 or 95 (5 MB of hard disk space minimum). ISBN: 0-310-21987-6. Telephone: 1-800-925-0316. URL: http://www.zondervan.com.

This CD-ROM contains the entire twelve-volume Expositor's Bible Commentary as well as the complete New International Version in STEP-compatible format. Contributors to the commentary include G. L. Archer, K. L. Baker, F. F. Bruce, D. A. Carson, G. D. Fee, W. C. Kaiser, R. N. Longenecker, B. M. Metzger, and J. H. Sailhamer. The CD-ROM features thorough introductions and outlines for each book of the Bible, in-depth notes that explore key words and concepts in the original languages as well as their renderings in major Bible translations, 35 introductory articles on major biblical topics, a complete concordance to the NIV, and an atlas of the Bible with full-color maps and photographs. Users may display Hebrew, Aramaic, and Greek text phonetically or fully transliterated; the original Greek text may be viewed and printed. The program allows users to link windows for side-by-side search and comparison and provides space for user's verse-by-verse notes. In addition to fast and efficient searches, users may drag-and-drop or copy-and-paste to a word processor. Hypertext enables jumps to cross-referenced verses in the NIV. Detailed on-screen help is provided as well as a user-friendly instruction manual (installation, overview, the basics, searching, windows, notes, printing, customizing, using help). Technical support is available by telephone, FAX, and e-mail.—C.R.M.

F. E. GAEBELEIN (ED.), *The Expositor's Bible Commentary for Macintosh* (Grand Rapids: Zondervan, 1998, CD-ROM $199.95). For Macintosh (System 7.0 or higher; any Mac or Power Mac with 8 MB RAM or higher; 5 MB of hard disk space minimum). ISBN: 0-310-23012-8. Telephone: 1-800-925-0316. URL: http://www.zondervan.com.

The Macintosh version of the twelve-volume *Expositor's Bible Commentary* includes the New International Version and the other features listed for the Windows version (see above) in a format fully integrated with Accordance Bible Software. In addition it enables printable Hebrew as well as Greek (laser fonts provided). It also allows the Mac to read Bible passages aloud. The CD-ROM includes Apple Guide online documentation; instruction manuals are provided on the disk. Technical support is available by telephone, FAX, and e-mail.—C.R.M.

R. VANDER LAAN, *Jesus. An Interactive Journey* (Grand Rapids: Zondervan, 1998, CD-ROM $48.99). For Macintosh and Windows (SVGA 640x480 display with 16-bit color; 16-bit Windows compatible sound card; 3 MB of hard disk space; Windows 3.1—8 MB RAM; Windows 95—16 MB RAM). ISBN: 0-310-67889-7 (Mac), -67888-9 (Windows). Telephone: 1-800-925-0316. URL: http://www.zondervan.com.

Vander Laan's *Jesus* enables people to uncover the meaning of Scripture through self-directed, nonlinear instruction. By traveling to the land of the OT and the NT, users can better understand the Bible from an ancient Eastern perspective and apply that understanding to today's culture. This interactive CD-ROM uses hundreds of color photos, video tours of familiar biblical places, illustrations, sound effects, music, and narration, together with dozens of articles drawing on the work of noted scholars and archaeologists to engage the user in a multimedia study of Jesus. There are more than two and a half hours of audio content. Also included are the NIV Gospel text; eleven hundred word definitions, Scripture references, and audio pronunciations; architectural recreations and renderings of biblical cities and buildings; a visual time line of Jesus' chronology; and self-study questions. A booklet treats setup and installation, "starting your journey" (orientation, Gospel outline, concordance, topic index, study questions), different pathways you can take, and help. Vander Laan is the founder of That the World May Know Ministries.—C.R.M.

ADDITIONAL BOOKS RECEIVED

S. AHLBERG, *Jerusalem/al-Quds. The Holy City of War and Peace. A Comparative Study of Jewish, Christian, and Muslim Ties to the Holy Mount, and a Contribution to the Problem of Fundamentalism*, MISSIO 13 (Uppsala: Swedish Institute for Missionary Research, 1998, paper) 127 pp. Bibliography. Indexed. ISSN: 1101-6701.

C. S. W. CRYSDALE, *Embracing Travail. Retrieving the Cross Today* (New York: Continuum, 1999, $24.95) xv and 208 pp. Indexed. LCN: 98-55485. ISBN: 0-8264-1160-6.

M. FORD, *Wounded Prophet. A Portrait of Henri J. M. Nouwen* (New York—London: Doubleday, 1999, $23.95) xxi and 233 pp., 8 plates, fig., table. Bibliography. Indexed. LCN: 98-50277. ISBN: 0-385-49372-X.

C. F. HALLENCREUTZ, *Religion and Politics in Harare 1890-1980*, Studia Missionalia Upsaliensia 73 (Uppsala: Swedish Institute of Missionary Research, 1998, paper) iv and 497 pp. Bibliography. Indexed. ISBN: 91-85424-52-8.

J. F. HENDERSON (ED.), *Remembering the Women. Women's Stories from Scripture for Sundays and Festivals* (Chicago: Liturgy Training Publications, 1999, $25) xvi and 384 pp. Illustrated. Indexed. LCN: 98-37931. ISBN: 1-56854-174-0.

R. KOCHINKA, *"Der Ring" — Eine Möglichkeit zur Bildung eines Gemeindekerns,* Erfurter Theologische Schriften 26 (Leipzig: Benno, 1999, paper DM 32) xii and 70 pp. ISBN: 3-7462-1311-8.

J. ROGERSON ET AL., *Beginning Old Testament Study* (St. Louis, MO: Chalice, 1998, paper) xi and 163 pp. Bibliographies. Indexed. LCN: 98-37304. ISBN: 0-8272-0227-X.

B. SCHOLZ, *Ursprung und Entwicklung der Familie,* Erfurter Theologische Studien 72 (Leipzig: Benno, 1998, paper DM 48) xxxv and 171 pp. Bibliography. Indexed. ISBN: 3-7462-1195-6.

R. SCHUMACHER, *Kirche und sozialistische Welt. Eine Untersuchung zur Frage der Rezeption von "Gaudium et spes" durch die Pastoralsynode der katholischen Kirche in der DDR,* Erfurter Theologische Studien 76 (Leipzig: Benno, 1998, paper DM 48) xxvi and 261 pp. Bibliography. ISBN: 3-7462-1308-8.

INDEX OF PRINCIPAL SCRIPTURAL TEXTS

The numbers following the scriptural texts refer to entries, not pages.

Matthew 115, 152–163, 940r, 942–954, 1668–1678
1–2 730, 732, 955–959
1–4 164
1:1-17 1679
1:2-17 960
1:18–2:12 165
1:19 961
1:23 962
2:1-12 166–168, 963–964
3:16 206
4:15-16 965
4:18-22 169
5–7 146, 170–172, 966–970, 1680
5:3 971
5:3-12 173
5:19 1681
5:21-48 1682
5:27 155
5:31 190
6:1-18 174
6:9-13 972–973, 1683–1685
6:10 1686
6:13 175–176, 974, 1687–1688
6:19-20 177
6:24 178
6:28 179, 1689
7:1 180
7:12 975
8:5-13 181
8:22 976
8:28-34 1584
10:1-42 977
10:8 1584
10:24-25 1735
10:35-36 233
11–12 182
11:5 566, 2005
12:18-21 978
12:36 183
12:38-42 979
12:42 1690
13:24-30 184
13:31-32 980, 1710
13:33 981
13:36-43 184
13:44-46 1691
13:52 156
14:3 1692
14:3-12 1713
14:22-33 185
15:21-28 982, 1693
15:22 1584
15:24, 26 1646
15:29-39 983
16:13-20 1694
16:18 984
17:1-8 186, 213
17:1-9 1695
18 970, 985
18–25 187r
18:15-17 1696
18:18-20 188
18:21-35 189
19:7-8 190
19:12 713
20:1-16 191
21:1-9 217, 1001
21:12-22 986
21:33-46 220, 987
22:34-40 192
22:39 1697
23 193
24–25 194
24:15 222
25 195
25:31-46 196, 988–989
25:40 990
26–27 921, 991
26:6-13 223
26:26-28 992
26:27-28 1004
26:36-46 1005
27:25 197
27:34 1698
27:48 1698
27:50 283
27:57–28:20 198
27:62–28:20 993
28:19 994
28:19-20 1699
Mark 199–205, 910, 995, 1700–1707
1:1-3 996
1:10 206
1:16-28 207
1:29-31 1708
2:7 1709
2:21-22 208
3:4 997
4:30-31 1710
4:30-32 980
4:36 209
5:1-20 210
5:21–6:1 998
5:24-43 1711
5:25-34 899
6:1-6 1712
6:17-29 1713
6:52-53 51, 211, 2014
7:24-30 1693, 1714
8:25 1715
8:27–9:1 999
8:27–10:52 212
9:2-8 186, 213
9:2-10 1695
9:2-13 1000
9:38-41 214
10:4 190
10:21 215
10:46-52 216
11:1-10 217, 1001
11:12-25 1002, 1054
11:27-33 1716
12:1-11 218
12:1-12 219–220, 987
12:41-44 1003
13 194, 221, 1717
13:14 222
14–15 1066
14:1–16:8 1717
14:3-9 223
14:22-24 992
14:23-24 1004
14:32-42 1005
14:33 1006
14:43-52 1007

14:53-72 1008
15:10 224
15:39 1009
15:40-41 1010
15:42–16:8 198
16:7-8 1718

Luke 225–229, 939–940r, 1011r–1014, 1072r, 1480, 1719–1728
1–2 230, 730, 732, 955–959
1:1–13:9 1015
1:5-25 1016
1:46-55 1729–1731
2:7 1017, 1732
2:36-38 1018
3:1 1019, 1733
3:21-22 206
3:21-38 960
3:23 1734
3:23-38 1679
5:1-11 1532
5:21 1709
6:20-49 146, 170
6:31 975
6:37 180
6:40 1735
7:4-5 1736
7:9 1737
7:22 566, 2005
7:36-50 223
9:28-36 186, 213, 231, 1695
9:49-50 214
9:51–19:48 1020
9:60 976
10:7 1854
10:25-37 1021
10:29-37 237
10:30-35 1738
10:31-35 1022
10:38-42 1023–1025
11:2 1686
11:2-4 973, 1683
11:4 974
11:29-32 979
11:34 1739
12:8 232
12:10 1740
12:13-48 1741
12:27 179, 1689
12:49 1742
12:52-53 233
13:10-17 234
13:18-19 980, 1710
13:20-21 981
14:15-24 1743
15:1-2 1027
15:8-10 1749
15:11-32 235–236, 1026–1027, 1744–1746
16:1-9 237
16:1-13 238
16:1-31 1741
16:9 1747
16:13 178
16:19-31 1748
17:21 1028
18:1-8 1749
18:9-14 239
18:10-14 236
18:35-43 1029
19:28-38 217, 1001
19:28-44 1750
19:38 240
19:41-44 1030
20:9-19 987
21:20 222
22–23 1751r
22:19-20 992
22:20 1004
22:36 1646
22:39-46 1005
23:33-43 1031
23:44 1733
23:47-49 1031
24 1032
24:10 1033
24:13-35 1034, 1752–1753
24:50-53 1016

John 241–261, 1035–1051, 1330, 1480, 1754–1762
1–12 1052
1:1-18 262–263, 1053
1:14 264
1:17 265
1:18 255, 264, 266–267
1:28 1763
1:32 206
1:35 285
1:43-51 268
1:48 1054
2:1-11 1055
2:1-12 269, 1764
2:13-22 1765
3:1-11 1037, 1041
3:8 20
3:14-17 1056
4 1057–1058
4:1-42 1764
4:17-18 1766
4:29, 39 1766
4:44 270
5:1-18 271
5:16-30 1868
5:18 272
6:15 273
6:42 269
7:1-14 1059
7:8-10 1767
7:37-38 1768
7:38 274
7:53–8:11 1571
8:17 275
8:25 276
8:31-59 256
9:1-41 1060–1062
9:34 1063
10 1051
10:34 275
11:1-44 1769
11:54 277
12:1-8 223
12:12-19 1001
12:13 278
12:20-26 1064
12:24 1256
12:31 279
13:1-20 1770
13:10 1065
15:1 280
15:1-6 281
16:8-11 1771
17 282
18–19 1066, 1772
18:2-12 1007
19–20 2092
19:16-30 1773
19:25-27 269
19:30 283
20:1-18 284
20:30-31 1067
21:1-2 285
21:1-14 1303
21:9 286

Acts 100, 287–291, 937, 1011r–1014, 1032, 1068–1073, 1136, 1288, 1720–1722, 1725–1727, 1774–1778
1–2 292
1–8 260
1–12 1779
1:14 1074
1:26 293
2 294, 1075
2:1-36 1076
2:14-36 811
2:42-47 1077
4:12 295
4:16-18 1740
4:23-31 296
4:27 297
4:32 1780
4:32-37 1077
6–7 736
6:1 298
6:3–7:60 299
6:8–7:60 1078
8:4–12:25 1079
8:26-40 300
9–28 1080
9:1-19 301
9:26-30 302
9:27 1839
9:30 303
10 304
11:25-26 303
11:26 305
11:27-30 302
12:25 302
13–28 1781
15:1-35 302
16:6-40 1782
17:22-31 1783
19:23-40 306
19:23-41 417
22:3 307
22:3-21 301
22:17-21 308
23:5 1784
26:1-32 1081
26:9-23 301
27:1-44 1565
27:1–28:16 1785–1786
28:17-31 1787
28:25-28 1082

Romans 334–336, 1107–1109r, 1805–1806
1–3 337
1:1 338
1:1-17 1807
1:6-7 338
1:14 1808
1:16 1809
1:16–3:20 1810
1:17 1110
1:18-21 339
1:18-22 340
1:18-25 1111
1:18-32 1811
1:24-27 1112
1:26-27 1812
2:12-16 1813
2:25-29 1113
3 1114
3:27–4:12 407
5:12-19 341
6 342
7:7-25 343, 1814
7:25 344
8 345, 1115–1116, 1815
8:26 346
8:26-27 25
9–11 347
9:30–10:4 1816
11:1 1817
11:11-36 1818
11:16-24 348–349, 1819–1820
11:25 350
11:30-36 1821
12:1-2 1117
12:9-21 351
12:14-21 352
12:16 1822
13:1-7 1823r
14:16 1118
15:13–16:27 1807
15:19 1119
16 1120

1–2 Corinthians 353–354, 1486

1 Corinthians 315, 355, 1121, 1824
1:30 1122
4:6 356–358
4:9-20 1123
5–7 359
5:5 1124
6:12-20 1125–1126, 1825
7:15 190
7:25-38 1127
7:36 360
8:1–11:1 361
9:9 362
11:2-16 1826–1827
11:17-34 1128
11:23-25 992
11:23-26 2137
11:25 1004
13 1129
13:1 1828
13:8-12 363
13:12 1286
14:1-40 364
14:33-35 1130
14:34 1829
14:34-35 1131
15 1830
15:1-11 365
15:3-8 366
15:28 367
15:37-38 1256
15:45 1132

2 Corinthians 368–370, 1831–1835
3 371, 1105
4:7-18 1133
5:3 1836
5:13 372
5:14-21 373
6:11 374
6:18 375
8:24–9:5 1134
10–13 376
11:1 377
11:21–12:10 1838
11:32-33 1837–1838

Galatians 378, 548
1:18-20 302
1:19 1839
2:1-10 302, 1135
2:1-21 1136
2:11-21 379
2:15-21 1137
3:1 1840
3:2 1799
3:19-24 1138
3:23-25 380

3:28 1139
4:4 381
4:13-14 382
4:21-31 383–384
4:21–5:1 1140

Ephesians 394, 1141–1144, 1841–1842, 1847
1:23 385
4:1-6 1145
4:9 1843
5:4 1146
5:12 1146
5:15–6:9 1844
5:21–6:9 1147
6:10-20 1148
6:12 386

Philippians 387–388, 1149
2:5-8 389
2:6-7 1845
2:6-11 390, 1150–1151, 1846
2:9-11 391
2:17-18 392
3:15-16 214
4:10-20 393

Colossians 394–395, 1847
1:1-2 396
1:13-20 729
1:15-20 397, 1848–1849
3:11 663
4:7-17 1850

1–2 Thessalonians 1152

1 Thessalonians 194, 1153
4:1-12 1154
4:4 398
5:12-22 1154

2 Thessalonians 194
2:1-17 822
2:3 1155

Pastorals 1156–1157, 1518

1 Timothy
1:10 1851
2:8-15 1158
3:1-7 1159
5:3-16 1160–1161
5:17 1852
5:18 1854
6:11-16 1853

2 Timothy
1:1-14 1854
3:14-17 1854
4:6-8 392
4:6-22 399
4:17 2068

Titus
3:4-7 1162

Philemon 400, 1163

Hebrews 401, 1091, 1164, 1855–1857
1:1 1990
1:5-14 1858
2:5-16 1858
11 402
11:15 403

James 404–406, 1165–1167, 1859–1860
1:13 1861
1:22-24 1286
2:14-26 407
3:13 404
4:4 1572

1 Peter 408–409
1:10-12 410
2:11-17 411
3:18-22 1168

2 Peter 1862–1863
1:5-7 412
1:20 1864
2:7-8 1169
2:9 1865
3:1-13 1170
3:8-18 1866

1–3 John 1043, 1759

1–2 John 1867

1 John 243, 413–414, 759, 1171–1178
2:9 414
2:19 1175
4:3 415
4:8 1868
4:16 1868

3 John
9-10 416

Jude 1179

Revelation 252, 417–424, 604, 693, 1013, 1180–1192, 1387, 1758, 1869–1881
1–5 1882r
1:9–3:22 1193
2:9 1194
2:17 425
2:20-23 1195
2:20-24 1883
3:20 1884
4:1–22:11 1196
4:5-6 1197
5:12 1885
6:1-2 426, 1886–1887
6:1-8 1888
6:1–8:6 1198
6:9 1889
7:14-15 1889
8:1 427
10–11 1890
12 428, 1891
12:6 429
13 430
17 1892
17–18 1199
19–22 1200
19:1-10 1201
19:5 1893
19:7-9 431
19:11 1894
19:11-16 1895
19:20 1896
20:1-3 1897
20:1-15 1898
20:2-4 1899
20:6 1889
21–22 1199
21:1–22:5 432
21:5 1894
21:9-21 1900
21:19-20 1901
22:6 1894

INDEX OF AUTHORS OF ARTICLES AND BOOK REVIEWS

Numbers refer to entries, not pages.

Aaron, U. E.: 1579
Abadie, P.: 1679
Abrahamsen, V.: 711
Abu Uqsa, H.: 501
Agosto, E.: 355
Agouridis, S.: 977
Albrile, E.: 741
Aldridge, R. E.: 2119
Aletti, J.-N.: 1788, 1814
Alexander, L.: 287
Alvarez Verdes, L.: 1228
Alvarez, A. E.: 1996
Alves, M. I.: 999
Amador, J. D. H.: 1510
Amar, Z.: 502
Amara, D.: 1985
Amphoux, C.-B.: 199, 1571
Anandappa, M.: 1229, 1626, 1650, 1651
Andersen, D.: 1580
Andersen, S.: 754
Anderson, J. C.: 638
Anderson, J. S.: 1363
Andrews, I.: 1364
Anon.: 135, 136, 454, 852, 917, 1204
Aoanan, M. L.: 1216
Aparicio Rodríguez, A.: 1729
Aranda Pérez, G.: 596
Arendse, R. A.: 885
Arens K., E.: 455, 1171
Ariarajah, S. W.: 1511
Ariel, D. T.: 503
Arieli, R.: 504
Arjava, A.: 1436
Arkadas, D.: 1035
Arnould, C.: 1972, 1973
Arslan, E. A.: 1974
Askani, H.-C.: 755
Asmussen, J. P.: 1365
Atkins, M.: 1076
Atkinson, K.: 597
Augenstein, J.: 275
Aune, D. E.: 1597
Auwers, J.-M.: 2022
Avemarie, F.: 2074
Aveni, A. F.: 963, 1280
Aviam, M.: 505, 506, 507
Avidov, A.: 1366
Avni, G.: 517, 537
Axe, T.: 508
Ayres, J.: 1627

Bachmann, M.: 426, 548, 1140
Backhaus, F. J.: 1367
Backus, I.: 1899, 2120
Bagnall, R.: 843
Bahat, D.: 546r
Bailey, K. E.: 456, 1026
Bailey, M. L.: 184, 980, 981, 1691
Bailey, R. C.: 63
Baker, B. A.: 339
Baker, D. L.: 1230
Balch, D. L.: 1112, 1285r
Baldanza, G.: 1125, 1825
Balot, R. K.: 1437
Banazac, G. A.: 1180
Bar, D.: 509
Barclay, J. M. G.: 1113
Bardski, K.: 756
Barker, M.: 598
Barkhuizen, J. H.: 265
Barnett, P.: 1789
Barr, G. K.: 100, 1120
Barrick, W. D.: 5
Barth, G.: 1202
Bartholomew, C. G.: 757
Barton, C. A.: 2102
Bartsch, C.: 235
Basevi, C.: 390, 1848
Bash, A.: 1913
Baskin, J. R.: 667r
Basser, H. W.: 186
Batten, A.: 1735
Bauckham, R.: 1021, 1205
Baudin, F.: 1628
Baudler, G.: 1923
Baum, A. D.: 2
Baumgarten, A. I.: 1368
Baxter, A.: 1657
Bayinsana, N. E.: 1084
Beauchamp, P.: 1924
Beaude, P.-M.: 1369
Beavis, M. A.: 216
Beck, R.: 1438
Becker, J.: 1036
Bedenbender, A.: 1033
BeDuhn, J. D.: 1826
Begg, C. T.: 599, 600, 601, 602, 603, 1370, 1371, 1372, 2023
Begley, J. J.: 935
Belfiore, E.: 686
Bellemore, J.: 2024
Bellis, A. O.: 758
Ben David, H.: 510
Ben-Yehuda, N.: 1975
Bénétreau, S.: 886
Berends, B.: 1075
Bergèse, D.: 918
Bergler, S.: 604
Berlingieri, G.: 1085
Bernstein, M. J.: 1324
Berruto, A. M.: 1467
Bertacchini, R.: 444

Bertrand, D. A.: 1896
Best, E.: 95
Betz, D.: 511
Betz, H. D.: 170, 1502
Beutel, A.: 1581
Beutler, J.: 1172
Beyerle, S.: 1325, 1373
Bidaut, B.: 225
Bielecki, T.: 1374
Bieringer, R.: 374
Biguzzi, G.: 417, 418, 457
Bijovsky, G.: 512
Bikai, P.: 516
Birenboym, H.: 1986
Biser, E.: 1512
Bivin, D.: 1662
Bizjak, J.: 1925
Black, C. C.: 759
Black, D. A.: 1583
Blackburn, P. L.: 833
Blackman, D. J.: 1976
Blanco Pacheco, S.: 1074
Blessing, K.: 2025
Bligh, M. C.: 399
Blocher, H.: 458
Blomberg, C.: 459
Blomkvist, V.: 742
Blum, E.: 605
Bobzien, S.: 687
Böcher, O.: 1869
Bockmuehl, M.: 760, 976, 1203, 1987
Bodinger, M.: 298
Bogaert, P.-M.: 825
Bohak, G.: 1292
Böhm, T.: 264
Boismard, M.-É.: 285
Bojorge, H.: 1231
Bonnington, M.: 1652
Bons, E.: 1375
Bony, P.: 408, 1086
Booser, K. D.: 262
Borg, M.: 883r, 955
Borghi, E.: 52
Borgonovo, G.: 1377
Boring, M. E.: 1503, 1805
Bos, A. P.: 1378
Bosch i Veciana, A.: 6
Boschi, B. G.: 1206
Boscolo, G.: 1710
Botha, J. E.: 7
Botha, P. J. J.: 107, 761, 2026
Botha, S. J.: 867
Bottini, G. C.: 1751r
Böttrich, C.: 377
Bovon, F.: 226
Bowe, B. E.: 8, 152, 2121
Bowman, R. G.: 942
Boyarin, D.: 668r, 1281
Boyd-Taylor, C.: 1379
Braaten, C. E.: 1658
Bradley, K. R.: 688, 1439, 1454r
Bradshaw, P. F.: 2122
Brandt, P.-Y.: 48, 1714
Brattston, D. W. T.: 762
Braun, H.: 1513
Braun, T.: 1282
Braun, W.: 1514, 2140r
Bravo, C.: 102
Bray, G.: 1695
Bredin, M. R. J.: 1194
Bremmer, J. N.: 689
Breneman, M.: 1232
Brennan, T. C.: 690
Brennecke, H. C.: 178
Brett, M. G.: 1037
Brewer, D. I.: 1380, 1988
Breytenbach, A. P. B.: 3, 2027
Bridges, C. B.: 214
Briskin, L.: 1620
Britz, G.: 853
Brock, S. P.: 2028
Brodeur, S.: 1115
Brooke, G. J.: 1989
Brooks, O. S.: 192
Brosend, W.: 1629r
Broshi, M.: 549, 1326
Brottier, L.: 125
Brown, A. R.: 368, 854
Brown, C.: 1744
Brown, P.: 1468
Brown, T. L.: 1870
Brueggemann, W.: 9, 1233, 1902, 1926
Brug, J. F.: 293, 1698
Brüning, C.: 1234
Bryan, C.: 122r
Buccellati, G.: 538r
Büchner, D.: 550
Buffière, F.: 2103
Bühler, P.: 10
Bullmore, M. A.: 1927
Burgess, J. P.: 763
Burke, T. J.: 1116
Burkhardt, H.: 460
Burnett, G. W.: 1114
Burnette-Bletsch, R.: 606
Burns, C.: 1235
Burridge, R. A.: 1251r
Burton, J.: 1440
Buth, R.: 1687
Butler, J.: 64
Butzer, E.: 764, 1160
Buzzard, A. F.: 461
Byargeon, R. W.: 972
Byron, B. F.: 1763

Cahill, M.: 765
Calambrogio, L.: 169, 993
Calderone, E.: 378
Callaway, P. R.: 513, 1327, 1329r, 1333r
Cameron, A.: 1822
Campbell, D. A.: 1790r
Caner, D. F.: 713

Cannuyer, C.: 743
Capelli, P.: 607
Capper, B. J.: 241
Caquot, A.: 551
Caragounis, C. C.: 1767
Cardellino, L.: 103
Cárdenas Pallares, J.: 1000, 1002
Carey, G.: 714, 2029
Carlston, C. E.: 1663
Caron, G.: 766
Carpenter, J. B.: 1236
Carreira das Neves, J.: 936
Carrez, M.: 1871
Carrière, J.-M.: 1928
Carroll, R. P.: 65
Carson, D. A.: 1237, 1868
Carson, L.: 844
Carson, S.: 845
Carter, W.: 153, 154
Casalegno, A.: 300
Casey, M.: 123r
Castelli, E. A.: 715
Castillo, J. M.: 887, 1238
Castro, S.: 767
Catastini, A.: 552, 608
Caulley, T. S.: 768, 888
Cavalcoli, G.: 1239
Cha, J.-S.: 1127
Chalier, C.: 1420
Chamberlain, F.: 1240
Charles, J. D.: 412
Charlesworth, J. H.: 553
Charry, E. T.: 1929
Chartrand-Burke, T.: 1469
Cheetham, D.: 11
Cheon, S.: 752, 2030
Chevlen, E. M.: 660
Chew, K.: 691
Chia, A.: 1241
Chia, R.: 769
Chiesa, B.: 1990
Chilton, B. D.: 1008, 1621
Chmiel, J.: 770, 2031
Chrisope, T. A.: 855
Christians, J.: 77
Chrupcała, L. D.: 1787
Clark, D. K.: 1242
Clark, E. A.: 1470
Clark, N.: 108
Clarke, A. D.: 1087
Clements, R.: 1515
Cobb, D.: 126
Coenen, M.: 2104
Colijn, B. B.: 995
Collins, J. J.: 609, 1381
Collins, J. N.: 1023
Collins, R.: 2140r
Collins, R. F.: 1154, 1930
Combs, W. W.: 1155
Conradie, E. M.: 1243
Cook, G.: 1060
Cook, J.: 1382, 2032
Cooper, K.: 2123
Corley, J.: 2033
Corley, K. E.: 1010
Corsani, B.: 227
Cortese, E.: 1991
Cothenet, E.: 462, 555, 712r, 889, 1598, 1683
Cotton, H. M.: 556, 1328
Coulson, W. D. E.: 1293
Cousland, J. R. C.: 983
Cova, G. D.: 1244
Coyle, K.: 1719
Craffert, P. F.: 12, 1294
Craig, W. L.: 890, 891
Craigen, T. P.: 1181
Crane, G.: 846
Crawford, T. G.: 288
Croft, S.: 1752
Crossan, J. D.: 1471
Cruz, V. A.: 1898
Culpepper, R. A.: 1773
Cunningham, J.: 1906
Cunningham, L. S.: 13, 1622
Cuvillier, É.: 155, 1088, 1668
Cuzzola, T.: 1931

Dadkhah, H.: 1365
Daise, M.: 610
Dalbesio, A.: 413
Dale, J.: 1024
Dalferth, I. U.: 924
Danove, P.: 200
Das, A. A.: 1128
Davies, G. F.: 14
Davies, S.: 1700
Davis, B. S.: 1840
Davis, K. G.: 1245
Davlin, M. C.: 243
Dawes, G.: 893
Day, L.: 2034
de Andia, Y.: 1496
deClaissé-Walford, N. L.: 1504
Degenaar, J.: 1516
Deiana, G.: 463
de Kruijf, T.: 305
de la Fuente Adánez, A.: 771, 1038
del Agua, A.: 15
Delorme, J.: 1712
DeMaris, R. E.: 1824
De Mey, P.: 925
Deneken, M.: 1207, 1907
den Hertog, C.: 2035
Denison, J. C.: 1517
Dennison, W. D.: 1599
Denova, R.: 892r
de Oliveira Souza Neto, M.: 445
Derda, T.: 2036
Derickson, G. W.: 312
de Robert, P.: 1383, 1872
de Roo, J. C. R.: 1992
Derrenbacker, R. A.: 940r

Derrett, J. D. M.: 165, 183, 286, 1063, 1716, 1732, 1771
deSilva, D. A.: 353, 1182
de Smidt, J. C.: 16
de Souza, P.: 692
des Places, E.: 694
Dettwiler, A.: 185
Devillers, L.: 1330
de Villiers, P.: 693
de Waard, J.: 1993
Dewes, R.: 966
Dewey, A. J.: 716, 1472
Dewey, J.: 1518
DiCicco, M.: 1003
Diefenbach, M.: 244
Díez Arnáiz, R.: 464
Díez Merino, L.: 1574
Di Lella, A. A.: 2037
Dillery, J.: 1441
Dillon, R. J.: 1815
Dimant, D.: 1994
di Sante, C.: 465
Długosz, D.: 1600
Dobbins, J. J.: 1295
Dochhorn, J.: 429, 744, 926
Doherty, E.: 109
Dombrowski, B. W. W.: 557, 1331, 1332
Donahue, J. R.: 1246
Donaldson, T. L.: 1692
Dormeyer, D.: 201
dos S. Vaz, A.: 814
Douglas, M.: 1932
Douglass, J. W.: 1039
Draper, J. A.: 1473, 1765
Dreitcer, A.: 466
Dreyer, Y.: 1519
Drobner, H. R.: 2124
Drury, J.: 222
Dube Shomanah, M. W.: 772, 1520, 1584, 1711
Dubois, J.-D.: 2125
Dudrey, R.: 1844
Duff, J.: 1156
Duffy, K.: 18
Duggan, G. H.: 878
Duling, D. C.: 78, 1696
Dumais, M.: 967, 1521
Dunn, J. D. G.: 1089, 1792
Dunne, T.: 1119
Dunnill, J.: 313
du Rand, J. A.: 419, 421, 424, 1873
Durken, D.: 1623, 1793
du Toit, C.: 1522
Dvorak, J. D.: 1040

Eber, J.: 856
Ebner, M.: 212
Eckert, J.: 1794
Edanad, A.: 1068
Édart, J.-B.: 343
Edin, M. H.: 943
Edwards, D. J.: 927
Edwards, M. J.: 1474
Edwards, O. C.: 1083r
Edwards, R.: 242r
Egan, V.: 516
Ego, B.: 1296
Ehrlich, C. S.: 1421
Ehrlich, U.: 661
Ekenberg, A.: 1688, 2126
Elbert, P.: 1072r
Elgvin, T.: 1653
Elliott, J. H.: 17r, 409, 1823r
Elliott, J. K.: 826, 1601, 1669
Eluvathingal, F.: 1020
Emanuel, S.: 662
Engberg-Pedersen, T.: 2038
Engel, W.: 1168
Eriksson, A.: 1829
Erlemann, K.: 1091, 1475
Ernst, M.: 467
Eshel, E.: 558
Eshel, H.: 558
Eskola, T.: 1523
Esler, P. F.: 101r
Estrada, N. P.: 1018
Etxeberria, X.: 19
Evans, J. D.: 695
Eynikel, E.: 2039

Fabbro, F.: 364
Faerber, R.: 2127
Fairhurst, A. M.: 1670
Farkasfalvy, D.: 773
Farrell, T.: 66, 1585
Farris, S.: 774
Fee, G. D.: 393
Felder, C. H.: 775
Feldman, L. H.: 1384
Fenske, W.: 1054
Ferdinando, K.: 1208, 1247
Fewell, D. N.: 800, 1057
Fields, P.: 67
Fiensy, D. A.: 1739
Figura, M.: 1497
Fikhman, I. F.: 1297
Fillon, M.: 1995
Fine, S.: 1298, 2075
Finsterbusch, K.: 1078
Fisk, B. N.: 611
Fitzmyer, J. A.: 1524
Fleischer, E.: 2076
Fleishman, J.: 2040
Fletcher, J.: 1933
Flint, P. W.: 559, 1334, 1335, 1353, 1354, 1996, 1997
Flory, M. B.: 1442, 2105
Flusser, D.: 1713, 1998
Focant, C.: 894
Ford, J. M.: 1183
Fornberg, T.: 1671, 2041
Förster, H.: 1476
Förster, N.: 307

Fortna, R. T.: 198, 1066
Foster, A. D.: 1908
Foster, G.: 988
Fournier, M.: 928
Fox, H.: 1385
Francese, C.: 2106
Francis, J. A.: 1443
Franco, E.: 20
Frank, É.: 1602
Frankel, R.: 1299
Franklin, E.: 242r
Frankovic, J.: 177, 1821
Frankowski, J.: 468
Franks, M.: 21
Fredrickson, D.: 367
Freedman, D. N.: 1572
French, D. R.: 718
Frenschkowski, M.: 1672
Freyne, S.: 895
Friedman, S. J.: 2077
Fuchs, A.: 217
Furnish, V. P.: 354
Fürst, A.: 2128

Gaca, K. L.: 1811
Gaffin, R. B.: 1132
Gager, J. G.: 1092
Gagnon, R. A. J.: 237, 1118
Galeotti, G.: 1248
Gallagher, M. P.: 1525
Galot, J.: 137, 1209
Gamba, G. G.: 1477, 1742
García Bazán, F.: 1498
García Cordero, M.: 2145
García Martínez, F.: 1336, 1999
Gardner, A. E.: 1717
Garland, C.: 719
Garzaniti, M.: 2129
Gaudelet, B.: 1659
Gaventa, B. R.: 822
Gebara, I.: 1526
Geisler, N. L.: 1527
Geller, M. J.: 1430r
Genest, O.: 1093, 1654
Genthe, H. J.: 990
Genuyt, F.: 193, 1684
Gerhardsson, B.: 1603, 1604
Gershenson, D. E.: 1386
Gesteira Garza, M.: 1660
Getty, M. A.: 1831
Geyser, A.: 1337
Gianotto, C.: 1387, 1407r
Giblin, C. H.: 1197, 1766
Gibson, S.: 517
Gielen, M.: 974
Giesen, H.: 411
Gilbert, M.: 612, 613
Gilbertson, M.: 1184
Gillingham, M. J.: 145
Giovannini, A.: 1977
Giurisato, G.: 1741
Given, M. D.: 1817
Glancy, J. A.: 359
Glaze, R. E.: 245
Gmirkin, R.: 1338
Golb, N.: 518
Goldberg, A.: 1419r
Goldenberg, D.: 663
Goldingay, J.: 469
Golomb, D. M.: 2042
Gomà Civit, I.: 1686
Gonsalves, F.: 1094
Gordon, R. P.: 2001
Goren, D.: 533
Gorin-Rosen, Y.: 506, 519, 541
Gorman, M. J.: 1r
Goulder, M. D.: 2130
Gourgues, M.: 173, 1022, 1582r
Gräbe, P. J.: 1249
Gradwohl, R.: 664
Graesslé, I.: 776
Graf, F. W.: 79
Gramaglia, P. A.: 560, 2043
Grant, C.: 1632
Grappe, C.: 1034, 1889
Grässer, E.: 22
Grasso, S.: 189
Graves, T. H.: 1528
Gray, A. M.: 2079r
Gray-Fow, M. J. G.: 1444
Green, C. M. C.: 2107
Greenewalt, C. H.: 520
Greenhalgh, S.: 1738
Greenlee, J. H.: 338, 403, 1575, 1586
Greidanus, S.: 1909
Grelot, P.: 470, 1150, 1891, 2078
Greshake, G.: 929
Grethlein, C.: 23
Grieb, A. K.: 24
Griffin, J.: 696r
Griffith, T.: 1173
Grogan, G. W.: 401
Grohmann, M.: 383
Groves, P.: 202
Gruenler, R. G.: 1158
Grün, A.: 1529
Gruson, P.: 841
Grzybek, E.: 521
Guardiola-Sáenz, L. A.: 982
Gubler, M.-L.: 414, 1749
Gudorf, M. E.: 386
Guerra Gomez, M.: 283
Guerra, S.: 896
Guibal, F.: 1210
Guijarro Oporto, S.: 897
Guillemette, N.: 471
Guillet, J.: 937
Gundry, R. H.: 1056
Gundry-Volf, J.: 311r
Günther, M.: 314

Haacker, K.: 407, 1809

Haberman, B. D.: 1530
Hachlili, R.: 1300, 1301
Haddad, B. G.: 998
Hafemann, S.: 369
Hagedorn, A. C.: 224
Hagner, D. A.: 156, 944
Hahn, E.: 1211
Hahn, F.: 1095
Haines-Eitzen, K.: 1478
Hajduk, R.: 1250
Halivni, D. W.: 665
Halpern, B.: 522
Halpern-Amaru, B.: 2000
Ham, C.: 246
Hampson, D.: 777
Hanges, J. C.: 356
Hanhart, K.: 1836
Hanig, R.: 1479
Hannah, D. D.: 2131
Hanson, J.: 1701
Harding, M.: 1818
Hare, D. R. A.: 945
Häring, H.: 778
Harrelson, W.: 857
Harrill, J. A.: 1851
Harrington, D. J.: 25, 80, 111, 171, 472, 779, 1616, 2044
Harrington, W.: 1673
Harris, G. H.: 1934
Hartin, P. J.: 404
Hartman, L.: 1966
Hartung, M. G.: 1819
Hatcher, M. J.: 26
Hatina, T. R.: 780
Havemann, J. C. T.: 1820
Hawkin, D. J.: 1935
Hayes, C.: 2045
Hayman, A. P.: 614, 2046
Hays, R. B.: 781
Hayward, R.: 615, 666
Heaster, D.: 1936
Heater, H.: 420
Hegedus, T.: 1445
Heiene, G.: 474
Heil, C.: 179, 233
Heil, J. P.: 196
Heininger, B.: 303, 616
Heisey, N. R.: 858
Hellholm, D.: 2146
Hempel, C.: 561
Hempelmann, H.: 446, 1531
Henrich, S.: 1674
Henshke, D.: 617
Herbert, E. D.: 2001
Herbert, K.: 697
Herbst, M.: 1532
Herzer, J.: 410, 1886, 2047
Hewitt, C. M. K.: 1633
Higham, T.: 1320
Hill, C. E.: 1480, 2132
Hillar, M.: 618, 1388
Hillers, D. R.: 523
Himmelfarb, M.: 2002
Hinkle, M. E.: 782
Hinlicky, P. R.: 1157
Hirschfeld, Y.: 524, 1302
Hirt, M.: 1977
Hockey, S.: 847
Hodges, H. J.: 745
Hodgson, R.: 1587
Hoffmann, P.: 146, 232
Hofius, O.: 992, 1185
Hogan, K. M.: 2048
Høgenhaven, J.: 834
Holladay, C. R.: 783
Hollenbach, B.: 1588
Hollenback, G. M.: 2049
Holloway, P. A.: 1149
Holmberg, B.: 379, 1693
Holmén, T.: 1339
Holmes, N.: 2108
Holwerda, D. E.: 1890
Hoover, R. W.: 1031
Hopkins, K.: 720
Horbury, W.: 439
Horn, F. W.: 1077, 1422
Horne, E. H.: 987
Horsley, G. H. R.: 53, 1291r
Horwitz, L. K.: 525
Hotze, G.: 1774
Houlden, L.: 341
Houssiau, A.: 1937
Houtman, A.: 669
Houtman, C.: 1709
Howard, G.: 157
Howcroft, K. G.: 27
Howell, R. W.: 1056
Hoyle, R.: 66
Hubbard, M.: 372
Huber, K.: 938
Hübner, H.: 433
Hübner, R. M.: 1481
Hultgren, A. J.: 946, 1253
Hurley, R.: 1748
Hurtado, L. W.: 827, 1389, 1910
Hynson, L. O.: 1254

Ibba, G.: 562, 563
Ilan, T.: 2050
Infante, R.: 619
Ingolfsland, D.: 898
Ingwer, C.: 1938
Innes-Parker, C.: 1795
Isizoh, C. D.: 1783
Iversen, G. Y.: 1807

Jackson, G.: 899
Jackson, H. M.: 1754
Jacobs, A. S.: 2133
Jacobson, D. M.: 2051
Jacobson, H.: 2003, 2004, 2080
Jaffee, M. S.: 28

James, S. L.: 698
Jankowski, G.: 1939
Janowitz, N.: 1423
Jansen, H.: 1533
Jansen, R.: 2052
Janzen, J. G.: 475
Jasper, D.: 911r
Jathanna, O. V.: 1059
Jeal, R. R.: 385
Jeanrond, W. G.: 434
Jensen, R. A.: 1303
Jenson, R. W.: 1535
Jervell, J.: 81
Jewett, R.: 334, 1145
Jobes, K. H.: 620
Johner, M.: 969
Johnson, D. E.: 29
Johnson, E. S.: 210
Johnson, K.: 1700
Johnson, L. T.: 631r, 783, 859, 900, 1940, 1941
Jones, C. P.: 2109
Jones, D. A.: 1914
Jones, F. S.: 1482
Jones, J. E.: 860
Jones, P.: 1849
Joosten, J.: 721, 1901
Jordaan, P.: 396
Judge, E. A.: 1942

Kaestli, J.-D.: 309, 2134
Kahl, W.: 997
Kaimakis, D.: 1390
Kaiprampatt, G.: 1634
Kalimi, I.: 622, 1903
Kalin, E. R.: 1107
Kalmin, R.: 1424
Kamesar, A.: 1391
Kamlah, J.: 1296
Kamsler, H. M.: 623
Kanagaraj, J. J.: 1096
Kangas, R.: 1164, 1874
Kanjirakompil, C.: 208
Kanyoro, M.: 1536
Kapera, Z. J.: 564, 591r, 861, 862, 1340, 1341
Karavidopoulos, J. D.: 784
Kariamadam, P.: 240
Kärkkäinen, V.-M.: 1537
Karlberg, M. W.: 1806r
Käsemann, E.: 1605, 1606
Kasher, R.: 670
Kasiłowski, P.: 1165, 1855
Kaster, R.: 1446
Katramadou, K.: 54
Katz, P.: 277
Katzoff, R.: 1342
Kaunfer, A. H.: 2081
Kealy, S. P.: 228, 624
Keefer, L. L.: 1117
Keeney, D. E.: 1595
Keith, A. M.: 2110
Keller, B. R.: 1852
Keller, M. N.: 901, 1753
Kelley, S.: 785
Kelly, D. F.: 1133
Kereszty, R.: 1856
Kesich, V.: 1779
Khiok-Khng, Y.: 1152, 1827
Kieffer, R.: 1065, 1770
Kilgallen, J. J.: 239, 297, 304, 1737
Kim, J. K.: 1058, 1892
Kim, T. H.: 1009
King, K. L.: 1624
King, R. J.: 1447
Kinman, B.: 1750
Kirchschläger, W.: 447, 1219
Kirk, A.: 1664
Kisielewicz, M.: 1304
Klaiber, W.: 1915
Klauck, H.-J.: 1174
Klawans, J.: 1392
Klein, M. L.: 2082
Kletter, R.: 526
Klinghardt, M.: 315, 1283
Klutz, T. E.: 722
Knight, C.: 138
Knight, G. A. F.: 1053
Knights, C. H.: 625, 1943
Kobayashi, H.: 247
Koenen, K.: 626
Koester, C. R.: 1186
Koester, H.: 316, 919
Koet, B. J.: 2083
Kollamparampil, A. G.: 93
Kollmann, B.: 180
Konik, J.: 1304
Konradt, M.: 627, 1859
Koperski, V.: 1832
Korang, C. J. K.: 1137
Kortekaas, G. A. A.: 699
Körtner, U. H. J.: 1916
Kosch, D.: 902
Koskenniemi, E.: 700
Köstenberger, A. J.: 248, 786
Kotansky, R.: 1305
Kottackal, J.: 476
Kowalczyk, A.: 158, 947
Kowalski, B.: 1730
Kraftson-Hogue, M.: 1255
Kranenborg, R.: 565
Krannich, T.: 848, 1306
Kratz, R. G.: 628
Kraus Reggiani, C.: 2053
Kraus, W.: 249
Krause, M. S.: 1589
Krauter, S.: 1904
Kreitzer, L. J.: 391, 1146, 1843
Kremer, J.: 477, 1256
Krentz, E.: 948
Krieger, K.-S.: 629, 630
Kudasiewicz, J.: 1944
Kugel, J.: 1343
Kügler, J.: 250, 266, 273

Kuhlmei, T.: 848
Kulisz, J.: 1635
Kundert, L.: 2084
Kuntzmann, R.: 82, 746
Kurth, C.: 127
Kurz, W. S.: 1720
Kuthirakkattel, S.: 1055
Kuzhuvelil, M. V.: 440
Kvalbein, H.: 147, 566, 949, 1636, 2005
Kysar, R.: 1755

Laato, A.: 2054
Labahn, M.: 271
Lacey, W. K.: 2111
Lachs, S. T.: 2085
Lalleman, P. J.: 1867
Lambrecht, J.: 1134, 1198, 1816, 1833
Lamp, J. S.: 397, 1813
Landgrave Gándara, D.: 215
Landy, F.: 787
Lang, D.: 1596
Lang, F. G.: 828
Lange, A.: 1296
Langenhorst, G.: 903
Langkammer, H.: 2135
Laperrousaz, E. M.: 83
Largo Domínguez, P.: 1731
Larkin, W. J.: 30
Larsson, E.: 1721
Lash, E.: 1685
Lategan, B. C.: 1607
Lateiner, D.: 1448
LaVerdiere, E.: 1069, 1193, 1196
Lee, A. C. C.: 1538
Lee, D. A.: 284, 788
Lee, J. A. L.: 53
Légasse, S.: 91, 317, 398, 960, 961
Legrand, L.: 448
Lehnert, V.: 1082
Lemaire, A.: 567
Lemasters, P.: 1252r
Lendon, J. E.: 1449
Lenzi, G.: 1768
Leonard, R. D.: 515r, 1307
Leonardi, G.: 568, 1006, 1917
Lerø, A. L. S.: 835
Levene, D.: 1430r
Levenson, J. D.: 478
Leventi, I.: 1293
Levin, L.: 671
Levine, A.-J.: 2055
Levinson, J.: 672
Levy, A.: 527
Lewis, J. P.: 1911
Lichtenberger, H.: 344, 632
Liebenberg, J.: 904
Liesen, J.: 633
Lietaert Peerbolte, L. J.: 1875
Lieu, J. M.: 1756, 1967
Liew, T. B.: 1702
Lightstone, J. N.: 673
Lindemann, A.: 1483, 1796
Linmans, A. J. M.: 939
Linss, W. C.: 318
Liphschitz, N.: 1308
Litwak, K. D.: 1097
Lockwood, P.: 1257
Loffreda, S.: 1978
Logan, A. H. B.: 723
Lohse, E.: 139, 362
Long, B. O.: 863
Longacre, R. E.: 1108
Longenecker, B. W.: 634
Lönnqvist, K.: 1979
López, A.: 1284
Lorenz, B.: 724
Lorenzen, T.: 449
Lorsch, R. S.: 701
Lowe, W.: 1945
Lowery, R. H.: 1258
Lowry, R.: 479
Lucassen, B.: 1344
Luchetta, C.: 674
Lüdemann, G.: 140
Luke, K.: 984
Lund, J. A.: 2086
Lunn, N.: 1865
Luomanen, P.: 159
Lust, J.: 55, 621r
Luttikhuizen, G.: 747
Luz, U.: 31
Lyons, J.: 789
Lyons, W. J.: 569, 2006

Maartens, P. J.: 348, 349
MacAdam, H. I.: 1733
Macchia, F. D.: 294
Maccoby, H.: 1425, 1426
MacDonald, D. R.: 1785
Mack, B.: 2140r
MacLeod, D. J.: 1201, 1895
Magen, Y.: 528
Magne, J.: 128
Magness, J.: 1309, 1310
Maier, J.: 635
Main, E.: 570
Mainville, O.: 1740
Maitland, S.: 792r
Makarushka, I.: 864
Makujina, J.: 57, 1169
Malan, G.: 1862, 1863
Malina, B. J.: 431
Maloney, E. C.: 1141
Malzoni, C. V.: 223
Mangatt, G.: 905
Mankowski, P.: 68
Manns, F.: 1427, 2087
Manzi, F.: 950, 1345, 1810
Maraval, P.: 1884
Marböck, J.: 1946
Marchesi, G.: 1259
Marconi, G.: 1061, 1858

Marcus, J.: 274, 1715
Marguerat, D.: 1722
Marks, F. W.: 877r
Markschies, C.: 32, 2136, 2147
Marr, A.: 790
Marsh, C.: 124r, 791
Marthaler, B. L.: 973
Martin, F.: 69, 181
Martin, T. W.: 269, 1450
Martin-Grunenwald, M.: 1260
Martini, C. M.: 450
Martone, C.: 571, 572
Martzelos, G. D.: 1540
Marucci, C.: 1217r, 1505
Marzotto, D.: 1775
Matlock, R. B.: 1791r
Mattam, S.: 195
Mattam, Z.: 1029
Matthews, S.: 2056
Mauser, U.: 1797
May, D. M.: 234
Mayer-Schärtel, B.: 636
Mayeski, M. A.: 132r
Mayhue, R. L.: 1261
McClain, A. J.: 389
McClane, C. D.: 384
McConvery, B.: 495, 2057
McCready, W. O.: 84
McCutcheon, R. T.: 2140r
McDade, J.: 1637
McDermott, J. M.: 441
McDonnell, K.: 1506
McElhanon, K. A.: 363
McGinn, T. A. J.: 1451
McGowan, A. B.: 2137
McGrath, A. E.: 1070
McGrath, J. F.: 272, 1757, 1912
McKay, H. A.: 33, 1393
McKenzie, J. S.: 529
McKenzie, L.: 1661
McLay, T.: 2058
McLean, P. D.: 1394
McNamara, J. A. K.: 793r
Meadors, E. P.: 1665
Meagher, P. M.: 141, 229, 289, 1098, 1262, 1675, 1947
Mealand, D.: 1703
Meier, J. P.: 1638, 1639, 1854, 1866
Melzer-Keller, H.: 1625
Menken, M. J. J.: 965, 978
Menzies, R. P.: 1011r
Merklein, H.: 1980
Merz, A.: 112
Meshel, Z.: 1981
Messner, B.: 1019
Mettinger, T. N. D.: 1968
Metzing, E.: 279
Mews, C. J.: 49
Meyer, M.: 1484
Meyers, E. M.: 113, 1350r
Meynet, R.: 1016
Michaels, J. R.: 1028
Michaud, C.: 931
Mies, F.: 1948
Mijoga, H. B. P.: 319
Milani, M.: 1608
Millar, F.: 2112
Miller, K. E.: 1200
Miller, R. J.: 213, 231
Miller, S. S.: 637
Mimouni, S. C.: 725, 1485
Mindling, J. A.: 1834
Minear, P. S.: 182
Miranda, A.: 301
Misiurek, J.: 1758
Misztal, W.: 1798
Mitchell, M. M.: 194, 416
Mitchell, N.: 451, 1220
Moloney, F. J.: 251, 1041
Montague, G. T.: 1263
Moore, R. K.: 320
Moore, S. D.: 638
Mora, F.: 1452
Morales, N.: 1138
Moreno Carrillo, J. A.: 1264
Moreno Garrido, J.: 1499
Morgen, M.: 252
Morisi, M.: 1395
Morujão, G.: 267
Mosetto, F.: 1609
Mosser, C.: 1541
Most, G. W.: 2113
Mostowska Baliszewska, A.: 1635
Moulton, M.: 986
Mourlon Beernaert, P.: 1099, 1221, 1265
Mouton, E.: 1142
Moxnes, H.: 906
Moyise, S.: 996
Mueller, S.: 1032, 1734
Muli, A.: 1111
Müller, A. R.: 639
Müller, M.: 1100, 1676
Müller, P.: 114, 221, 1179, 1640
Müller, U. B.: 253
Müller-Kessler, C.: 1311
Mullins, P.: 1969
Mulloor, A.: 879
Mulzer, M.: 640
Munoa, P. B.: 1882r
Muro, E. A.: 573
Murphy, C.: 85, 748
Murphy, G. R.: 1723
Murphy, R. E.: 795, 796
Murphy, T.: 2114
Murphy-O'Connor, J.: 382, 1005, 1101
Murray, G. W.: 387
Murray, R.: 1507
Mussies, G.: 956
Mussner, F.: 405, 797
Mutetei, P.: 1918
Myers, C.: 1949

Naeh, S.: 2088
Nápole, G.: 1396
Navarro Puerto, M.: 381
Naveh, J.: 1312
Navone, J.: 1950
Nebe, G. W.: 1346, 2007
Neirynck, F.: 187r, 865, 1042
Nelson, J. L.: 1590
Netzer, E.: 1313
Neudecker, R.: 675
Neuner, J.: 962, 1027
Neusner, J.: 676, 677, 726, 733r, 2089, 2090, 2091
Newman, H. I.: 2092
Newport, K. G. C.: 430
Neyrey, J. H.: 224, 1704
Niebuhr, K.-W.: 406, 480
Nielsen, H. K.: 1012
Nielsen, K.: 1347, 1542
Niemand, C.: 129
Nikolakopoulos, K.: 1576
Nolland, J.: 964
Noort, E.: 2008
Norelli, E.: 1195
Norlin, D.: 1663:
Norrington, D. C.: 452
North, J. L.: 86
Nortjé, L.: 160, 164
Noss, P. A.: 1591
Nowell, I.: 2059
Nun, M.: 531

Oberhänsli-Widmer, G.: 1428
O'Collins, G.: 932
Oden, T. C.: 340
Oeming, M.: 641
O'Grady, J. F.: 34
Ohhara, M.: 254
Okure, T.: 1951
Oldenhage, T.: 941
Olley, J. W.: 375, 2060
O'Loughlin, T.: 1543, 1776
Olson, D. C.: 2061
Olson, D. T.: 435
O'Mahony, K. J.: 96, 1830
Omanson, R. L.: 829
O'Meara, R.: 1745
O'Neill, J. C.: 1641, 1799, 1839, 1952
Oñate Ojeda, J. A.: 1004
Orlov, A. A.: 2062
Oropeza, B. J.: 361, 1121
Osborn, E. F.: 1397, 1610
Osiek, C.: 35, 727, 1147, 1285r, 1544
Ota, S.: 321
Otero Lazaro, T.: 394
Oury, G.-M.: 798
Outtier, B.: 2138r
Owan, K. J. N.: 481
Owen, P.: 1541

Pagán, S.: 70
Pagazzi, G. C.: 255
Paget, J. C.: 1492r, 1501r
Painchaud, L.: 2148
Painter, J.: 482
Pakala, J. C.: 370
Paloma, P. E.: 1800
Pang, C. C.: 1266
Panneberg, W.: 930r
Papaioannou, S.: 702
Parappally, J.: 1212
Park, H.-W.: 308
Parmentier, E.: 799
Parrent, A. M.: 1680
Parsons, P.: 532
Pasquetto, V.: 1759
Pasto, J.: 1398
Pastor, J.: 642
Pathrapankal, J.: 172, 1267
Patterson, S. J.: 366, 1642
Paulien, J.: 1882r
Pauw, D. A.: 115, 203, 1677
Pawlaczyk, A.: 1399
Pazdan, M. M.: 1545
Peachey, B. F.: 1888
Pearson, B. A.: 866
Pearson, B. W. R.: 643
Pedrozo, J. M.: 1643
Peligro, J. D.: 281
Pelser, G. M. M.: 322
Penkower, J. S.: 678
Penna, R.: 1953
Pérez Fernández, M.: 574
Perez Herrero, F.: 161
Pérez-Soba, J. M.: 880
Perkins, L.: 1690
Perkins, P.: 1143
Pernot, L.: 703
Person, R. F.: 1400
Pertini, M. Á.: 276
Pesce, M.: 1546, 1547, 1548
Pester, J.: 1841, 1842
Peterlin, D.: 1486
Petersen, A. K.: 87, 342
Petersen, W. L.: 951
Peterson, B. K.: 376
Peterson, D.: 1218r
Peterson, E. H.: 204, 1549
Peterson, R. A.: 1268
Petrini, M.: 1954
Pezhumkattil, A.: 644
Pezzoli-Olgiati, D.: 1876
Pfrimmer, T.: 979
Pfüller, W.: 1213
Phan, P. C.: 483
Phillips, G. A.: 800, 1057
Phillips, P.: 142
Philonenko, M.: 175, 1747, 1893
Picard, M.: 1724
Piccirillo, M.: 1314
Pierre, M.-J.: 712r
Pikaza Ibarrondo, X.: 1222

Pilch, J. J.: 143, 484, 496, 497, 1286, 1287, 1678, 1970
Piñero, A.: 58, 649r
Piovanelli, P.: 309
Pippin, T.: 63, 256, 801
Placher, W. C.: 1269
Plümacher, E.: 290
Plunkett-Dowling, R.: 1835
Poduska, D. M.: 1453
Pohlmann, M. H.: 421
Poirier, J. C.: 1887
Poirier, P.-H.: 739r, 2139
Pool, J. B.: 802
Poorthuis, M. J. H. M.: 1429
Popkes, W.: 1860
Porat, D.: 533
Porat, L.: 534
Porsch, F.: 1175
Porter, C. L.: 335
Porter, S. E.: 388
Pöttner, M.: 803
Poucouta, P.: 1187
Powell, M. A.: 166, 952
Poythress, V. S.: 836
Pragasam, A.: 116
Pretorius, C.: 867
Pretorius, N. F.: 1043
Preus, J. S.: 36
Price, R. M.: 717r, 728
Prieur, J.-M.: 729
Proctor, J.: 1090r
Pryce, M.: 907
Puech, É.: 575, 576, 577, 868, 1315, 1348
Puig i Tàrrech, A.: 485
Pummer, R.: 535, 1401
Punt, J.: 804, 805, 1857

Qimron, E.: 556
Quarles, C. L.: 730
Queen-Sutherland, K.: 806
Quéré, F.: 837
Quesnel, M.: 292, 1786
Quispel, G.: 830

Rae, M.: 908
Ragacs, U.: 2093
Raimbault, C.: 167
Räisänen, H.: 1550
Ramelli, I.: 731
Ramshaw, E. J.: 985
Rapoport-Albert, A.: 869
Rapp, C.: 1487
Rapuano, Y.: 526
Ras, J. M.: 1699
Raspe, L.: 1402
Rau, E.: 236
Raurell, F.: 578, 645
Rautman, M. L.: 520
Read-Heimerdinger, J.: 291, 1777
Rebera, R.: 1025
Redditt, P. L.: 1403
Reece, S.: 59
Reed, J. T.: 388
Reeves, J. C.: 2063
Regev, E.: 579
Regopoulos, G. C.: 1064
Reimer, A. M.: 569
Reinhartz, A.: 1044
Reinmuth, E.: 1769
Reinstorf, D.: 1746
Reiser, M.: 1551
Renwart, L.: 110r
Reumann, J.: 436, 437
Reve, N.: 1644
Reyes Ceja, L.: 1180
Reyes, A. T.: 529
Reynier, C.: 1144
Rhee, V.: 402
Rhoads, D.: 1166
Ricciardi, A.: 1404
Richards, E. R.: 323
Riches, J.: 37
Richmond, J. A: 704
Ries, J.: 749
Riesenfeld, H.: 1611
Riley, H.: 117
Ringgren, H.: 2009
Rius-Camps, J.: 207, 296, 1708
Rizzi, G.: 38, 1552, 2064
Robert, P.: 1270
Roberts, J. R.: 60
Robertson, N. D.: 1455
Robichaux, K. S.: 909
Robinson, B. P.: 392, 1553
Robinson, J. M.: 118, 179, 1689
Rochais, G.: 968r
Rochette, B.: 1405, 1456
Rodd, C. S.: 88
Rofé, A.: 2010
Rohrhirsch, F.: 1316
Rokéah, D.: 1288
Roll, S. K.: 732
Rolland, P.: 881
Rollinson, P.: 705
Ronen, Y.: 536
Rooke, D. W.: 391
Rosner, B. S.: 1126, 1919
Rosscup, J. E.: 1102
Rossi, B.: 257
Rossier, F.: 486
Rossing, B.: 1188, 1199
Roten, J. G.: 1271
Rovner, J.: 2094
Roy, L.: 920
Rubeli-Guthauser, N.: 130
Rubin, M.: 1289
Ruiz Pérez, M. D.: 1705
Runia, D. T.: 1376r, 1406
Rupprecht, H.-A.: 1457
Russell, B. F.: 1458
Russell, D. M.: 1163
Russell, D. S.: 1554

Ruston, R.: 1555
Rüterswörden, U.: 39
Rutgers, L. V.: 1298
Rydbeck, L.: 832, 1577
Ryen, J. O.: 1045

Sabato, M.: 2095
Sabin, M.: 205, 1558r
Sacchi, P.: 554r
Safrai, S.: 1736, 1784
Sagiv, N.: 537
Sagovsky, N.: 453
Saldarini, A. J.: 131
Sale, G.: 1612
Saller, R.: 706
Salters, R. B.: 2096
Salvatore, E.: 40
Samaha, J.: 1272
Sampathkumar, A. R.: 807
Sampson, E. W.: 838
Sánchez Bosch, J.: 2149
Sánchez Salor, E.: 1573
Sanders, J. A.: 4, 1556
Sandnes, K. O.: 295
Sänger, D.: 1223
Santala, R.: 148
Sao, C. C.: 41
Särkiö, R.: 373
Satlow, M. L.: 580, 679
Sauer, G.: 1982
Savasta, C.: 50
Scheidel, W.: 707
Schenke, H.-M.: 1488
Scherberich, K.: 2115
Schille, G.: 336, 957
Schlosser, J.: 1955
Schmalz, G. C. R.: 708
Schmeller, T.: 324
Schmid, K.: 646
Schmidt, D. D.: 921
Schmidt-Colinet, A.: 529
Schmithals, W.: 149
Schneiders, S. M.: 1046
Schniedewind, W. M.: 2011
Schockenhoff, E.: 1273
Scholer, D. M.: 1139, 1500
Schöllgen, G.: 1489
Scholtissek, K.: 1047, 1048
Schrage, W.: 89
Schreiber, B. M.: 1342
Schreiber, S.: 268
Schreiner, T. R.: 1109r
Schremer, A.: 581
Schreurs, N. F. M.: 442
Schröder, R.: 191
Schroeder, R. P.: 347
Schröter, J.: 371, 910, 1408
Schuller, E.: 1349
Schulz, R. R.: 1130
Schulze, L. F.: 1557
Schüngel, P.: 2150
Schüngel-Straumann, H.: 647
Schürmann, H.: 1655
Schutte, P. J. W.: 498
Schwank, B.: 280, 499, 1274, 1885
Schwarz, G.: 206
Schwarzwäller, K.: 1956
Schwemer, A. M.: 1136
Scibona, R.: 51
Scullion, J. P.: 42, 197, 953
Scurlock, J.: 1971
Sebesta, J. L.: 1459
Seddon, P.: 1957
Seewann, M.-I.: 350
Segal, A. F.: 325
Segal, M.: 2012
Segalla, G.: 119, 473r, 1559, 1760
Segert, S.: 582
Seifrid, M. A.: 337
Selinger, R.: 306
Senavoe, J.: 1224
Senior, D.: 97, 98, 99, 162, 873, 874, 991, 1617, 1618, 1920
Sensing, T.: 351
Sergeant, J. M.: 1015
Sevrin, J.-M.: 1761
Shapiro, A.: 539
Shapiro, M.: 90
Shapiro, S.: 583
Sharp, C. J.: 584
Shaw, T. M.: 1490
Sheard, R.: 933
Sheeley, S. M.: 1508
Shemesh, A.: 585, 1351, 1352
Shepherd, D.: 2097
Shepherd, W. H.: 43
Shillington, V. G.: 1124
Sibeko, M. A.: 998
Sieg, F.: 1013
Siegert, F.: 1409
Sievers, J.: 648
Silberman, N. A.: 1317
Silva, M.: 44
Sim, D. C.: 1681
Simoens, Y.: 1861
Simonet, J.-L.: 299
Simonetti, M.: 1491
Simpson, J. W.: 1153
Singles, D.: 1645
Sisti, A.: 1958
Skehan, P. W.: 559, 1335, 1353, 1354, 1997
Skilton, J. H.: 808
Sklba, R.: 1071
Skrzyniarz, R.: 1592
Slater, T. B.: 422, 1214, 1894
Sleeper, C. F.: 1959
Smelik, K. A. D.: 1355
Smelik, W. F.: 680, 1431, 2013
Smit Sibinga, J.: 326
Smith, A.: 71, 809
Smith, G.: 346
Smith, J. Z.: 810

Smith, P. A.: 1706
Smith, R.: 1921
Smith, R. H.: 971, 1189, 1190
Smith, R. R. R.: 1460
Smith, T. C.: 1103
Smithline, H.: 540
Snell, D. C.: 681
Snodgrass, K. R.: 219
Snyder, L.: 1778
Söding, T.: 327, 1162, 1410, 1613, 1877, 2065
Sordi, M.: 521
Sosin, J. D.: 1461
Soulen, R. K.: 1960
Spaeth, B. S.: 849
Spaller, C.: 45
Speckman, M. T.: 1030, 1725
Spencer, A. B.: 839
Spencer, F. S.: 1080, 1726
Spencer, W. D.: 1123
Spillman, J.: 487
Spottorno, M. V.: 2014
Squires, J. T.: 1079
Stachowiak, L. R.: 1356
Stackhouse, J. G.: 884r
Stafford, T.: 1614
Stähli, H.-P.: 1593
Staley, J. L.: 1782
Stander, H. F.: 1578
Stanley, C. D.: 1801
Starnitzke, D.: 1808
Stauffer, E.: 734
Stefani, P.: 230
Stegemann, H.: 1357, 2015
Stegemann, W.: 133, 1560
Steinmetz, D.: 2098
Steinmetz, F.-J.: 1847
Stendahl, K.: 586
Stern, E. J.: 507, 541
Stevenson, T.: 709
Stewart-Sykes, A.: 735, 2141
Stibbe, M.: 811
Stockitt, R.: 488
Stone, K.: 812
Stone, M. E.: 1358, 1359
Stone, N. J.: 150
Stordalen, T.: 1561
Stramare, T.: 168
Strauss, M.: 840
Stricher, J.: 841
Strijdom, J.: 1631r
Strobel, A.: 650
Strus, A.: 736
Stubø, I.: 151
Suess, P.: 1961
Sugirtharajah, R. S.: 72, 1562, 1563
Suh, J.-S.: 1135
Summers, S.: 1104
Summerson, H.: 73
Svensson, J.: 1772
Swanson, R. W.: 942
Sweeney, M. A.: 438
Sykes, J. D.: 1534r
Synek, E. M.: 737
Syreeni, K.: 1764
Syring, W.-D.: 76
Szesnat, H.: 1411, 2066
Szpek, H. M.: 1412
Szram, M.: 2116

Tábet, M. A.: 489
Talgam, R.: 1318
Talmon, S.: 1319, 1360, 2016
Tångberg, A.: 1812
Tanner, R. E. S.: 842
Tantlevskij, I. R.: 587
Tassin, C.: 682
Tatum, W. B.: 365, 1001
Tauberschmidt, G.: 651
Taylor, J.: 1780, 1781
Taylor, J. E.: 134, 652, 1320
Taylor, N. H.: 813, 1802
Tellan, S.: 188
Testa, E.: 1846
Teugels, L.: 2099
Thatcher, T.: 653
Theobald, M.: 1176
Thériault, J.-Y.: 753
Thibeaux, E. R.: 1823r
Thielman, F.: 423
Thimmes, P.: 882
Thomas, A.: 1727
Thomas, G. J.: 1564
Thomas, J. C.: 491r, 1177
Thomas, R. L.: 46, 989
Thompson, M. M.: 1049
Thornhill, J.: 1922
Thorsell, P. R.: 1105
Thurén, L.: 1106
Thurston, A.: 1062
Thurston, B.: 1850
Tietjen, J. H.: 1630r
Tigchelaar, E. J. C.: 588, 589, 1336, 1361, 1999, 2017
Tobin, T. H.: 751r
Tolmie, D. F.: 258, 1565
Topel, J.: 975
Tournay, R. J.: 176
Tov, E.: 590, 850
Trebilco, P.: 912
Trevijano Etcheverría, R.: 302, 738
Trible, P.: 870
Trocmé, É.: 1883
Trowitzsch, M.: 328
Trublet, J.: 490
Trudinger, P.: 238
Tucker, A.: 1290
Tucker, J.: 443
Tully, G. D.: 654
Tuñí, J. O.: 1050
Turner, M.: 1073
Tyler, R. L.: 357
Tzaferis, V.: 542

Ulfgard, H.: 1878, 1879, 2018
Ulrich, E.: 559, 1335, 1353, 1354, 1997
Ulrichs, K. F.: 209
Updike, J.: 794r
Uthemann, K.-H.: 1493

Vacherot, J.-M.: 91
Vahrenhorst, M.: 934
Valantasis, R.: 2142
Valentini, A.: 428
Valiquette, H.: 1225
Vallauri, E.: 120
Vana, L.: 683
van Aarde, A. G.: 329, 345, 500, 913, 1337, 1627, 1727, 1746, 1862, 1863
Van Belle, G.: 270, 1067
van den Heever, G.: 914
van der Horst, P. W.: 684, 685, 1432
VanderKam, J. C.: 2019
van der Kooij, A.: 2067
van der Merwe, D. G.: 282, 1762
van der Toorn, K.: 2068
van der Watt, J. G.: 259, 1051
van Deventer, H. J. M.: 1566
van Dyke, R. H.: 400
Van Meenen, B.: 1275
van Minnen, P.: 1462
Vanni, U.: 432, 1900
van Oorschot, J.: 1413
van Rensburg, F. J.: 1578
van Rooy, H. F.: 1414
van Ruiten, J.: 655
van Tongerloo, A.: 750
van Uchelen, N. A.: 592
van Zyl, H. C.: 1666
Vassiliadis, P.: 1567
Veltri, G.: 656
Venetz, H.-J.: 1667
Venter, L.: 310
Venter, P. M.: 1509
Ventura, R.: 1299
Verboom, W.: 1962
Verhelst, S.: 2100
Verheyden, J.: 875, 1014
Vermes, G.: 593
Vernet, J. M.: 211
Verseput, D. J.: 1167
Vervenne, M.: 56r
Vessey, M. A.: 1494
Vial, M.: 1880
Vicent Cernuda, A.: 922
Vigil, J. M.: 915
Vikan, G.: 1656
Villegas Mathieu, B.: 330
Viviano, B. T.: 263, 994, 1694
Vocke, H.: 104
Vogel, M.: 657, 2069
Vogels, W.: 816
Vogler, W.: 144, 958
Voicu, S. J.: 2143
Volf, M.: 311r
Volgger, D.: 1415
von der Osten-Sacken, P.: 1963
von Dobbeler, A.: 380
von Gemünden, P.: 278, 1161
von Heijne, C.: 2070
von Lips, H.: 1276
von Mutius, H.-G.: 594, 1433, 1434
Voortman, T. C.: 424
Voorwinde, S.: 1191
Vorster, J. N.: 1568
Vos, J. S.: 92, 331, 923
Vouga, F.: 1226, 1905

Wacholder, B. Z.: 2020
Wächter, L.: 2101
Wagner, J. R.: 358
Wainwright, E. M.: 954
Walcot, P.: 1463
Walker, S.: 817
Walker, W. O.: 1129
Wallace, D. B.: 871
Wallace-Hadrill, A.: 514r
Wallis, W. B.: 1108
Wallraff, M.: 415, 851
Walter, L.: 1539r
Walter, N.: 492
Wansbrough, H.: 1619, 1964
Ward, A.: 93
Wardle, D.: 1464
Warland, R.: 1321
Warren, A.: 190
Wasserstein, D. J.: 1435
Watson, D. F.: 47, 1823r
Watt, M. L.: 74
Watters, J.: 1588
Weaver, R. H.: 818
Weber, D.: 1495, 1646
Webster, J. S.: 1416
Wechsler, M. G.: 658
Wegener, M. I.: 1151
Wehnert, J.: 218, 876
Weiler, P. T.: 819
Weinrich, W. C.: 815r
Weiss, H.: 1417
Weiss, M.: 1465
Weitzman, S.: 2021, 2071
Weksler-Bdolah, S.: 543
Welborn, L. L.: 1837, 1838
Welch, K.: 544
Wells, P.: 1122, 1159, 1853
Welsby, D. A.: 545
Wendland, E. R.: 1178, 1743
Wengst, K.: 1227
Wenning, R.: 1980
Weren, W. J. C.: 220
Werline, R.: 2144
Werman, C.: 1352
West, G.: 1569
West, S.: 1466
White Crawford, S.: 595
White, R. F.: 1897

Whitters, M. F.: 1052
Wiarda, T.: 1707
Wick, P.: 174, 427, 970
Widła, B.: 1881
Wielenga, B.: 1277
Wiese, W.: 1170
Wild, R. A.: 1148
Wilk, F.: 332
Wilken, R. L.: 820
Willard, D.: 105
Williams, D. H.: 821
Williams, D. S.: 1418
Williams, D. T.: 1215
Williams, J. F.: 1718
Williams, M. D.: 493
Willson, P. J.: 822
Wilson, J.: 1697
Wilson, N.: 1697
Wilson, W. T.: 395
Wimbush, V. L.: 823
Winandy, J.: 260, 1017
Winger, M.: 1803
Winter, B. W.: 360
Winter, M.: 1647
Winter, S. C.: 1007
Wischmeyer, W.: 831
Witczyk, H.: 2072
Witherington, B.: 1804
Wodka, A.: 1278
Wojciechowski, M.: 872, 1279, 1570, 1594
Wolf, A. J.: 2073
Wolfe, B. P.: 1864
Wolff, S. R.: 1322
Wolmarans, J. L. P.: 121
Wolters, A.: 61
Wong, D. K. K.: 425
Wong, E. K.: 163
Wright, N. T.: 494, 959
Wright, T. R.: 1648

Yamb, G.: 1728
Yancey, P.: 916
Yarbro Collins, A.: 1882r, 1965
Yardeni, A.: 547, 1362
Yavetz, Z.: 710
Yilibuw, D.: 75
Yinger, K. L.: 352
Yoffee, N.: 530r
Yoo, S.-H.: 1081
Yorke, G.: 1828
Young, I. M.: 659
Young, N. H.: 1845
Young, R. D.: 740
Youngblood, R. F.: 1192

Zahl, P. F. M.: 94
Załęski, J.: 1131
Zawadzki, R.: 1682
Zecchi, M.: 2117
Zehetbauer, M.: 62, 1649
Zehner, J.: 824
Zeller, D.: 106r
Zias, J.: 1983
Ziolkowski, J.: 2118
Zissu, B.: 537, 1323, 1984
Zoba, W. M.: 333
Zorn, W. D.: 1110
Zumstein, J.: 261
Zurro Rodríguez, E.: 1615

INDEX OF BOOK REVIEWS

Allen, *The Human Christ,* 883r–884r.
Archaeology's Publication Problem, ed. Shanks, 538r.
Aune, *Revelation 1–5,* 1882r.
Balch and Osiek, *Families in the New Testament World,* 1285r.
Bannon, *The Brothers of Romulus,* 1454r.
Bauckham (ed.), *The Gospels for All Christians,* 101r.
Becker, *Jesus von Nazaret,* 106r.
Beyond the Q Impasse—Luke's Use of Matthew, ed. McNicol, Dungan, and Peabody, 940r.
La Bible de Jérusalem (rev. ed.), 1582r.
Boffo, *Iscrizioni greche e latine per lo studio della Bibbia,* 1291r.
Bohak, Joseph and Aseneth *and the Jewish Temple in Heliopolis,* 649r.
Borg and Wright, *The Meaning of Jesus,* 1629r.
Borgen, Fuglseth, and Skarsten, *The Philo Index,* 1376r
Bornhäuser and Mayer, *Die Tosefta. Seder II: Moëd. 3,* 1419r.
Botha, *Subject to Whose Authority? Multiple Readings of Romans 13,* 1823r.
Bovon and Geoltrain (eds.), *Écrits apocryphes chrétiens,* vol. 1, 712r.
Boyarin, *A Radical Jew,* 311r.
Brown, *An Introduction to the New Testament,* 1r, 751r, 1501r.
———, *Reading the Gospels with the Church,* 877r.
Casey, *Is John's Gospel True?,* 242r.
Clarke, *Looking at Lovemaking,* 514r.
Collins, *Apocalypticism in the Dead Sea Scrolls,* 554r.
Cotton and Yardeni, *Aramaic, Hebrew and Greek Documentary Texts from Naḥal Ḥever and Other Sites,* 1329r.
Crossan, *The Birth of Christianity,* 892r, 1630r.
Davies, *Jesus the Healer,* 1631r.
Destro and Pesce, *Antropologia delle origini cristiane,* 17r.
de Vaux, *Die Ausgrabungen von Qumran und En Feschcha,* Band 1A, 515r.
Dumais, *Le Sermon sur la montagne,* 968r.
Dungan, Peabody, and McNicol (eds.), *Beyond the Q Impasse—Luke's Use of Matthew,* 940r.
Dunn, *The Theology of Paul the Apostle,* 1090r, 1790r–1791r.
Duquesne, *Le Dieu de Jésus,* 110r.
Écrits apocryphes chrétiens, vol. 1, ed. Bovon and Geoltrain, 712r.
Eisenman, *James the Brother of Jesus,* 717r.
Ekklesiologie des Neuen Testaments, ed. Kampling and Söding, 1217r.
Elgvin et al., *Qumran Cave 4.* Vol. 15, *Sapiential Texts, Part 1,* 1333r.
Eshel and Prag (eds.), *Excavations by K. M. Kenyon in Jerusalem 1961-1967, IV,* 546r.
Excavations by K. M. Kenyon in Jerusalem 1961-1967, IV, ed. Eshel and Prag, 546r.
Eynikel, Hauspie, and Lust, *A Greek-English Lexicon of the Septuagint,* vol. 2, 56r.
Fuglseth, Skarsten, and Borgen, *The Philo Index,* 1376r.
Geoltrain and Bovon (eds.), *Écrits apocryphes chrétiens,* vol. 1, 712r.
Giles, *What on Earth Is the Church?,* 1218r.
The Gospels for All Christians, ed. Bauckham, 101r.
Habicht, *Athens from Alexander to Antony,* 696r.
Hauptman, *Rereading the Rabbis. A Woman's Voice,* 2079r.
Hauspie, Lust, and Eynikel, *A Greek-English Lexicon of the Septuagint,* vol. 2, 56r.
Hays, *The Moral Vision of the New Testament,* 473r, 1251r–1252r.
Hirshman, *A Rivalry of Genius,* 667r.
Hoffman, *Covenent of Blood,* 668r.
Jeffrey, *People of the Book. Christian Identity and Literary Culture,* 1534r.
Kabasele Mukenge, *L'unité littéraire du Livre de Baruch,* 621r.
Kampling and Söding (eds.), *Ekklesiologie des Neuen Testaments,* 1217r.

Kugel, *The Bible as It Was,* 631r.
Lüdemann, *Die Auferstehung Jesu,* 930r.
Lust, Eynikel, and Hauspie, *A Greek-English Lexicon of the Septuagint,* vol. 2, 56r.
Luz, *Das Evangelium nach Matthäus,* 3 Teilband, 187r.
Martin, *Pour une théologie de la lettre,* 1539r.
Matera, *New Testament Ethics,* 473r.
Mayer and Bornhäuser, *Die Tosefta. Seder II: Moëd. 3,* 1419r.
Maynard-Reid, *Complete Evangelism: The Luke-Acts Model?,* 1011r.
McNicol, Dungan, and Peabody (eds.), *Beyond the Q Impasse—Luke's Use of Matthew,* 940r.
Merz and Theissen, *Der historische Jesus,* 106r.
Meyers (ed.), *The Oxford Encyclopedia of Archaeology in the Near East,* 530r.
Mimouni, *Dormition et Assomption de Marie,* 2138r.
Moo, *The Epistle to the Romans,* 1109r, 1806r.
Murphy, *The Word According to Eve,* 792r–794r.
New Interpreter's Bible, vol. 12, 1083r.
Osiek and Balch, *Families in the New Testament World,* 1285r.
The Oxford Encyclopedia of Archaeology in the Near East, ed. Meyers, 530r.
Peabody, McNicol, and Dungan (eds.), *Beyond the Q Impasse—Luke's Use of Matthew,* 940r.
Perdue et al., *Families in Ancient Israel,* 1285r.
Pesce and Destro, *Antropologia delle origini cristiane,* 17r.
Prag and Eshel (eds.), *Excavations by K. M. Kenyon in Jerusalem 1961-1967, IV,* 546r.
Rawson and Weaver (eds.), *The Roman Family in Italy,* 1454r.
Ridderbos, *The Gospel according to John,* 242r.
The Roman Family in Italy, ed. Rawson and Weaver, 1454r.
Sacchi, *Jewish Apocalyptic and its History,* 1407r.
Sanders, *Schismatics, Sectarians, Dissidents, Deviants,* 733r.
Schäfer and Shaked, *Magische Texte aus der Kairoer Geniza,* Band 1, 1430r.
Schüssler Fiorenza, *Sharing Her Word. Feminist Biblical Interpretation in Context,* 1558r.
Shaked and Schäfer, *Magische Texte aus der Kairoer Geniza,* Band 1, 1430r.
Shanks, *The Mystery and Meaning of the Dead Sea Scrolls,* 1350r.
——— (ed.), *Archaeology's Publication Problem,* 538r.
Skarsten, Borgen, and Fuglseth, *The Philo Index,* 1376r.
Sloyan, *The Crucifixion of Jesus,* 132r.
Söding and Kampling (eds.), *Ekklesiologie des Neuen Testaments,* 1217r.
Standhartinger, *Das Frauenbild im Judentum der hellenistischen Zeit,* 649r.
Stark, *The Rise of Christianity,* 2140r.
Steinberg, *The Sexuality of Christ in Renaissance Art and in Modern Oblivion,* 911r.
Stronstad, *Spirit, Scripture, and Theology,* 1072r.
Taylor, *Anti-Judaism and Early Christian Identity,* 1492r.
Theissen and Merz, *Der historische Jesus,* 106r.
Tremolada, *"E fu annoverato tra iniqui,"* 1751r.
Turner, *The Holy Spirit and Spiritual Gifts,* 491r.
Tyloch, *Rękopisy z Qumran nad Morzem Martwym,* 591r.
Visotzky, *Fathers of the World,* 667r.
Voelz, *What Does This Mean?,* 815r.
Weaver and Rawson (eds.), *The Roman Family in Italy,* 1454r.
Wightman, *The Walls of Jerusalem,* 546r.
Wilson, *Related Strangers,* 733r, 739r.
Wright, *Jesus and the Victory of God,* 122r–124r.
——— and Borg, *The Meaning of Jesus,* 1629r.
Yardeni and Cotton, *Aramaic, Hebrew and Greek Documentary Texts from Naḥal Ḥever and Other Sites,* 1329r.

INDEX OF BOOK NOTICES

Acta Philippi. Textus, ed. Bovon, Bouvier, and Amsler, p. 616.
Aichele and Pippin (eds.), *The Monstrous and the Unspeakable,* p. 365.
B. Aland et al., *Novum Testamentum Graecum. Editio Critica Maior,* vol. 4/1, pp. 175-176.
B. Aland and K. Aland (eds.), *Text und Textwert der griechischen Handschriften des Neuen Testaments,* IV/1/1-2, p. 159.
K. Aland and B. Aland (eds.), *Text und Textwert der griechischen Handschriften des Neuen Testaments,* IV/1/1-2, p. 159.
Albani, Frey, and Lange (eds.), *Studies in the Book of Jubilees,* pp. 192-193.
Aletti, *Israël et la Loi dans la Lettre aux Romains,* p. 395.
Alkier and Brucker (eds.), *Exegese und Methodendiskussion,* p. 148.
Allison, *Jesus of Nazareth,* pp. 380-381.
Alobaidi, *The Messiah in Isaiah 53,* p. 193.
Alonso Schökel with Bravo, *A Manual of Hermeneutics,* p. 365.
Althann (ed.), *Elenchus of Biblica. Exegesis 1995,* p. 365.
Alttestamentliche Gestalten im Neuen Testament, ed. Öhler, p. 611.
Amador, *Academic Constraints in Rhetorical Criticism of the New Testament,* p. 567.
Amsler, Bovon, and Bouvier (eds.), *Acta Philippi. Textus,* p. 616.
Ancient and Modern Perspectives on the Bible and Culture . . . in Honor of Hans Dieter Betz, ed. Yarbro Collins, p. 567.
Ancient Fiction and Early Christian Narrative, ed. Hock, Chance, and Perkins, p. 371.
Anderson, *Ancient Rhetorical Theory and Paul,* p. 596.
Angeli e Demoni nella Bibbia, ed. Bortone, p. 406.
Apocalypse 2000. The Book of Revelation, ed. Miller, p. 400.
The Apocryphal Acts of Peter, ed. Bremmer, p. 194.
The Apocryphal Acts of the Apostles, ed. Bovon, Brock, and Matthews, p. 414.
Approaches to Ancient Judaism, vols. 10-13, ed. Neusner, pp. 430-431.
Armellini and Usubelli, *Lo seguirono lungo la via. Il Vangelo secondo Marco,* pp. 159-160.
Ashton, *Studying John,* p. 580.
Assmann, Stroumsa, and Baumgarten (eds.), *Self, Soul and Body in Religious Experience,* pp. 614-615.
Astorga, *The Beast, the Harlot, and the Lamb. Faith Confronts Systemic Evil,* p. 596.
Aufstieg und Niedergang der römischen Welt. II: *Principat,* Band 26.3, ed. Haase, p. 365.
Auguries, ed. Clines and Moore, p. 368.
Aune, *Revelation 6–16,* pp. 395-396.
———, *Revelation 17–22,* p. 596.
Aus, *"Caught in the Act," Walking on the Sea, and The Release of Barabbas Revisited,* p. 381.
Ausbüttel, *Die Verwaltung des römischen Kaiserreiches,* pp. 412-413.
Authenticating the Activities of Jesus, ed. Chilton and Evans, p. 582.
Authenticating the Words of Jesus, ed. Chilton and Evans, p. 582.
Avery-Peck and Neusner (eds.), *Judaism in Late Antiquity.* Part 3, *Where We Stand,* p. 628.
Baird and Thompson, *A Critical Concordance to the Martyrdom of Saint Polycarp . . . Epistle to Diognetus,* pp. 631-632.
D. W. Baker and Heath with M. R. Baker, *More Light on the Path,* p. 567.
M. R. Baker, Heath, and D. W. Baker, *More Light on the Path,* p. 567.
Bakirtzis and Koester (eds.), *Philippi at the Time of Paul and after His Death,* p. 413.
Balla, *Challenges to New Testament Theology,* p. 405.
Bannon, *The Brothers of Romulus,* p. 193.
Barclay, *At the Last Trumpet,* p. 405.
———, *We Have Seen the Lord!,* p. 381.

Bar-Ilan, *Some Jewish Women in Antiquity,* p. 413.

C. K. Barrett, *A Critical and Exegetical Commentary on . . . Acts XV–XXVIII,* p. 381.

D. P. Barrett and Comfort (eds.), *The Complete Text of the Earliest New Testament Manuscripts,* p. 569.

D. L. Bartlett, *Between the Bible and the Church,* pp. 567-568.

J. R. Bartlett, *1 Maccabees,* p. 413.

J. Barton (ed.), *The Cambridge Companion to Biblical Interpretation,* p. 148.

S. C. Barton (ed.), *Where Shall Wisdom Be Found?,* pp. 606-607.

Bauckham, *The Climax of Prophecy. Studies on the Book of Revelation,* p. 176.

———, *The Fate of the Dead. Studies on the Jewish and Christian Apocalypses,* p. 614.

———, *God Crucified. Monotheism and Christology in the New Testament,* p. 607.

——— and Hart, *At the Cross,* p. 580.

Baudoz and Fédou (eds.), *20 ans de publications françaises sur Jésus,* p. 580.

Baumgarten, Assmann, and Stroumsa (eds.), *Self, Soul and Body in Religious Experience,* pp. 614-615.

Beale, *The Book of Revelation,* p. 396.

———, *John's Use of the Old Testament in Revelation,* pp. 596-597.

Beard, North, and Price, *Religions of Rome,* vol. 1, pp. 413-414; vol. 2, p. 615.

Bechtler, *Following in His Steps. Suffering, Community, and Christology in 1 Peter,* p. 176.

J. R. Beck, *Jesus & Personality Theory,* pp. 580-581.

R. Beck, *A Community of Scholars,* p. 568.

H.-J. Becker, *Die grossen rabbinischen Sammelwerke Palästinas,* p. 615.

J. Becker and Luz, *Die Briefe an die Galater, Epheser und Kolosser,* p. 176.

Beckheuer, *Paulus und Jerusalem,* pp. 176-177.

BeDuhn and Mirecki (eds.), *Emerging from Darkness. Studies in the Recovery of Manichaean Sources,* p. 207.

Bee-Schroedter, *Neutestamentliche Wundergeschichten im Spiegel vergangener und gegenwärtiger Rezeptionen,* p. 160.

Beentjes (ed.), *The Book of Ben Sira in Modern Research,* p. 615.

A. A. Bell, *Exploring the New Testament World,* pp. 615-616.

R. H. Bell, *No one seeks for God . . . Romans 1.18–3.20,* p. 177.

Bellinger and Farmer (eds.), *Jesus and the Suffering Servant,* p. 366.

Bénétreau, *L'épître de Paul aux Romains,* tome 2, p. 177.

Benovitz, *Kol Nidre. Studies in the Development of Rabbinic Votive Institutions,* p. 193.

Berchman (ed.), *Mediators of the Divine . . . in Mediterranean Antiquity,* p. 414.

Bergant, *The Earth Is the Lord's. The Bible, Ecology, and Worship,* p. 187.

Berger, *Qumran. Funde — Texte — Geschichte,* pp. 193-194.

———, *Wozu ist der Teufel da?,* p. 405.

———, *Wozu ist Jesus am Kreuz gestorben?,* p. 381.

Bergren and Stone (eds.), *Biblical Figures Outside the Bible,* p. 437.

Bericht der Hermann Kunst-Stiftung . . . für die Jahre 1995 bis 1998, p. 366.

Best, *A Critical and Exegetical Commentary on Ephesians,* p. 177.

Betz, *Antike und Christentum. Gesammelte Aufsätze IV,* p. 568.

——— et al. (eds.), *Religion in Geschichte und Gegenwart.* Band 1, *A-B,* p. 568.

Beyond the Biblical Horizon. The Bible and the Arts, ed. Exum, p. 570.

La Bible de Jérusalem, pp. 148-149.

Bibel und Midrasch, ed. Bodendorfer and Millard, p. 194.

Biblical Figures Outside the Bible, ed. Stone and Bergren, p. 437.

Biblical Studies/Cultural Studies, ed. Exum and Moore, pp. 369-370.

Bickmann, *Kommunikation gegen den Tod . . . Briefpragmatik am Beispiel des Ersten Thessalonicherbriefes,* p. 178.

Bieberstein, *Verschwiegene Jüngerinnen — vergessene Zeuginnen . . . im Lukasevangelium,* p. 382.
A Bilingual Concordance to the Targum of the Prophets. Vols. 12-14, *Jeremiah,* ed. Sepmeijer, p. 436.
D. A. Black, *It's Still Greek to Me,* p. 366.
M. Black, *An Aramaic Approach to the Gospels and Acts,* p. 382.
Blanchard, *Saint Jean,* p. 581.
Blattenberger, *Rethinking 1 Corinthians 11:2-16 through Archaeological and Moral-Rhetorical Analysis,* p. 597.
Blocher, *Original Sin,* p. 607.
Blomberg, *Neither Poverty Nor Riches. A Biblical Theology of Material Possessions,* p. 607.
D. L. Bock, *Blasphemy and Exaltation in Judaism and the Final Examination of Jesus,* p. 382.
——— (ed.), *Three Views on the Millennium and Beyond,* pp. 607-608.
M. Bock, *Ihr aber, wer sagt ihr, dass ich sei? (Mk 8,29). Christologische Fragestellungen im christlich-jüdischen Gespräch,* p. 405.
Bockmuehl, *The Epistle to the Philippians,* p. 178.
Bodendorfer and Millard (eds.), *Bibel und Midrasch,* p. 194.
Böhlemann, *Jesus und der Täufer. Schlüssel zur Theologie und Ethik des Lukas,* p. 160.
Boismard, *Our Victory Over Death: Resurrection?,* p. 405.
Bolyki, *Jesu Tischgemeinschaften,* p. 160.
Bond, *Pontius Pilate in history and interpretation,* p. 581.
The Book of Ben Sira in Modern Research, ed. Beentjes, p. 615.
Borg, *Conflict, Holiness, and Politics in the Teachings of Jesus,* pp. 160-161.
——— and Wright, *The Meaning of Jesus,* p. 382.
Borowsky and Kee (eds.), *Removing the Anti-Judaism from the New Testament,* p. 574.
Borrell, *The Good News of Peter's Denial . . . Mark 14:54.66-72,* p. 161.
Bortone (ed.), *Angeli e Demoni nella Bibbia,* p. 406.
Bossuyt, *L'Esprit en Actes,* p. 581.
Bourquin and Marguerat, *La Bible se raconte. Initiation à l'analyse narrative,* p. 373.
Bouvier, Amsler, and Bovon (eds.), *Acta Philippi. Textus,* p. 616.
Bouyer, *The Invisible Father,* p. 608.
Bovon, Bouvier, and Amsler (eds.), *Acta Philippi. Textus,* p. 616.
Bovon, Brock, and Matthews (eds.), *The Apocryphal Acts of the Apostles,* p. 414.
Boyd, *God at War. The Bible & Spiritual Conflict,* pp. 187-188.
Branick, *Understanding the New Testament and Its Message,* p. 149.
Bravo and Alonso Schökel, *A Manual of Hermeneutics,* p. 365.
Bray (ed.), *Romans,* p. 396.
Bremmer (ed.), *The Apocryphal Acts of Peter,* p. 194.
Brenk, *Relighting the Souls. Studies . . . in the New Testament Background,* pp. 194-195.
Brenner and Fontaine (eds.), *A Feminist Companion to Reading the Bible,* pp. 568-569.
Bridges, *The Church's Portraits of Jesus,* p. 161.
Brock, Matthews, and Bovon (eds.), *The Apocryphal Acts of the Apostles,* p. 414.
Brodersen, Günther, and Schmitt (eds.), *Historische griechische Inschriften in Übersetzung,* Band 3, p. 616.
Broer, *Einleitung in das Neue Testament,* Band 1, p. 149.
Brooten, *Love Between Women,* p. 414.
Brower and Elliott (eds.), *Eschatology in Bible & Theology,* p. 608.
P. Brown, *Late Antiquity,* p. 195.
R. E. Brown, *Christ in the Gospels of the Ordinary Sundays,* p. 383.
S. Brown, *Text & Psyche,* p. 366.

W. P. Brown, *The Ethos of the Cosmos . . . Moral Imagination in the Bible,* p. 608.
Brownson, *Speaking the Truth in Love. New Testament Resources for a Missional Hermeneutic,* p. 188.
Bruce, *Israel & the Nations,* pp. 414-415.
———, *Jesus Past, Present & Future,* p. 188.
Brucker and Alkier (eds.), *Exegese und Methodendiskussion,* p. 148.
Bull, *Bibelkunde des Neuen Testaments,* p. 367.
Burgess, *Why Scripture Matters,* p. 367.
Burini, *Policarpo di Smirne. Lettera ai Filippesi. Martirio,* p. 415.
Burkert, *Creation of the Sacred. Tracks of Biology in Early Religions,* p. 415.
Burtchaell, *Philemon's Problem,* p. 406.
Buss, *Biblical Form Criticism in its Context,* p. 569.
Cadbury, *The Making of Luke-Acts,* pp. 581-582.
Calabi, *The Language and the Law of God . . . in Philo of Alexandria,* p. 616.
Calloud and Genuyt, *L'Evangile de Matthieu,* vol. 3, p. 161.
The Cambridge Companion to Biblical Interpretation, ed. Barton, p. 148.
O caminho de Lucas, ed. Terra, p. 594.
B. L. Campbell, *Honor, Shame, and the Rhetoric of 1 Peter,* pp. 396-397.
J. G. Campbell, *The Use of Scripture in the Damascus Document 1-8,19-20,* p. 195.
Capizzi, *L'uso di Fil 2,6-11 nella cristologia contemporanea (1965-1993),* p. 178.
Casey, *Aramaic Sources of Mark's Gospel,* p. 383.
Castaño Fonseca, *Δικαιοσύνη en Mateo,* pp. 161-162.
Castellucci, *Le realtà future . . . La centralità dell'ermeneutica nell'escatologia cristiana,* p. 188.
Caves of Enlightenment, ed. Charlesworth, p. 416.
Cereti, *Divorzio, nuove nozze e penitenza nella chiesa primitiva,* p. 406.
Chance, Perkins, and Hock (eds.), *Ancient Fiction and Early Christian Narrative,* p. 371.
Charlesworth, *Critical Reflections on the Odes of Solomon,* vol. 1, p. 415.
———, *How Barisat Bellowed,* pp. 415-416.
———, *The Old Testament Pseudepigrapha & the New Testament,* p. 617.
——— (ed.), *Caves of Enlightenment,* p. 416.
———, Lichtenberger, and Oegema (eds.), *Qumran-Messianism,* p. 617.
Charron, *Concordance des textes de Nag Hammadi. Le Codex III,* p. 195.
Chartulae. Festschrift für Wolfgang Speyer, p. 195.
Chazon and Stone with Pinnick (eds.), *Pseudepigraphic Perspectives,* p. 617.
Chérix, *Concordance des textes de Nag Hammadi. Le Codex I,* p. 196.
Chilton, *Jesus' Baptism and Jesus' Healing,* p. 383.
——— and Evans (eds.), *Authenticating the Activities of Jesus,* p. 582.
——— (eds.), *Authenticating the Words of Jesus,* p. 582.
The Christian Palestinian Aramaic New Testament Version from the Early Period, vols. 2A-B, ed. Müller-Kessler and Sokoloff, pp. 575-576.
Chronos, Kairos, Christos II . . . Studies in Memory of Ray Summers, ed. Vardaman, p. 367.
Chyutin, *The New Jerusalem Scroll from Qumran,* p. 416.
Ciampa, *The Presence and Function of Scripture in Galatians 1 and 2,* pp. 178-179.
Claridge, *Rome. An Oxford Archaeological Guide,* pp. 617-618.
Clarke, *Looking at Lovemaking. Constructions of Sexuality in Roman Art,* p. 416.
Clément, *Le Chemin de Croix à Rome,* p. 162.
Clines, *The Bible and the Modern World,* pp. 367-368.
———, *The Sheffield Manual for Authors & Editors in Biblical Studies,* p. 368.
——— (ed.), *The Dictionary of Classical Hebrew,* vol. 4, pp. 416-417.
——— and Moore (eds.), *Auguries,* p. 368.
Coggins, *Sirach,* p. 196.

Cohen, *Rereading Talmud. Gender, Law and the Poetics of* Sugyot, p. 417.
Collins, *The Apocalyptic Imagination,* p. 196.
——— (ed.), *The Origins of Apocalypticism in Judaism and Christianity,* p. 618.
Combes, *The Metaphor of Slavery in the Writings of the Early Church,* pp. 188-189.
Comentario Bíblico Internacional, ed. Farmer, p. 570.
Comfort and Barrett (eds.), *The Complete Text of the Earliest New Testament Manuscripts,* p. 569.
Common Life in the Early Church. Essays Honoring Graydon F. Snyder, ed. Hills et al., pp. 368-369.
The Complete Text of the Earliest New Testament Manuscripts, ed. Comfort and Barrett, p. 569.
The Composition of John's Gospel, ed. Orton, p. 591.
The Composition of Luke's Gospel, ed. Orton, pp. 591-592.
Coogan (ed.), *The Oxford History of the Biblical World,* p. 417.
Cook, *The Septuagint of Proverbs,* p. 196.
Cooper, *Our Father in Heaven . . . Inclusive Language for God,* pp. 569-570.
Copan (ed.), *Will the Real Jesus Please Stand Up?,* pp. 582-583.
Corstjens, Neirynck, and Verheyden, *The Gospel of Matthew and the Sayings Source Q . . . Bibliography 1950-1995,* p. 590.
Cothenet, *Exégèse et liturgie,* tome 2, p. 570.
Cotton and Yardeni, *Aramaic, Hebrew and Greek Documentary Texts,* pp. 196-197.
Cousin (ed.), *Le monde où vivait Jésus,* p. 417.
Crenshaw, *Education in Ancient Israel,* p. 197.
———, *Old Testament Wisdom,* pp. 417-418.
Cribiore, *Writing, Teachers, and Students in Graeco-Roman Egypt,* p. 418.
Critical Terms for Religious Studies, ed. Taylor, p. 157.
Crofts, Larson, and Deibler, *Meaning-Based Translation Workbook,* p. 373.
Cross (ed.), *Two Old English Apocrypha and their Manuscript Source,* p. 197.
Cryer and Thompson (eds.), *Qumran between the Old and New Testaments,* p. 418.
Culpepper, *The Gospel and Letters of John,* p. 162.
Cunningham, *A Believer's Search for the Jesus of History,* p. 583.
Dabourne, *Purpose and Cause in Pauline Exegesis. Romans 1.16–4.25,* p. 597.
Dalbesio, *Lo Spirito Santo nel Nuovo Testamento . . . ,* p. 189.
Darr, *Herod the Fox. Audience Criticism and Lukan Characterization,* pp. 383-384.
Dart and Riegert, *Unearthing the Lost Words of Jesus,* p. 418.
Davids and Martin (eds.), *Dictionary of the Later New Testament & Its Developments,* p. 154.
Davies, *Scribes and Schools,* pp. 197-198.
C. W. Davis, *Oral Biblical Criticism . . . Philippians,* pp. 597-598.
S. T. Davis, Kendall, and O'Collins (eds.), *The Resurrection,* p. 384.
Day (ed.), *King and Messiah in Israel and the Ancient Near East,* p. 618.
The Dead Sea Scrolls After Fifty Years, vol. 1, ed. Flint and VanderKam, p. 199.
Deibler, Crofts, and Larson, *Meaning-Based Translation Workbook,* p. 373.
A. de Jong, *Traditions of the Magi,* pp. 418-419.
H. J. de Jonge et al., *Verzoening of Koninkrijk,* p. 189.
M. de Jonge, *God's Final Envoy,* pp. 406-407.
de Lubac, *Medieval Exegesis,* vol. 1, p. 149.
den Boeft and van Poll-van de Lisdonk (eds.), *The Impact of Scripture in Early Christianity,* pp. 618-619.
Denison, *Life on the Brick Pile. Answers to Suffering from the Letters of Revelation,* p. 179.
Il deposito della fede. Timoteo e Tito, ed. De Virgilio, p. 598.
de Ruyter, *De gemeente van de evangelist Johannes,* p. 162.

deSilva, *4 Maccabees,* p. 419.
———, *The Hope of Glory. Honor Discourse and New Testament Interpretation,* p. 570.
Desrousseaux and Vermeylen (eds.), *Figures de David à travers la Bible,* pp. 608-609.
Detering, *Der gefälschte Paulus,* p. 179.
Dever and Wright (eds.), *The Echoes of Many Texts . . . in Honor of Lou H. Silberman,* p. 420.
De Virgilio (ed.), *Il deposito della fede. Timoteo e Tito,* p. 598.
de Vos, *Church and Community Conflicts. The . . . Thessalonian, Corinthian, and Philippian Churches,* p. 598.
Dewey, Michie, and Rhoads, *Mark as Story,* p. 592.
Dictionary of Biblical Imagery, ed. Ryken, Wilhoit, and Longman, p. 376.
Dictionary of Biblical Interpretation, ed. Hayes, p. 572.
Dictionary of the Later New Testament & Its Developments, ed. Martin and Davids, p. 154.
The Dictionary of Classical Hebrew, vol. 4, ed. Clines, pp. 416-417.
Dixon-Kennedy, *Encyclopedia of Greco-Roman Mythology,* p. 619.
B. J. Dodd, *Paul's Paradigmatic 'I',* p. 598.
——— and Martin (eds.), *Where Christology Began. Essays on Philippians 2,* p. 182.
Dognin, *Paul, théologien de la confiance en Dieu,* pp. 598-599.
Dombrowski, *Wider die Hellenisierung jüdischer Religion . . . Die Qumran-Assoziation,* p. 419.
Donfried and Richardson (eds.), *Judaism and Christianity in First-Century Rome,* pp. 419-420.
Dörfel, *Engel in der apokalyptischen Literatur und ihre theologische Relevanz,* p. 420.
Dormeyer, *The New Testament among the Writings of Antiquity,* pp. 149-150.
Drazin, *Targum Onkelos to Numbers,* p. 420.
Dundes, *Holy Writ as Oral Lit,* p. 369.
Dunn, *The Christ and the Spirit,* p. 150.
Duquesne, *Le Dieu de Jésus,* p. 162.
Durusau, *High Places in Cyberspace,* p. 369.
A. B. du Toit (ed.), *Guide to the New Testament.* Vol. 2, *The New Testament Milieu,* p. 619.
C. W. du Toit (ed.), *Images of Jesus,* p. 583.
Duvall and Guthrie, *Biblical Greek Exegesis,* p. 152.
Dyer, *The Prophecy on the Mount. Mark 13,* pp. 162-163.
The Early Church in Its Context. Essays in Honor of Everett Ferguson, ed. Malherbe, Norris, and Thompson, p. 198.
Ebner, *Jesus — ein Weisheitslehrer?,* p. 384.
The Echoes of Many Texts . . . in Honor of Lou H. Silberman, ed. Dever and Wright, p. 420.
Eckey, *Das Markusevangelium,* p. 583.
Edwards (ed.), *Galatians, Ephesians, Philippians,* p. 599.
——— and Swain (eds.), *Portraits. Biographical Representation in . . . the Roman Empire,* p. 619.
Elenchus of Biblica. Archaeologica - Linguistica - Theologica 1995, ed. North, p. 576.
Elenchus of Biblica. Exegesis 1995, ed. Althann, p. 365.
Elliott and Brower (eds.), *Eschatology in Bible & Theology,* p. 608.
Elwell and Yarbrough, *Encountering the New Testament,* p. 150.
——— (eds.), *Readings from the First-Century World,* p. 369.
Emerging from Darkness. Studies in the Recovery of Manichaean Sources, ed. Mirecki and BeDuhn, p. 207.
Los enigmas del Gólgota, ed. Salas, p. 391.
Envisioning Magic, ed. Schäfer and Kippenberg, pp. 210-211.
Escaping Eden. New Feminist Perspectives on the Bible, ed. Washington, Graham, and Thimmes, p. 380.

Eschatology in Bible & Theology, ed. Brower and Elliott, p. 608.
Eschatology in the Bible and in Jewish and Christian Tradition, ed. Reventlow, p. 410.
Evans and Chilton (eds.), *Authenticating the Activities of Jesus,* p. 582.
——— (eds.), *Authenticating the Words of Jesus,* p. 582.
Evans and Porter (eds.), *The Scrolls and the Scriptures,* p. 433.
——— (eds.), *The Synoptic Gospels,* p. 384.
Evil and Suffering, ed. Neusner, p. 628.
Exegese und Methodendiskussion, ed. Alkier and Brucker, p. 148.
Exum (ed.), *Beyond the Biblical Horizon. The Bible and the Arts,* p. 570.
——— and Moore (eds.), *Biblical Studies/Cultural Studies,* pp. 369-370.
Eynikel, Hauspie, and Lust, *A Greek - English Lexicon of the Septuagint,* vol. 2, p. 206.
Fabris (ed.), *La Parola di Dio cresceva . . . Scritti in onore di Carlo Maria Martini,* pp. 374-375.
Farkaš, *La "donna" di Apocalisse 12,* p. 179.
Farmer (ed.), *Comentario Bíblico Internacional,* p. 570.
——— (ed.), *The International Bible Commentary,* pp. 150-151.
——— and Bellinger (eds.), *Jesus and the Suffering Servant,* p. 366.
Farnell and Thomas (eds.), *The Jesus Crisis,* p. 394.
Farris, *Preaching That Matters,* p. 151.
Fausti, *Una comunità legge il Vangelo di Matteo,* vol. 1, pp. 384-385.
Fédou and Baudoz (eds.), *20 ans de publications françaises sur Jésus,* p. 580.
Fehribach, *The Women in the Life of the Bridegroom . . . Female Characters in the Fourth Gospel,* p. 385.
Feld and Lang (eds.), *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete.* Band 44, *1997-1998,* pp. 574-575.
Feldman, *Jew and Gentile in the Ancient World,* p. 198.
———, *Josephus's Interpretation of the Bible,* p. 421.
———, *Studies in Josephus' Rewritten Bible,* p. 198.
Feldmeier (ed.), *"Salz der Erde." Zugänge zur Bergpredigt,* p. 163.
A Feminist Companion to Reading the Bible, ed. Brenner and Fontaine, pp. 568-569.
Fernando, *Acts,* p. 385.
Ferreira, *Johannine Ecclesiology,* p. 163.
Feuerstein, *Das Buch Baruch,* p. 199.
Fieger, *Im Schatten der Artemis. Glaube und Ungehorsam in Ephesus,* p. 385.
Figures de David à travers la Bible, ed. Desrousseaux and Vermeylen, pp. 608-609.
Fine, *This Holy Place . . . the Synagogue during the Greco-Roman Period,* p. 199.
Finley, *The Ancient Economy,* pp. 619-620.
Fiore (ed.), *Proceedings: Eastern Great Lakes and Midwest Biblical Societies,* vol. 17, p. 156.
Fischer and Hasitschka, *The Call of the Disciple,* p. 583.
Fishbane, *Biblical Text and Texture,* p. 620.
———, *The Exegetical Imagination,* p. 620.
Fitzmyer, *The Acts of the Apostles,* pp. 583-584.
Flesher (ed.), *Targum Studies,* vol. 2, p. 421.
Flint and VanderKam (eds.), *The Dead Sea Scrolls After Fifty Years,* vol. 1, p. 199.
Flusser, *Entdeckungen im Neuen Testament,* Band 2, pp. 570-571.
Fontaine and Brenner (eds.), *A Feminist Companion to Reading the Bible,* pp. 568-569.
Förster, *Marcus Magus. Kult, Lehre und Gemeindeleben einer valentinianischen Gnostikergruppe,* p. 620.
Fowl, *Engaging Scripture,* p. 370.
——— (ed.), *The Theological Interpretation of Scripture,* p. 151.
France, *Matthew: Evangelist & Teacher,* p. 163.

Frankel, *Wine and Oil Production in Antiquity in Israel,* pp. 620-621.
Frankemölle, *Jüdische Wurzeln christlicher Theologie,* pp. 151-152.
———, *Matthäus. Kommentar,* Band 2, pp. 163-164.
——— (ed.), *Der ungekündigte Bund?,* p. 407.
Frankfurter, *Religion in Roman Egypt,* p. 421.
Fretheim and Froehlich, *The Bible as Word of God,* p. 370.
Frey, *Die johanneische Eschatologie,* Band 2, pp. 385-386.
———, Lange, and Albani (eds.), *Studies in the Book of Jubilees,* pp. 192-193.
Freyne, *Galilee,* p. 200.
Frickenschmidt, *Evangelium als Biographie,* p. 386.
Froehlich and Fretheim, *The Bible as Word of God,* p. 370.
Frühwald-König, *Tempel und Kult. Ein Beitrag zur Christologie des Johannesevangeliums,* p. 584.
Funk, *Concordance des textes de Nag Hammadi. Les Codices VIII et IX,* p. 200.
Fürst, *Augustins Briefwechsel mit Hieronymus,* p. 621.
Galatians, Ephesians, Philippians, ed. Edwards, p. 599.
Gamba, *Petronio Arbitro e i Cristiani,* p. 200.
García Martínez, Tigchelaar, and van der Woude, *Qumran Cave 11,* vol. 2, p. 200.
García Martínez and Luttikhuizen (eds.), *Interpretations of the Flood,* p. 621.
Gargano, *"Lectio divina" sugli Atti degli apostoli,* p. 164.
Garza-Valdes, *The DNA of God?,* p. 584.
Gaukesbrink, *Die Sühnetradition bei Paulus,* p. 599.
Gaventa, *Mary,* p. 584.
Genuyt and Calloud, *L'Evangile de Matthieu,* vol. 3, p. 161.
Gerhardsson, *Jesu liknelser,* pp. 584-585.
Gianazza, *Lo Spirito Santo. Summa pneumatologica di Yves Congar,* p. 189.
Gibson, *The Jewish Manumission Inscriptions of the Bosporus Kingdom,* p. 621.
Gieschen, *Angelomorphic Christology,* pp. 189-190.
Gilhus, *Laughing Gods, Weeping Virgins,* p. 201.
Gillingham, *One Bible, Many Voices,* p. 370; p. 571.
Giroux, *Jésus,* p. 585.
Giurisato, *Struttura e teologia della Prima Lettera di Giovanni,* p. 397.
Gloer, *An Exegetical and Theological Study of . . . 2 Cor. 5:14-21,* p. 599.
Glonner, *Zur Bildersprache des Johannes von Patmos,* pp. 599-600.
Goehring, *Ascetics, Society, and the Desert,* p. 622.
Gogel, *A Grammar of Epigraphic Hebrew,* pp. 421-422.
Görg, *In Abraham's Bosom. Christianity Without the New Testament,* p. 609.
Gourgues, *Les deux livres de Luc,* p. 386.
Grabbe, *Wisdom of Solomon,* p. 422.
——— (ed.), *The Society for Old Testament Study Book List 1998,* p. 201.
Graf, *Magic in the Ancient World,* p. 201.
M. G. Graham, *On Reincarnation. The Gospel According to Paul,* p. 600.
S. L. Graham, Thimmes, and Washington (eds.), *Escaping Eden. New Feminist Perspectives on the Bible,* p. 380.
Grangaard, *Conflict and Authority in Luke 19:47 to 21:4,* p. 585.
The Great Isaiah Scroll, ed. Parry and Qimron, pp. 628-629.
Greece in Rome, ed. Segal et al., p. 436.
Greene-McCreight and Seitz (eds.), *Theological Exegesis. Essays in Honor of Brevard S. Childs,* pp. 379-380.
Grelot, *Le mystère du Christ dans les Psaumes,* p. 190.
Gruber, *Herrlichkeit in Schwachheit . . . 2 Kor 2,14–6,13,* p. 397.
Gruen, *Heritage and Hellenism. The Reinvention of Jewish Tradition,* pp. 201-202.

Guide to the New Testament. Vol. 2, *The New Testament Milieu,* ed. du Toit, p. 619.
Guijarro Oporto, *Fidelidades en conflicto . . . en la tradición sinóptica,* p. 386.
Günther, Schmitt, and Brodersen (eds.), *Historische griechische Inschriften in Übersetzung,* Band 3, p. 616.
D. Guthrie and Motyer (eds.), *Kommentar zur Bibel,* p. 152.
G. H. Guthrie, *Hebrews,* p. 397.
———, *The Structure of Hebrews,* pp. 397-398.
——— and Duvall, *Biblical Greek Exegesis,* p. 152.
Güting and Mealand, *Asyndeton in Paul,* p. 600.
Gutjahr, *An American Bible. A History . . . 1777-1880,* p. 571.
Guyénot, *Jésus et Jean Baptiste,* pp. 386-387.
Haase (ed.), *Aufstieg und Niedergang der römischen Welt.* II: *Principat,* Band 26.3, p. 365.
Habicht, *Athens from Alexander to Antony,* p. 202.
———, *Pausanias' Guide to Ancient Greece,* p. 422.
Habinek, *The Politics of Latin Literature,* p. 202.
Hachlili, *Ancient Jewish Art and Archaeology in the Diaspora,* p. 422.
Hahn, *Frühjüdische und urchristliche Apokalyptik,* pp. 422-423.
Haight, *Jesus Symbol of God,* p. 609.
Hainz and Sand (eds.), *Münchener theologisches Wörterbuch zum Neuen Testament,* p. 571.
Halivni, *Peshat and Derash,* p. 622.
Hall, *Reading Scripture with the Church Fathers,* p. 202.
——— and Oden (eds.), *Mark,* p. 171.
G. L. Hallett, *Priorities and Christian Ethics,* p. 190.
J. P. Hallett and Skinner (eds.), *Roman Sexualities,* p. 202.
Hammes, *Der Ruf ins Leben . . . zur Eschatologie des Johannesevangeliums,* p. 585.
Handbook of Biblical Social Values, ed. Pilch and Malina, p. 375.
J. S. Hanson and Horsley, *Bandits, Prophets, & Messiahs,* p. 623.
K. C. Hanson and Oakman, *Palestine in the Time of Jesus,* p. 203.
Hanssen, *Gott alles in allem. Exegetische Einblicke in das Neue Testament,* pp. 370-371.
Harding, *Tradition and Rhetoric in the Pastoral Epistles,* pp. 179-180.
Harrington, *Revelation,* p. 600.
———, *Who Is Jesus?,* pp. 571-572.
S. L. Harris, *The New Testament,* p. 371.
W. H. Harris, *The Descent of Christ. Ephesians 4:7-11 and Traditional Hebrew Imagery,* p. 398.
Harrison (ed.), *Oxford Readings in the Roman Novel,* p. 622.
Hart and Bauckham, *At the Cross,* p. 580.
Hartman, *Text-Centered New Testament Studies,* p. 572.
Harvey, *Listening to the Text. Oral Patterning in Paul's Letters,* p. 398.
Hasitschka and Fischer, *The Call of the Disciple,* p. 583.
Hatch and Redpath, *A Concordance to the Septuagint,* p. 203.
Hauspie, Lust, and Eynikel, *A Greek-English Lexicon of the Septuagint,* vol. 2, p. 206.
J. H. Hayes and Mandell, *The Jewish People in Classical Antiquity,* p. 203.
J. H. Hayes (ed.), *Dictionary of Biblical Interpretation,* p. 572.
M. A. Hayes, Porter, and Tombs (eds.), *Religion and Sexuality,* pp. 572-573.
Head, *Christology and the synoptic problem,* p. 164.
Heath and D. W. Baker with M. R. Baker, *More Light on the Path,* p. 567.
Hedrick and Mirecki, *Gospel of the Savior,* pp. 622-623.
Heiliges Land — beiderseits des Jordan, ed. Trummer and Pichler, p. 438.
Held, *Den Reichen wird das Evangelium gepredigt . . . im Lukasevangelium und in der Apostelgeschichte,* p. 387.

Hendrickx, *The Third Gospel for the Third World,* vol. 2B, pp. 585-586.
Hengel, *Judaica, Hellenistica et Christiana. Kleine Schriften II,* p. 573.
——— and Schwemer, *Paulus zwischen Damaskus und Antiochien,* pp. 600-601.
Herranz Marco, *Huellas de Arameo en los Evangelios y en la Catequesis Cristiana Primitiva,* p. 152.
Hertig, *Matthew's Narrative Use of Galilee,* p. 164.
Hess and Porter (eds.), *Translating the Bible,* p. 577.
Hills et al. (eds.), *Common Life in the Early Church. Essays Honoring Graydon F. Snyder,* pp. 368-369.
Historical Handbook of Major Biblical Interpreters, ed. McKim, p. 374.
Historische griechische Inschriften in Übersetzung, Band 3, ed. Brodersen, Günther, and Schmitt, p. 616.
Hock, Chance, and Perkins (eds.), *Ancient Fiction and Early Christian Narrative,* p. 371.
Hoffmann et al., *Q 12:8-12,* pp. 164-165.
Hogan, *The Sermon on the Mount in St. Ephrem's Commentary on the Diatessaron,* p. 586.
Hollingshead, *The Household of Caesar and the Body of Christ . . . the Letters from Paul,* p. 601.
Holmgren, *The Old Testament and the Significance of Jesus,* p. 586.
Holtz, *Jesus aus Nazareth,* p. 586.
Horbury, *Jewish Messianism and the Cult of Christ,* p. 407.
———, *Jews and Christians in Contact and Controversy,* pp. 203-204.
Horrell, *The Epistles of Peter and Jude,* p. 398.
——— (ed.), *Social-Scientific Approaches to New Testament Interpretation,* p. 573.
Horsley, *1 Corinthians,* p. 180.
——— with Hanson, *Bandits, Prophets, & Messiahs,* p. 623.
Hörster, *Bibelkunde und Einleitung zum Neuen Testament,* p. 371.
Houtman, Poorthuis, and Schwartz (eds.), *Sanctity of Time and Space in Tradition and Modernity,* p. 623.
Hubaut et al., *Les vies de Jésus,* p. 165.
Hume, *Reading through Romans,* p. 601.
Hurd, *The Earlier Letters of Paul — and Other Studies,* p. 398.
Hurtado, *One God, One Lord,* p. 609.
Hüttenmeister, *Sota. Die des Ehebruchs verdächtigte Frau,* p. 423.
Iannone, *The Mystery of the Shroud of Turin,* p. 165.
Ide, *Martyrdom of Women,* p. 204.
Images of Jesus, ed. du Toit, p. 583.
The Impact of Scripture in Early Christianity, ed. den Boeft and van Poll-van de Lisdonk, pp. 618-619.
The International Bible Commentary, ed. Farmer, pp. 150-151.
Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. Band 43, *1996-1997,* ed. Lang, p. 153.
Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. Band 44, *1997-1998,* ed. Lang with Feld, pp. 574-575.
Interpretation of the Bible, ed. Krašovec, pp. 372-373; p. 574.
Interpretations of the Flood, ed. García Martínez and Luttikhuizen, p. 621.
Isizoh, *The Resurrected Jesus Preached in Athens. The Areopagus Speech,* pp. 586-587.
Jahrbuch für Antike und Christentum 41 • 1998, p. 623.
Janssen and Lüdemann, *Suppressed Prayers,* p. 426.
Jasper, *The Shining Garment of the Text. Gendered Readings of John's Prologue,* p. 387.
Jervell, *Die Apostelgeschichte,* p. 165.
Jesus and the Suffering Servant, ed. Bellinger and Farmer, p. 366.
The Jesus Crisis, ed. Thomas and Farnell, p. 394.

Jésus de Nazareth, ed. Marguerat, Norelli, and Poffet, p. 169.
Jewett, *Saint Paul Returns to the Movies,* p. 601.
Jewish Local Patriotism and Self-Identification in the Graeco-Roman Period, ed. Jones and Pearce, p. 423.
Johnson, *Living Jesus,* p. 387.
———, *Religious Experience in Earliest Christianity,* pp. 152-153.
Johnston, *Restless Dead. Encounters Between the Living and the Dead in Ancient Greece,* p. 623.
P. R. Jones, *Studying the Parables of Jesus,* p. 587.
S. Jones and Pearce (ed.), *Jewish Local Patriotism and Self-Identification in the Graeco-Roman Period,* p. 423.
Judaism and Christianity in First-Century Rome, ed. Donfried and Richardson, pp. 419-420.
Judaism in Late Antiquity. Part 3, *Where We Stand,* ed. Neusner and Avery-Peck, p. 628.
Kaiser, *Toward an Exegetical Theology,* p. 573.
Kampling (ed.), *"Nun steht aber diese Sache im Evangelium. . . ." Zur Frage nach den Anfängen des christlichen Antijüdaismus,* pp. 609-610.
Kanagaraj, *'Mysticism' in the Gospel of John,* p. 166.
Karrer, *Jesus Christus im Neuen Testament,* p. 190.
Kassühlke, *Eine Bibel — viele Übersetzungen,* p. 372.
———, *Kleines Wörterbuch zum Neuen Testament,* p. 153.
Keathley, *The Church's Mission to the Gentiles,* p. 587.
Kee and Borowsky (eds.), *Removing the Anti-Judaism from the New Testament,* p. 574.
Keener, *Matthew,* p. 166.
Keller, *Gottes Treue — Israels Heil. Röm 11,25-27,* p. 180.
Kelsey, *Proving Doctrine. The Uses of Scripture in Modern Theology,* p. 610.
Kendall and O'Collins, *Focus on Jesus,* p. 191.
Kendall, O'Collins, and Davis (eds.), *The Resurrection,* p. 384.
Kern, *Rhetoric and Galatians,* pp. 601-602.
Kettenbach, *Die gesunde Lehre und die Drogenabhängigkeit . . . Titusbrief,* p. 602.
Kilgallen, *A New Testament Guide to the Holy Land,* p. 204.
King and Messiah in Israel and the Ancient Near East, ed. Day, p. 618.
King, *Whispers of Liberation. Feminist Perspectives on the New Testament,* p. 372.
Kippenberg and Schäfer (eds.), *Envisioning Magic,* pp. 210-211.
Kittredge, *Community and Authority. The Rhetoric of Obedience in the Pauline Tradition,* pp. 398-399.
Klauck, *Die antike Briefliteratur und das Neue Testament,* p. 399.
———, *Vorspiel im Himmel? Erzähltechnik und Theologie im Markusprolog,* p. 587.
Klein, *Bewährung im Glauben. Studien zum Sondergut des Evangelisten Matthäus,* p. 166.
Kleinschmidt, *Ehefragen im Neuen Testament,* pp. 190-191.
G. A. F. Knight, *Christ the Center,* p. 610.
J. Knight, *The Ascension of Isaiah,* p. 624.
———, *Luke's Gospel,* pp. 166-167.
Koenig, *Rediscovering New Testament Prayer,* p. 407.
Koester (ed.), *Pergamon: Citadel of the Gods,* p. 423.
——— and Bakirtzis (eds.), *Philippi at the Time of Paul and after His Death,* p. 413.
Kohlenberger (ed.), *The Parallel Apocrypha,* p. 204.
Kokkinos, *The Herodian Dynasty,* pp. 423-424.
Kollmann, *Joseph Barnabas. Leben und Wirkungsgeschichte,* p. 167.
Kommentar zur Bibel, ed. Guthrie and Motyer, p. 152.
Kompendium Feministische Bibelauslegung, ed. Schottroff and Wacker, pp. 376-377.
Konrad, *Hermeneutik im Spannungsfeld von Exegese und Homiletik,* p. 372.

Kraemer, *When Aseneth Met Joseph,* pp. 204-205.
Krašovec (ed.), *Interpretation of the Bible,* pp. 372-373; p. 574.
Kraszewski, *The Gospel of Matthew . . . With Patristic Commentaries,* p. 587.
Kugel, *Traditions of the Bible,* p. 424.
Kügler, *Pharao und Christus?,* p. 588.
Kundert, *Die Opferung/Bindung Isaaks,* Band 1, p. 424.
Kuschel, *Im Spiegel der Dichter. Mensch, Gott und Jesus in der Literatur des 20. Jahrhunderts,* pp. 387-388.
Laato, *A Star Is Rising . . . Old Testament Royal Ideology and the Rise of the Jewish Messianic Expectations,* p. 424.
LaCocque and Ricoeur, *Thinking Biblically,* p. 153.
Lalleman, *The Acts of John,* p. 205.
Lambrecht, *Second Corinthians,* p. 602.
Lampe, Walter, and Reinmuth, *Die Briefe an die Philipper, Thessalonicher und an Philemon,* p. 404.
Lampkin, *Clericalism Impeached,* p. 191.
Landmesser, *Wahrheit als Grundbegriff neutestamentlicher Wissenschaft,* p. 574.
B. Lang (ed.), *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete.* Band 43, *1996-1997,* p. 153.
——— with Feld (eds.), *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete.* Band 44, *1997-1998,* pp. 574-575.
M. Lang, *Johannes und die Synoptiker,* p. 588.
Lange, Albani, and Frey (eds.), *Studies in the Book of Jubilees,* pp. 192-193.
Langenhorst, *Jesus ging nach Hollywood,* p. 388.
Langer, *To Worship God Properly . . . Liturgical Custom and Halakhah in Judaism,* p. 624.
Lapin (ed.), *Religious and Ethnic Communities in Later Roman Palestine,* p. 624.
Larmour, Miller, and Platter (eds.), *Rethinking Sexuality. Foucault and Classical Antiquity,* p. 205.
Larson with Deibler and Crofts, *Meaning-Based Translation Workbook,* p. 373.
Latourelle, *Comment Dieu se révèle au monde,* p. 575.
Lattke, *Die Oden Salomos in ihrer Bedeutung für Neues Testament und Gnosis,* Band 4, p. 425
Lavatori and Sole, *Gesù Cristo venuto nella carne,* p. 602.
LaVerdiere, *The Breaking of the Bread . . . according to the Acts of the Apostles,* p. 167.
Légasse, *Les Épîtres de Paul aux Thessaloniciens,* p. 399.
Lehnardt, *Bibliographie zu den Jüdischen Schriften aus hellenistisch-römischer Zeit,* pp. 624-625.
Leirvik, *Images of Jesus Christ in Islam,* p. 625.
Lenhard, *Die Rabbinische Homilie,* p. 425.
Leroy, *Jesus,* p. 588.
Levey, *The Text and I. Writings of Samson H. Levey,* p. 425.
Levine, *Judaism and Hellenism in Antiquity,* p. 625.
Lewis, *"So That God May Be All in All." . . . 1 Corinthians 15,12-34,* p. 180.
Lexikon zur Bibel, ed. Rienecker and Maier, p. 156.
Licht and Ramsey, *The Comet of 44 B.C. and Caesar's Funeral Games,* p. 434.
Lichtenberger, Oegema, and Charlesworth (eds.), *Qumran-Messianism,* p. 617.
Liderbach, *Christ in the Early Christian Hymns,* pp. 407-408.
Liefeld, *Ephesians,* p. 181.
Lieu, *Manichaeism in Central Asia and China,* p. 425.
Life in the Face of Death. The Resurrection Message of the New Testament, ed. Longenecker, p. 408.
Lin, *Wundertaten und Mission. Dramatische Episoden in Apg 13-14,* p. 167.

Lisowsky and Mayer, *Die Tosefta.* Band 1, *Seder Zeraim,* Teil 3, p. 206.
Literary Studies in Luke-Acts. Essays in Honor of Joseph B. Tyson, ed. Thompson and Phillips, pp. 167-168.
Loader, *Jesus and the Fundamentalism of His Day,* pp. 588-589.
Lohse, *Grundriss der neutestamentlichen Theologie,* p. 610.
Lona, *Der erste Clemensbrief,* pp. 205-206.
Long, *The Bible in English. John Wycliffe and William Tyndale,* p. 373.
B. W. Longenecker, *The Triumph of Abraham's God . . . in Galatians,* p. 181.
R. N. Longenecker, *Biblical Exegesis in the Apostolic Period,* p. 575.
——— (ed.), *Life in the Face of Death. The Resurrection Message of the New Testament,* p. 408.
Longman, Ryken, and Wilhoit (eds.), *Dictionary of Biblical Imagery,* p. 376.
López, *La figura de la bestia entre historia y profecia . . . Apocalipsis 13,1-18,* p. 181.
López Fernández, *El mundo joánico,* p. 168.
Lüdemann, *Der grosse Betrug. Und was Jesus wirklich sagte und tat,* p. 388.
———, *Virgin Birth?,* p. 168.
——— and Janssen, *Suppressed Prayers,* p. 426.
Lunt and Taube, *The Slavonic Book of Esther,* pp. 625-626.
Luomanen, *Entering the Kingdom of Heaven . . . Matthew's View of Salvation,* p. 168.
Lust, Eynikel, and Hauspie, *A Greek - English Lexicon of the Septuagint,* vol. 2, p. 206.
Luttenberger, *An Introduction to Christology,* p. 610.
Luttikhuizen (ed.), *Paradise Interpreted,* p. 626.
——— and García Martínez (eds.), *Interpretations of the Flood,* p. 621.
Luz, *Das Evangelium nach Matthäus.* 3. Teilband, *Mt 18–25,* p. 169.
——— and Becker, *Die Briefe an die Galater, Epheser und Kolosser,* p. 176.
Lyle, *Ethical Admonition in the Epistle of Jude,* p. 399.
Macky, *St. Paul's Cosmic War Myth,* pp. 399-400.
Macquarrie, *Christology Revisited,* p. 408.
Mahé, A. and J.-P., *Le Témoignage Véritable (NH IX, 3),* p. 206.
G. Maier and Rienecker (eds.), *Lexikon zur Bibel,* p. 156.
J. Maier, *Die Tempelrolle vom Toten Meer und das "Neue Jerusalem,"* p. 426.
Maisch, *Between Contempt and Veneration . . . Mary Magdalene,* p. 388.
Malherbe, Norris, and Thompson (eds.), *The Early Church in Its Context. Essays in Honor of Everett Ferguson,* p. 198.
Malina and Rohrbaugh, *Social-Science Commentary on the Gospel of John,* p. 169.
Malina and Pilch (eds.), *Handbook of Biblical Social Values,* p. 375.
Maloney, *The Mystery of Christ in You. The Mystical Vision of Saint Paul,* p. 181.
Mandell and Hayes, *The Jewish People in Classical Antiquity,* p. 203.
Manigne, *Lazare dehors! Propos sur la résurrection de la chair,* p. 589.
Marchel, *Dieu Père dans le Nouveau Testament,* p. 408.
Marguerat and Bourquin, *La Bible se raconte. Initiation à l'analyse narrative,* p. 373.
Marguerat, Norelli, and Poffet (eds.), *Jésus de Nazareth,* p. 169.
Mark, ed. Oden and Hall, p. 171.
Marrocu (ed.), *L'obbedienza e la disobbedienza nella Bibbia,* pp. 408-409.
Marshall, *Luke: Historian & Theologian,* p. 170.
——— et al. (eds.), *New Bible Dictionary,* p. 153.
——— and Peterson (eds.), *Witness to the Gospel. The Theology of Acts,* p. 170.
Martin, *A Hymn of Christ. Philippians 2:5-11,* p. 182.
——— and Davids (eds.), *Dictionary of the Later New Testament & Its Developments,* p. 154.
——— and Dodd (eds.), *Where Christology Began. Essays on Philippians 2,* p. 182.
Masini, *Lectio Divina,* p. 154.

Mason (ed.), *Understanding Josephus,* p. 426.
Matera, *New Testament Christology,* pp. 610-611.
Matthews, Bovon, and Brock (eds.), *The Apocryphal Acts of the Apostles,* p. 414.
Mayer and Lisowsky, *Die Tosefta.* Band 1, *Seder Zeraim,* Teil 3, p. 206.
Maynard, *A History of the Debate Over 1 John 5,7-8,* pp. 602-603.
Mayordomo-Marín, *Den Anfang hören. Leserorientierte Evangelienexegese am Beispiel von Matthäus 1–2,* pp. 388-389.
Mazzinghi and Tarocchi, *Matteo il Vangelo del Regno dei cieli,* p. 389.
McCrone, *Judgment Day for the Shroud of Turin,* p. 589.
McDonough, *YHWH at Patmos. Rev. 1:4 in its Hellenistic and Early Jewish Setting,* p. 603.
McFadyen, *Open Door on John,* p. 389.
McGowan, *Ascetic Eucharists,* p. 626.
McKelvey, *The Millennium and the Book of Revelation,* p. 603.
McKenzie, *Matthew,* p. 389.
McKim (ed.), *Historical Handbook of Major Biblical Interpreters,* p. 374.
McKnight, *A New Vision for Israel. The Teachings of Jesus in National Context,* p. 589.
McLaren, *Turbulent Times? Josephus and Scholarship on Judaea in the First Century* CE, p. 426.
McLean, *The Seventieth Week of Daniel 9:27 as a Literary Key for . . . the Apocalypse of John,* p. 603.
Mealand and Güting, *Asyndeton in Paul,* p. 600.
Mediators of the Divine . . . in Mediterranean Antiquity, ed. Berchman, p. 414.
Meggitt, *Paul, Poverty and Survival,* p. 182.
Meiser, *Die Reaktion des Volkes auf Jesus,* pp. 389-390.
Melchert, *Wise Teaching. Biblical Wisdom and Educational Ministry,* p. 191.
Mell, *Die Zeit der Gottesherrschaft. Zur Allegorie und zum Gleichnis von Markus 4,1-9,* pp. 589-590.
Melzer-Keller, *Jesus und die Frauen,* p. 390.
Mendels, *Identity, Religion and Historiography,* pp. 426-427.
Merklein, *Studien zu Jesus und Paulus,* Band 2, pp. 154-155.
Merling (ed.), *To Understand the Scriptures: Essays in Honor of William H. Shea,* p. 579.
Merz and Theissen, *The Historical Jesus,* p. 174.
Metzger, *Lexical Aids for Students of New Testament Greek,* p. 154.
Meyer, *The Unknown Sayings of Jesus,* p. 206.
Meynet, *Rhetorical Analysis,* p. 374.
Michaels, *Revelation,* p. 182.
Michie, Rhoads, and Dewey, *Mark as Story,* p. 592.
Mikalson, *Religion in Hellenistic Athens,* p. 207.
Milik, *Dziesięć lat odkryć na Pustyni Judzkiej,* p. 626.
Millard and Bodendorfer (eds.), *Bibel und Midrasch,* p. 194.
J. Miller (ed.), *Apocalypse 2000. The Book of Revelation,* p. 400.
P. A. Miller, Platter, and Larmour (eds.), *Rethinking Sexuality. Foucault and Classical Antiquity,* p. 205.
Mimouni, *Le judéo-christianisme ancien,* p. 207.
Mirecki and Hedrick, *Gospel of the Savior,* pp. 622-623.
Mirecki and BeDuhn (eds.), *Emerging from Darkness. Studies in the Recovery of Manichaean Sources,* p. 207.
Mirsky and Stern (eds.), *Rabbinic Fantasies,* p. 437.
Moessner, *Lord of the Banquet,* p. 170.
Moloney, *Glory not Dishonor. Reading John 13–21,* p. 390.
Le monde où vivait Jésus, ed. Cousin, p. 417.
The Monstrous and the Unspeakable, ed. Aichele and Pippin, p. 365.

Moore and Clines (eds.), *Auguries,* p. 368.
Moore and Exum (eds.), *Biblical Studies/Cultural Studies,* pp. 369-370.
Motyer and Guthrie (eds.), *Kommentar zur Bibel,* p. 152.
Moule, *Forgiveness and Reconciliation,* p. 575.
Moyise, *Introduction to Biblical Studies,* p. 575.
Müller-Kessler and Sokoloff (eds.), *The Christian Palestinian Aramaic New Testament Version from the Early Period,* vols. 2A-B, pp. 575-576.
Münchener theologisches Wörterbuch zum Neuen Testament, ed. Hainz and Sand, p. 571.
Munoa, *Four Powers in Heaven. The Interpretation of Daniel 7 in the Testament of Abraham,* p. 427.
Munro, *Jesus, Born of a Slave,* pp. 170-171.
Muraoka and Porten, *A Grammar of Egyptian Aramaic,* pp. 207-208.
C. Murphy, *The Word According to Eve,* p. 155.
F. J. Murphy, *Fallen Is Babylon. The Revelation of John,* p. 183.
Murphy-O'Connor, *1 Corinthians,* p. 400.
———, *Paul. A Critical Life,* pp. 603-604.
Mussner, *Jesus von Nazareth im Umfeld Israels und der Urkirche,* p. 590.
Nagel, *Der Tractatus Tripartitus aus Nag Hammadi Codex I,* p. 427.
Neipp, *Gethsémané. Rembrandt et le dernier combat de Jésus,* p. 590.
Neirynck, Verheyden, and Corstjens, *The Gospel of Matthew and the Sayings Source Q . . . Bibliography 1950-1995,* p. 590.
Neubrand, *Abraham—Vater von Juden und Nichtjuden . . . Röm 4,* p. 183.
Neuenschwander, *Mystik im Johannesevangelium,* p. 171.
Neusner, *The Documentary Form-History of Rabbinic Literature,* vols. 1-3, 5, 6A-7F, pp. 427-428.
———, *From Scripture to 70,* p. 428.
———, *The Halakhah of the Oral Torah. A Religious Commentary,* vol. 1/1, pp. 428-429.
———, *How Adin Steinsaltz Misrepresents the Talmud,* p. 429.
———, *How the Rabbis Liberated Women,* p. 429.
———, *The Initial Phases of the Talmud's Judaism,* pp. 626-627.
———, *The Place of the Tosefta in the Halakhah of Formative Judaism,* p. 429.
———, *The Talmud of Babylonia. An Academic Commentary,* vols. 2A-B, 4, 13A-B, 18-19, 28A-B, p. 627.
———, *The Talmud of the Land of Israel. An Academic Commentary,* vols. 1-5B, pp. 429-430; vols. 6-14, p. 627.
———, *The Tosefta . . . Fifth Division, Qodoshim,* p. 430.
——— (ed.), *Approaches to Ancient Judaism,* vols. 10-13, pp. 430-431.
——— (ed.), *Evil and Suffering,* p. 628.
——— (ed.), *Sacred Texts and Authority,* p. 374.
——— and Avery-Peck (eds.), *Judaism in Late Antiquity.* Part 3, *Where We Stand,* p. 628.
New Bible Dictionary, ed. Marshall et al., p. 153.
The New Interpreter's Bible, vol. 12, p. 183.
The New Jerusalem Bible. Standard Edition, p. 576.
New Testament Greek Manuscripts . . . Acts of the Apostles, ed. Swanson, pp. 593-594.
The New Testament Today, ed. Powell, p. 577.
Newsom and Ringe (eds.), *Women's Bible Commentary,* p. 155.
Newton, *Deity and Diet. The Dilemma of Sacrificial Food at Corinth,* p. 400.
Neyrey, *Honor and Shame in the Gospel of Matthew,* p. 390.
Niederwimmer, *The Didache,* p. 431.
Nielsen, *Satan—The Prodigal Son?,* p. 409.
Nieuviarts, *L'Entrée de Jésus à Jérusalem (Mt 21, 1-17),* p. 591.
Nissinen, *Homoeroticism in the Biblical World,* pp. 431-432.

Nodet, *Baptême et résurrection. Le témoignage de Josèphe,* p. 628.
——— and Taylor, *The Origins of Christianity,* p. 155.
Noll, *Angels of Light, Powers of Darkness,* p. 409.
Nordsieck, *Johannes. Zur Frage nach Verfasser und Entstehung des vierten Evangeliums,* pp. 390-391.
Norelli, Poffet, and Marguerat (eds.), *Jésus de Nazareth,* p. 169.
Norris, Thompson, and Malherbe (eds.), *The Early Church in Its Context. Essays in Honor of Everett Ferguson,* p. 198.
J. North, Price, and Beard, *Religions of Rome,* vol. 1, pp. 413-414; vol. 2, p. 615.
R. North (ed.), *Elenchus of Biblica. Archaeologica - Linguistica - Theologica 1995,* p. 576.
"Nun steht aber diese Sache im Evangelium . . . ." Zur Frage nach den Anfängen des christlichen Antijüdaismus, ed. Kampling, pp. 609-610.
Oakman and Hanson, *Palestine in the Time of Jesus,* p. 203.
L'obbedienza e la disobbedienza nella Bibbia, ed. Marrocu, pp. 408-409.
Oberhänsli-Widmer, *Biblische Figuren in der rabbinischen Literatur,* p. 432.
O'Collins and Kendall, *Focus on Jesus,* p. 191.
O'Collins, Davis, and Kendall (eds.), *The Resurrection,* p. 384.
Oden and Hall (eds.), *Mark,* p. 171.
Oegema, *The Anointed and his People. Messianic Expectations from the Maccabees to Bar Kochba,* p. 432.
———, *Für Israel und die Völker. Studien zum alttestamentlich-jüdischen Hintergrund der paulinischen Theologie,* p. 604.
———, Charlesworth, and Lichtenberger (eds.), *Qumran-Messianism,* p. 617.
Oeming, *Biblische Hermeneutik,* p. 576.
O'Grady, *According to John,* p. 591.
Öhler (ed.), *Alttestamentliche Gestalten im Neuen Testament,* p. 611.
O'Leary, *Arguing the Apocalypse,* p. 604.
Oñate-Ojeda, *El Paráclito y notas exegéticas sobre la Santísima Trinidad en San Juan,* p. 391.
Orchard, *Courting Betrayal. Jesus as Victim in the Gospel of John,* p. 171.
The Origins of Apocalypticism in Judaism and Christianity, ed. Collins, p. 618.
Orsatti, *Armonia e tensioni nella comunità. La seconda Lettera ai Corinti,* pp. 400-401.
Orton (ed.), *The Composition of John's Gospel,* p. 591.
——— (ed.), *The Composition of Luke's Gospel,* pp. 591-592.
Osborn, *Folly of God. The Rise of Christian Preaching,* pp. 576-577.
Osborne, *The Hermeneutical Spiral,* p. 155.
Østenstad, *Patterns of Redemption in the Fourth Gospel,* p. 172.
Oxford Readings in the Roman Novel, ed. Harrison, p. 622.
The Oxford History of the Biblical World, ed. Coogan, p. 417.
Painchaud, *L'Écrit sans titre,* p. 208.
Paradise Interpreted, ed. Luttikhuizen, p. 626.
The Parallel Apocrypha, ed. Kohlenberger, p. 204.
La Parola di Dio cresceva . . . Scritti in onore di Carlo Maria Martini, ed. Fabris, pp. 374-375.
Parry and Qimron (eds.), *The Great Isaiah Scroll,* pp. 628-629.
Parry and Ulrich (eds.), *The Provo International Conference on the Dead Sea Scrolls,* p. 629.
Pascuzzi, *Ethics, Ecclesiology and Church Discipline . . . 1 Corinthians 5,* pp. 183-184.
Patai, *The Children of Noah. Jewish Seafaring in Ancient Times,* p. 432.
Patterson and Robinson, *The Fifth Gospel. The Gospel of Thomas Comes of Age,* p. 432.
Pax, *In the Footsteps of Jesus,* p. 592.

Pearce and Jones (ed.), *Jewish Local Patriotism and Self-Identification in the Graeco-Roman Period,* p. 423.
Pelikan, *Mary Through the Centuries,* p. 409.
Pérez Fernández, *An Introductory Grammar of Rabbinic Hebrew,* p. 208.
Pergamon: Citadel of the Gods, ed. Koester, p. 423.
Perkins, Hock, and Chance (eds.), *Ancient Fiction and Early Christian Narrative,* p. 371.
Peskowitz, *Spinning Fantasies. Rabbis, Gender, and History,* p. 433.
B. K. Peterson, *Eloquence and the Proclamation of the Gospel in Corinth,* p. 184.
D. Peterson and Marshall (eds.), *Witness to the Gospel. The Theology of Acts,* p. 170.
Petzl, *Die Beichtinschriften im römischen Kleinasien,* p. 208.
Philippi at the Time of Paul and after His Death, ed. Bakirtzis and Koester, p. 413.
Phillips and Thompson (eds.), *Literary Studies in Luke-Acts. Essays in Honor of Joseph B. Tyson,* pp. 167-168.
Pichler and Trummer (eds.), *Heiliges Land — beiderseits des Jordan,* p. 438.
Pilch, *The Cultural Dictionary of the Bible,* pp. 629-630.
——— and Malina (eds.), *Handbook of Biblical Social Values,* p. 375.
Pilgrim, *Uneasy Neighbors. Church and State in the New Testament,* p. 611.
Pinnick, Chazon, and Stone (eds.), *Pseudepigraphic Perspectives,* p. 617.
Pippin and Aichele (eds.), *The Monstrous and the Unspeakable,* p. 365.
Platter, Larmour, and Miller (eds.), *Rethinking Sexuality. Foucault and Classical Antiquity,* p. 205.
Poffet, *Les chrétiens et la Bible,* p. 156.
———, Marguerat, and Norelli (eds.), *Jésus de Nazareth,* p. 169.
Pohl, *Der Brief des Paulus an die Römer,* p. 401.
Poirier, *Le Tonnerre, intellect parfait (NH VI, 2),* pp. 208-209.
Pokorný, *Jesus in the Eyes of His Followers,* p. 409.
Pomeroy, *Families in Classical and Hellenistic Greece,* p. 630.
Poorthuis, Schwartz, and Houtman (eds.), *Sanctity of Time and Space in Tradition and Modernity,* p. 623.
Poppi, *Sinossi quadriforme dei quattro Vangeli, greco - italiano,* p. 592.
Porten and Muraoka, *A Grammar of Egyptian Aramaic,* pp. 207-208.
Porter, *The Paul of Acts,* p. 592.
——— and Evans (eds.), *The Scrolls and the Scriptures,* p. 433.
——— and Evans (eds.), *The Synoptic Gospels,* p. 384.
——— and Hess (eds.), *Translating the Bible,* p. 577.
———, Tombs, and Hayes (eds.), *Religion and Sexuality,* pp. 572-573.
Portraits. Biographical Representation in . . . the Roman Empire, ed. Edwards and Swain, p. 619.
The Postcolonial Bible, ed. Sugirtharajah, p. 379.
Powell, *Jesus as a Figure in History,* p. 391.
——— (ed.), *The New Testament Today,* p. 577.
Poythress, *God-Centered Biblical Interpretation,* p. 577.
Price, Beard, and North, *Religions of Rome,* vol. 1, pp. 413-414; vol. 2, p. 615.
Proceedings: Eastern Great Lakes and Midwest Biblical Societies, vol. 17, ed. Fiore, p. 156.
Proceedings of the Central States Society of Biblical Literature and American Schools of Oriental Research, vol. 1, ed. Selvidge, p. 156.
Prostmeier, *Der Barnabasbrief,* p. 630.
The Provo International Conference on the Dead Sea Scrolls, ed. Parry and Ulrich, p. 629.
Pseudepigraphic Perspectives, ed. Chazon and Stone with Pinnick, p. 617.
Pucci Ben Zeev, *Jewish Rights in the Roman World,* pp. 433-434.
Puech, *Qumrân Grotte 4.* Vol. 18, *Textes Hébreux,* p. 209.

Qimron and Parry (eds.), *The Great Isaiah Scroll,* pp. 628-629.
Qumran between the Old and New Testaments, ed. Cryer and Thompson, p. 418.
Qumran-Messianism, ed. Charlesworth, Lichtenberger, and Oegema, p. 617.
Rabbinic Fantasies, ed. Stern and Mirsky, p. 437.
Radner and Sumner (eds.), *The Rule of Faith,* p. 375.
Ramsey and Licht, *The Comet of 44 B.C. and Caesar's Funeral Games,* p. 434.
Ravasi, *Leggere la Bibbia nello Spirito,* p. 375.
———, *Lo Spirito Santo nelle Scritture,* pp. 409-410.
Readings from the First-Century World, ed. Elwell and Yarbrough, p. 369.
Reasoner, *The Strong and the Weak. Romans 14.1–15.13 in Context,* p. 604.
Redpath and Hatch, *A Concordance to the Septuagint,* p. 203.
Reichman, *Mishna und Sifra,* p. 434.
Reinmuth, Lampe, and Walter, *Die Briefe an die Philipper, Thessalonicher und an Philemon,* p. 404.
Religion and Sexuality, ed. Hayes, Porter, and Tombs, pp. 572-573.
Religion in Geschichte und Gegenwart. Band 1, *A-B,* ed. Betz et al., p. 568.
Religious and Ethnic Communities in Later Roman Palestine, ed. Lapin, p. 624.
Remaud, *À cause des Pères. Le "Mérite des Pères" dans la tradition juive,* p. 630.
Removing the Anti-Judaism from the New Testament, ed. Kee and Borowsky, p. 574.
Resseguie, *Revelation Unsealed. A Narrative Critical Approach,* p. 184.
The Resurrection, ed. Davis, Kendall, and O'Collins, p. 384.
Rethinking Sexuality. Foucault and Classical Antiquity, ed. Larmour, Miller, and Platter, p. 205.
Reuter, *Synopse zu den Briefen des Neuen Testaments.* Teil 2, *Die Pastoralbriefe,* p. 184.
Reventlow (ed.), *Eschatology in the Bible and in Jewish and Christian Tradition,* p. 410.
Rhoads, Dewey, and Michie, *Mark as Story,* p. 592.
N. Richardson, *God in the New Testament,* p. 611.
P. Richardson, *Herod,* p. 630.
——— and Donfried (eds.), *Judaism and Christianity in First-Century Rome,* pp. 419-420.
Richter, *Die Aufstiegspsalmen des Herakleides,* p. 209.
Ricoeur and LaCocque, *Thinking Biblically,* p. 153.
Riegert and Dart, *Unearthing the Lost Words of Jesus,* p. 418.
Riemer, *Das Tier auf dem Kaiserthron? Eine Untersuchung zur Offenbarung des Johannes,* p. 401.
Rienecker and Maier (eds.), *Lexikon zur Bibel,* p. 156.
Rinaldi, *La Bibbia dei pagani,* p. 209.
Ringe and Newsom (eds.), *Women's Bible Commentary,* p. 155.
Robinson and Patterson, *The Fifth Gospel. The Gospel of Thomas Comes of Age,* p. 432.
Roetzel, *The Letters of Paul,* p. 401.
———, *Paul. The Man and the Myth,* p. 604.
Rogers III and Rogers Jr., *The New Linguistic and Exegetical Key to the Greek New Testament,* pp. 375-376.
Rogers Jr. and Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament,* pp. 375-376.
Rohrbaugh and Malina, *Social-Science Commentary on the Gospel of John,* p. 169.
Rolland, *Jésus et les historiens,* pp. 592-593.
Roller, *In Search of God the Mother. The Cult of Anatolian Cybele,* p. 631.
Roman Sexualities, ed. Hallett and Skinner, p. 202.
Romans, ed. Bray, p. 396.
Rosén, *The Slavonic Translation of the Apocryphal Infancy Gospel of Thomas,* p. 631.
Rosner, *Paul, Scripture, and Ethics. A Study of 1 Corinthians 5–7,* p. 605.
Rossé, *The Spirituality of Communion. A New Approach to the Johannine Writings,* p. 391.

Rothgangel, *Antisemitismus als religionspädagogische Herausforderung . . . Röm 9-11,* pp. 184-185.
Rothstein, *Re-Thinking Biblical Story and Myth,* p. 578.
Royalty, *The Streets of Heaven. The Ideology of Wealth in the Apocalypse of John,* pp. 401-402.
The Rule of Faith, ed. Radner and Sumner, p. 375.
Rutgers, *The Hidden Heritage of Diaspora Judaism,* pp. 209-210.
——— et al. (eds.), *The Use of Sacred Books in the Ancient World,* pp. 434-435.
Ryken, Wilhoit, and Longman (eds.), *Dictionary of Biblical Imagery,* p. 376.
Sacchi, *Una comunità si interroga. Prima Lettera di Paolo ai Corinzi,* p. 185.
Sacred Texts and Authority, ed. Neusner, p. 374.
Saffrey, *Histoire de l'apôtre Paul ou Faire chrétien le monde,* p. 185.
Safrai, *The Missing Century. Palestine in the Fifth Century,* p. 210.
Sailhamer, *How We Got the Bible,* p. 376.
Salas (ed.), *Los enigmas del Gólgota,* p. 391.
——— (ed.), *El Sudario de Oviedo,* p. 172.
——— (ed.), *La última cena,* p. 392.
"Salz der Erde." Zugänge zur Bergpredigt, ed. Feldmeier, p. 163.
Sanctity of Time and Space in Tradition and Modernity, ed. Houtman, Poorthuis, and Schwartz, p. 623.
Sand and Hainz (eds.), *Münchener theologisches Wörterbuch zum Neuen Testament,* p. 571.
Sanders, *The God Who Risks. A Theology of Providence,* p. 410.
Schäfer (ed.), *The Talmud Yerushalmi and Graeco-Roman Culture,* vol. 1, p. 210.
——— and Kippenberg (eds.), *Envisioning Magic,* pp. 210-211.
Schaller, *Paralipomena Jeremiou,* p. 435.
Schams, *Jewish Scribes in the Second-Temple Period,* p. 435.
Schenk-Ziegler, *Correctio fraterna im Neuen Testament,* pp. 191-192.
Schenke, *Johannes. Kommentar,* p. 392.
Schierse, *Neue Konkordanz zur Einheitsübersetzung der Bibel,* ed. Bader, p. 156.
———, *Patmos-Synopse,* p. 172.
Schiffman, *Texts and Traditions . . . Second Temple and Rabbinic Judaism,* p. 211.
Schildgen, *Power and Prejudice. The Reception of the Gospel of Mark,* p. 392.
Schlatter, *The Theology of the Apostles,* pp. 611-612.
Schmidl, *Jesus und Nikodemus,* p. 593.
Schmitt, Brodersen, and Günther (eds.), *Historische griechische Inschriften in Übersetzung,* Band 3, p. 616.
Schnackenburg, *Jesus Christus im Spiegel der vier Evangelien,* p. 392.
Schneider, *Reticulum. Ausgewählte Aufsätze und Katalog seiner Sammlungen,* p. 211.
Schnelle, *The History and Theology of the New Testament Writings,* p. 376.
Schöllgen, *Die Anfänge der Professionalisierung des Klerus,* p. 435
Schottroff and Wacker (eds.), *Kompendium Feministische Bibelauslegung,* pp. 376-377.
Schrage, *Der erste Brief an die Korinther.* 3. Teilband, *1Kor 11,17-14,40,* p. 605.
Schreiner, *Romans,* p. 402.
Schröter, *Erinnerung an Jesu Worte . . . in Markus, Q und Thomas,* pp. 172-173.
Schürmann, *Duch daje życie,* p. 593.
———, *Im Knechtsdienst Christi. Zur weltpriesterlichen Existenz,* p. 612.
Schüssler Fiorenza, *The Book of Revelation,* p. 605.
———, *Sharing Her Word,* p. 377.
H. Schwarz, *Christology,* p. 410.
J. Schwartz, Houtman, and Poorthuis (eds.), *Sanctity of Time and Space in Tradition and Modernity,* p. 623.
Schweitzer, *The Mysticism of Paul the Apostle,* p. 402.

———, *The Quest of the Historical Jesus,* p. 173.
Schweizer, *Der erste Petrusbrief,* p. 605.
Schwemer and Hengel, *Paulus zwischen Damaskus und Antiochien,* pp. 600-601.
Scott, *2 Corinthians,* p. 402.
The Scrolls and the Scriptures, ed. Porter and Evans, p. 433.
Segal et al. (eds.), *Greece in Rome,* p. 436.
Segovia (ed.), *"What is John?,"* vol. 2, pp. 392-393.
——— and Tolbert (eds.), *Teaching the Bible,* p. 377.
Seitz and Greene-McCreight (eds.), *Theological Exegesis. Essays in Honor of Brevard S. Childs,* pp. 379-380.
Self, Soul and Body in Religious Experience, ed. Baumgarten, Assmann, and Stroumsa, pp. 614-615.
Selvidge, *The New Testament,* p. 378.
——— (ed.), *Proceedings of the Central States Society of Biblical Literature and American Schools of Oriental Research,* vol. 1, p. 156.
Senior, *Matthew,* p. 173.
Sepmeijer (ed.), *A Bilingual Concordance to the Targum of the Prophets.* Vols. 12-14, *Jeremiah,* p. 436.
Shaw, *The Burden of the Flesh. Fasting and Sexuality in Early Christianity,* pp. 211-212.
Shillington, *2 Corinthians,* pp. 402-403.
Shoemaker, *GodStories,* pp. 156-157.
Sim, *The Gospel of Matthew and Christian Judaism,* p. 393.
Sirach (Ecclesiasticus). 7. Lieferung, *Sir 16,21 - 19,28,* ed. Thiele, p. 213.
Skinner and Hallett (eds.), *Roman Sexualities,* p. 202.
Sleeper, *James,* p. 403.
Slingerland, *Claudian Policymaking and the Early Imperial Repression of Judaism at Rome,* p. 436.
Smalley, *John: Evangelist & Interpreter,* p. 173.
Smiles, *The Gospel and the Law in Galatia,* p. 185.
E. J. Smith, *Bearing Fruit in Due Season. Feminist Hermeneutics and the Bible in Worship,* p. 578.
M. Smith, *Jesus the Magician,* p. 393.
T. C. Smith, *Reading the Signs. A Sensible Approach to Revelation,* pp. 185-186.
Social-Scientific Approaches to New Testament Interpretation, ed. Horrell, p. 573.
Society of Biblical Literature 1998 Seminar Papers, p. 378.
The Society for Old Testament Study Book List 1998, ed. Grabbe, p. 201.
Sokoloff and Müller-Kessler (eds.), *The Christian Palestinian Aramaic New Testament Version from the Early Period,* vols. 2A-B, pp. 575-576.
Sole and Lavatori, *Gesù Cristo venuto nella carne,* p. 602.
Solivan, *The Spirit, Pathos and Liberation. Toward an Hispanic Pentecostal Theology,* pp. 410-411.
Spatafora, *From the "Temple of God" to God as the Temple . . . in the Book of Revelation,* p. 186.
Spencer, *Paul's Literary Style,* p. 403.
Sperber, *The City in Roman Palestine,* pp. 436-437.
Spilsbury, *The Image of the Jew in Flavius Josephus' Paraphrase of the Bible,* p. 212.
Spohn, *Go and Do Likewise. Jesus and Ethics,* p. 612.
Stanton and Stroumsa (eds.), *Tolerance and Intolerance in Early Judaism and Christianity,* p. 212.
Steck, *Old Testament Exegesis,* p. 157.
Stegemann, *The Library of Qumran,* p. 212.
Stern and Mirsky (eds.), *Rabbinic Fantasies,* p. 437.

Stettler, *Die Christologie der Pastoralbriefe*, p. 403.
Stocker, *Judith. Sexual Warrior*, pp. 437-438.
Stone and Bergren (eds.), *Biblical Figures Outside the Bible*, p. 437.
Stone, Pinnick, and Chazon (eds.), *Pseudepigraphic Perspectives*, p. 617.
Strauss, *Distorting Scripture? The Challenge of Bible Translation & Gender Accuracy*, p. 157.
Strickert, *Bethsaida. Home of the Apostles*, p. 393.
Stronstad, *Spirit, Scripture and Theology: A Pentecostal Perspective*, p. 411.
Stroumsa, *Barbarian Philosophy. The Religious Revolution of Early Christianity*, p. 631.
———, Baumgarten, and Assmann (eds.), *Self, Soul and Body in Religious Experience*, pp. 614-615.
——— and Stanton (eds.), *Tolerance and Intolerance in Early Judaism and Christianity*, p. 212.
Studies in the Book of Jubilees, ed. Albani, Frey, and Lange, pp. 192-193.
Stylianopoulos, *The New Testament: An Orthodox Perspective*, vol. 1, p. 379.
Such, *The Abomination of Desolation in the Gospel of Mark*, p. 593.
El Sudario de Oviedo, ed. Salas, p. 172.
Sugirtharajah, *Asian Biblical Hermeneutics and Postcolonialism*, p. 379.
——— (ed.), *The Postcolonial Bible*, p. 379.
Sumner and Radner (eds.), *The Rule of Faith*, p. 375.
Swain and Edwards (eds.), *Portraits. Biographical Representation in . . . the Roman Empire*, p. 619.
Swanson (ed.), *New Testament Greek Manuscripts . . . Acts of the Apostles*, pp. 593-594.
Swetnam, *Il Greco del Nuovo Testamento*, p. 157.
The Synoptic Gospels, ed. Evans and Porter, p. 384.
Talar, *(Re)reading, Reception, and Rhetoric. Approaches to Roman Catholic Modernism*, p. 578.
The Talmud Yerushalmi and Graeco-Roman Culture, vol. 1, ed. Schäfer, p. 210.
Targum Studies, vol. 2, ed. Flesher, p. 421.
Tarocchi and Mazzinghi, *Matteo il Vangelo del Regno dei cieli*, p. 389.
Tassot, *La Bible au risque de la science. De Galilée au P. Lagrange*, p. 578.
Taube and Lunt, *The Slavonic Book of Esther*, pp. 625-626.
J. Taylor and Nodet, *The Origins of Christianity*, p. 155.
M. C. Taylor (ed.), *Critical Terms for Religious Studies*, p. 157.
Teaching the Bible, ed. Segovia and Tolbert, p. 377.
Templeton, *The New Testament as True Fiction*, pp. 578-579.
ter Linden, *The story goes . . . .* Vol. 2, *Mark's Story and Matthew's Story*, p. 594.
Terra (ed.), *O caminho de Lucas*, p. 594.
Terrinoni, *Il Vangelo dell'incontro. Riflessioni su Luca*, pp. 173-174.
Text und Textwert der griechischen Handschriften des Neuen Testaments, IV/1/1-2, ed. K. Aland and B. Aland, p. 159.
Thayse, *Luc. L'évangile revisité*, pp. 393-394.
———, *Matthieu. L'évangile revisité*, p. 394.
Theissen, *Lebenszeichen. Predigten und Meditationen*, p. 411.
——— and Merz, *The Historical Jesus*, p. 174.
Theological Exegesis. Essays in Honor of Brevard S. Childs, ed. Seitz and Greene-McCreight, pp. 379-380.
The Theological Interpretation of Scripture, ed. Fowl, p. 151.
Thiele (ed.), *Sirach (Ecclesiasticus)*. 7. Lieferung, *Sir 16,21 - 19,28*, p. 213.
Thimmes, Washington, and Graham (eds.), *Escaping Eden. New Feminist Perspectives on the Bible*, p. 380.
Thomas *at the Crossroads*, ed. Uro, p. 632.

J. C. Thomas, *The Devil, Disease and Deliverance,* p. 192.
R. L. Thomas, *Understanding Spiritual Gifts . . . 1 Corinthians 12–14,* pp. 605-606.
——— and Farnell (eds.), *The Jesus Crisis,* p. 394.
J. D. Thompson and Baird, *A Critical Concordance to the Martyrdom of Saint Polycarp . . . Epistle to Diognetus,* pp. 631-632.
J. W. Thompson, Malherbe, and Norris (eds.), *The Early Church in Its Context. Essays in Honor of Everett Ferguson,* p. 198.
L. L. Thompson, *Revelation,* pp. 403-404.
R. P. Thompson and Phillips (eds.), *Literary Studies in Luke-Acts. Essays in Honor of Joseph B. Tyson,* pp. 167-168.
T. L. Thompson and Cryer (eds.), *Qumran between the Old and New Testaments,* p. 418.
Thorpe, *A Handbook for Basic Biblical Exegesis,* p. 579.
Three Views on the Millennium and Beyond, ed. Bock, pp. 607-608.
Throckmorton, *Jesus Christ,* p. 174.
Thurston, *Women in the New Testament,* p. 411.
Tigchelaar, van der Woude, and García Martínez, *Qumran Cave 11,* vol. 2, p. 200.
To Understand the Scriptures: Essays in Honor of William H. Shea, ed. Merling, p. 579.
Tolbert and Segovia (eds.), *Teaching the Bible,* p. 377.
Tolerance and Intolerance in Early Judaism and Christianity, ed. Stanton and Stroumsa, p. 212.
Tombs, Hayes, and Porter (eds.), *Religion and Sexuality,* pp. 572-573.
Tomson, *'Als dit uit de Hemel is . . . .' Jezus en de schrijvers van het Nieuwe Testament in hun verhouding tot het Jodendom,* pp. 579-580.
Translating the Bible, ed. Porter and Hess, p. 577.
Trapp, *Maximus of Tyre. The Philosophical Orations,* p. 213.
Trebolle Barrera, *The Jewish Bible and the Christian Bible,* p. 158.
Treloar, *Lightfoot the Historian,* p. 158.
Tresmontant, *Études de métaphysique biblique,* p. 612.
Trummer and Pichler (eds.), *Heiliges Land — beiderseits des Jordan,* p. 438.
Tsoukalas, *Knowing Christ in the Challenge of Heresy,* pp. 612-613.
Tucker, *Example Stories . . . in the Gospel of Luke,* p. 174.
Turcan, *The Cults of the Roman Empire,* p. 213.
Turner, *The Holy Spirit and Spiritual Gifts,* p. 192.
Twelftree, *Jesus the Miracle Worker,* p. 594.
Two Old English Apocrypha and their Manuscript Source, ed. Cross, p. 197.
Ulfgard, *The Story of* Sukkot, p. 438.
Ulmer, *Pesiqta Rabbati. A Synoptic Edition,* vol. 1, p. 438.
Ulrich and Parry (eds.), *The Provo International Conference on the Dead Sea Scrolls,* p. 629.
La última cena, ed. Salas, p. 392.
Umbach, *In Christus getauft — von der Sünde befreit . . . bei Paulus,* p. 606.
Understanding Josephus, ed. Mason, p. 426.
Der ungekündigte Bund?, ed. Frankemölle, p. 407.
Urassa, *Psalm 8 and its Christological Re-Interpretations in the New Testament Context,* p. 613.
Uro (ed.), Thomas *at the Crossroads,* p. 632.
The Use of Sacred Books in the Ancient World, ed. Rutgers et al., pp. 434-435.
Usubelli and Armellini, *Lo seguirono lungo la via. Il Vangelo secondo Marco,* pp. 159-160.
van Bruggen, *Christ on Earth. The Gospel Narratives as History,* p. 394.
van Buren, *According to the Scriptures. The Origins of the Gospel and of the Church's Old Testament,* p. 613.
van der Horst, *Hellenism—Judaism—Christianity,* p. 213.

VanderKam, *Einführung in die Qumranforschung,* pp. 213-214.
——— and Flint (eds.), *The Dead Sea Scrolls After Fifty Years,* vol. 1, p. 199.
van der Woude, García Martínez, and Tigchelaar, *Qumran Cave 11,* vol. 2, p. 200.
van Henten, *The Maccabean Martyrs as Saviours of the Jewish People,* pp. 438-439.
Vanhoozer, *Is There a Meaning in This Text?,* p. 158.
van Iersel, *Mark,* p. 174.
van Poll-van de Lisdonk and den Boeft (eds.), *The Impact of Scripture in Early Christianity,* pp. 618-619.
van Spanje, *Inconsistentie bij Paulus?,* p. 186.
Vardaman (ed.), *Chronos, Kairos, Christos II . . . Studies in Memory of Ray Summers,* p. 367.
Verburg, *Endzeit und Entschlafene . . . 1 Kor 15,* p. 186.
Verheyden, Corstjens, and Neirynck, *The Gospel of Matthew and the Sayings Source Q . . . Bibliography 1950-1995,* p. 590.
Verhoef, *De brieven aan de Tessalonicenzen,* pp. 186-187.
Vermeylen and Desrousseaux (eds.), *Figures de David à travers la Bible,* pp. 608-609.
20 ans de publications françaises sur Jésus, ed. Baudoz and Fédou, p. 580.
Vives, *Viento de libertad, fuente de vida,* p. 192.
Vlachos and Wilson, *A Workbook for New Testament Greek,* p. 380.
Vögtle, *Unnötige Glaubensbarrieren. Neutestamentliche Texte und ihre Glaubensaussagen,* p. 411.
Vorster, *Speaking of Jesus,* pp. 594-595.
Vouga, *An die Galater,* p. 404.
Vyhmeister (ed.), *Women in Ministry,* p. 613.
Wacker and Schottroff (eds.), *Kompendium Feministische Bibelauslegung,* pp. 376-377.
Waetjen, *Praying the Lord's Prayer,* p. 595.
Wallace and Williams, *The Three Worlds of Paul of Tarsus,* p. 187.
Walter, Reinmuth, and Lampe, *Die Briefe an die Philipper, Thessalonicher und an Philemon,* p. 404.
Wansbrough, *The Gospel of Luke,* pp. 394-395.
Washington, Graham, and Thimmes (eds.), *Escaping Eden. New Feminist Perspectives on the Bible,* p. 380.
Wasserberg, *Aus Israels Mitte — Heil für die Welt . . . zur Theologie des Lukas,* p. 595.
Watson, *Ancient Law and Modern Understanding,* p. 632.
Waubke, *Die Pharisäer in der protestantischen Bibelwissenschaft des 19. Jahrhunderts,* p. 439.
Weitzman, *The Syriac Version of the Old Testament,* p. 632.
Wells, *The Greek language of healing from Homer to New Testament times,* pp. 158-159.
Wengst, *Jesus zwischen Juden und Christen,* p. 614.
Werblowsky, *Magie, Mystik, Messianismus,* pp. 632-633.
Weren, *Vensters op Jezus,* p. 175.
Werline, *Penitential Prayer in Second Temple Judaism,* p. 214.
West, *The Academy of the Poor,* p. 580.
Wevers, *Notes on the Greek Text of Numbers,* p. 439.
"What is John?," vol. 2, ed. Segovia, pp. 392-393.
Where Christology Began. Essays on Philippians 2, ed. Martin and Dodd, p. 182.
Where Shall Wisdom Be Found?, ed. Barton, pp. 606-607.
Wiefel, *Das Evangelium nach Matthäus,* pp. 595-596.
Wilhoit, Longman, and Ryken (eds.), *Dictionary of Biblical Imagery,* p. 376.
Wilkinson, *The Bible and Healing,* p. 412.
Will the Real Jesus Please Stand Up?, ed. Copan, pp. 582-583.
C. A. Williams, *Roman Homosexuality,* p. 633.

W. Williams and Wallace, *The Three Worlds of Paul of Tarsus,* p. 187.
Wills, *The Quest of the Historical Gospel,* p. 175.
Wilson and Vlachos, *A Workbook for New Testament Greek,* p. 380.
Wink, *The Powers That Be,* p. 614.
Wise, *The First Messiah,* p. 633.
Witherington, *Grace in Galatia,* p. 187.
———, *The Jesus Quest,* p. 175.
———, *The Paul Quest,* p. 404.
Witherup, *The Bible Companion,* p. 380.
Witness to the Gospel. The Theology of Acts, ed. Marshall and Peterson, p. 170.
Wold, *Out of Order. Homosexuality in the Bible,* p. 412.
Wolff, *Die frühe nachösterliche Verkündigung des Reiches Gottes,* p. 412.
Women in Ministry, ed. Vyhmeister, p. 613.
Women's Bible Commentary, ed. Newsom and Ringe, p. 155.
Wood, *Perspectives on War in the Bible,* p. 192.
Wray, *Rest as a Theological Metaphor in the Epistle to the Hebrews and the Gospel of Truth,* p. 404.
J. E. Wright and Dever (eds.), *The Echoes of Many Texts . . . in Honor of Lou H. Silberman,* p. 420.
N. T. Wright and Borg, *The Meaning of Jesus,* p. 382.
Yamasaki, *John the Baptist . . . Audience-Oriented Criticism of Matthew's Narrative,* p. 395.
Yarbro Collins (ed.), *Ancient and Modern Perspectives on the Bible and Culture . . . in Honor of Hans Dieter Betz,* p. 567.
Yarbrough and Elwell, *Encountering the New Testament,* p. 150.
——— (eds.), *Readings from the First-Century World,* p. 369.
Yardeni and Cotton, *Aramaic, Hebrew and Greek Documentary Texts,* pp. 196-197.
Yeo, *What Has Jerusalem to do with Beijing?,* p. 159.
Yinger, *Paul, Judaism, and Judgment According to Deeds,* p. 606.
Young, *The Parables,* p. 395
Zanker, *Pompeii,* pp. 633-634.
Zimmermann, *Messianische Texte aus Qumran,* p. 439.

INDEX OF SOFTWARE NOTICES

Accordance Bible Atlas, pp. 214-215.
BibleWorks for Windows, version 4.0, p. 215.
The Book, p. 634.
Brown (ed.), *New International Dictionary of New Testament Theology,* p. 634.
Dictionaries of the New Testament, pp. 634-635.
Gaebelein (ed.), *The Expositor's Bible Commentary,* p. 635.
Gaebelein (ed.), *The Expositor's Bible Commentary for Macintosh,* p. 635.
QuickVerse 5.0 Deluxe Edition, p. 216.
Vander Laan, *Jesus. An Interactive Journey*, pp. 635-636.

LIST OF ABSTRACTORS

Harrington, Daniel J., S.J. (DJH) General Editor; Professor of New Testament, Weston Jesuit School of Theology

Matthews, Christopher R. (CRM) Managing Editor; Adjunct Assistant Professor of New Testament, Weston Jesuit School of Theology

Pearson, Birger A. (BAP) Professor of Religious Studies, Emeritus, University of California, Santa Barbara

Stylianopoulos, Theodore (ThS) Pastor, Greek Orthodox Church of St. George, Keene, NH

Thompson, Richard Jude (RJT) Harvard University Library Staff

NEW TESTAMENT ABSTRACTS

VOLUME 43 1999

TABLE OF CONTENTS

LIST OF JOURNALS iii

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL 1 219 443
GOSPELS—ACTS 19 242 464
EPISTLES—REVELATION 61 283 498
BIBLICAL THEOLOGY 86 306 520
THE WORLD OF THE NEW TESTAMENT 97 320 531

BOOK NOTICES

THE NEW TESTAMENT: GENERAL 148 365 567
GOSPELS—ACTS 159 380 580
EPISTLES—REVELATION 175 395 596
BIBLICAL THEOLOGY 187 405 606
THE WORLD OF THE NEW TESTAMENT 192 412 614
SOFTWARE 214 634

INDEXES 637

NEW AND NOTEWORTHY FROM CAMBRIDGE

Society for New Testament Studies Monograph Series...

The Son of Man Debate

A History and Evaluation

Delbert Burkett

0-521-66306-7 Hardback about $59.95

Purpose and Cause in Pauline Exegesis

Romans 1.16–4.25 and a New Approach to the Letters

Wendy Dabourne

0-521-64003-2 Hardback $59.95

The Strong and the Weak

Romans 14.1–15.13 in Context

Mark Reasoner

0-521-63334-6 Hardback $59.95

The Voice of Jesus in the Social Rhetoric of James

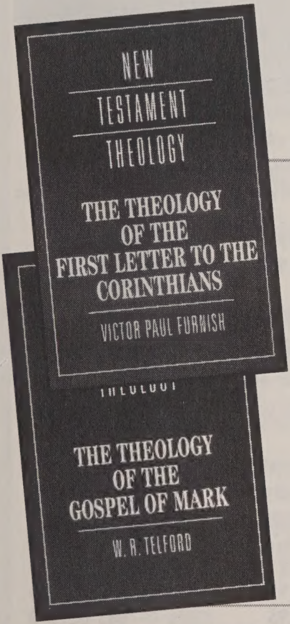
Wesley Hiram Wachob

0-521-66069-6 Hardback about $59.95

Paul, Judaism, and Judgment according to Deeds

Kent L. Yinger

0-521-63243-9 Hardback $64.95



NEW TESTAMENT THEOLOGY

THE THEOLOGY OF THE FIRST LETTER TO THE CORINTHIANS

VICTOR PAUL FURNISH

THEOLOGY

THE THEOLOGY OF THE GOSPEL OF MARK

W. R. TELFORD

New Testament Theology

The Theology of the First Letter to the Corinthians

Victor Paul Furnish

0-521-35252-5	Hardback	$49.95
0-521-35807-8	Paperback	$17.95

The Theology of the Gospel of Mark

W. R. Telford

0-521-43366-5	Hardback	$59.95
0-521-43977-9	Paperback	$19.95

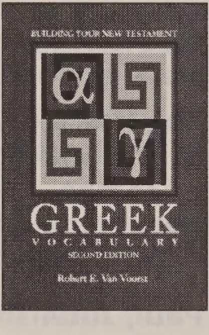
Available in bookstores or from

CAMBRIDGE
UNIVERSITY PRESS

40 West 20th Street, N.Y., NY 10011-4211
Call toll-free 800-872-7423.
Web site: http://www.cup.org
MasterCard/VISA accepted.
Prices subject to change.

Society of Biblical Literature

Building Your New Testament Greek Vocabulary
Second Edition
Robert E. Van Voorst

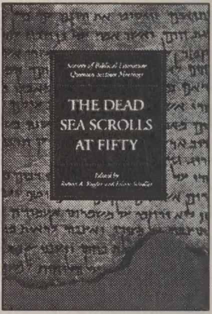

BUILDING YOUR NEW TESTAMENT
GREEK
VOCABULARY
SECOND EDITION
Robert E. Van Voorst

This book provides students a user-friendly introduction to the vocabulary of New Testament Greek and helps them to move away from rote memorization toward long-term vocabulary learning based on how Greek words are built and related to one another. Van Voorst provides easy-to-remember English derivatives, lists the number of occurrences for each word learned, provides lists that are easily learned in a single vocabulary-learning session, and organizes the book on the basis of word frequency and word families. New are helpful lists of verbs, prepositions, and particles.

"...a well-thought-out and attractive aid in acquiring Greek vocabulary...astutely combines cognate words in groups according to frequency of occurence. I doubt that it has ever been done in English in a more convenient way. Since every word that occurs five or more times in the Greek New Testament is included, those who work with this handbook should be able to approach with confidence the Christian Scriptures in their original language."
—*Raymond E. Brown, Union Theological Seminary*

Code: 06 03 40 — 107 pages (1999)
Paper: $7.50 — ISBN: 0-7885-0552-1

The Dead Sea Scrolls at Fifty
Proceedings of the 1997 Society of Biblical Literature Qumran Section Meetings
Robert A. Kugler and Eileen Schuller, editors


Society of Biblical Literature
Qumran Section Meetings
THE DEAD SEA SCROLLS AT FIFTY
Edited by
Robert A. Kugler and Eileen Schuller

This "who's who" of international Scrolls research commemorates the fiftieth anniversary of the discovery of the Dead Sea Scrolls with essays focused on:

- The History of Dead Sea Scrolls Research
- The Scrolls and the Hebrew Bible/Old Testament, Early Judaism and the New Testament
- The Damascus Document
- The Future of Dead Sea Scrolls Research

The book includes 12 photographs; several recently released to the public for the first time.

Code: 06 35 15 — 227 pages (1999)
Paper: $49.95 — ISBN: 0-7885-0543-2

Reading 4QMMT
New Perspectives on Qumran Law and History
John Kampen and Moshe J. Bernstein, editors

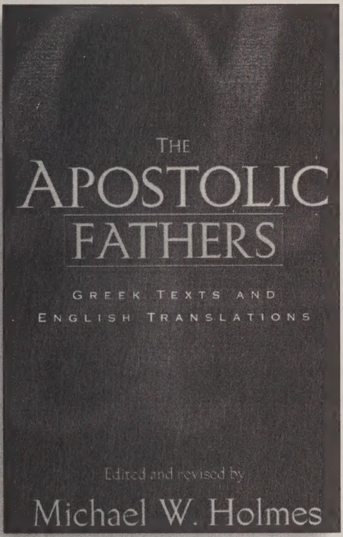
"...a necessary addition to the library of any Qumran specialist, as well as libraries with collections in Dead Sea Scrolls or in Jewish studies."—*Catholic Biblical Quarterly*

Code: 06 07 02 — 169 pages (1996)
Cloth: $39.95 — ISBN: 0-7885-0222-0
Paper: $24.95 — ISBN: 0-7885-0223-9

Customer Service, P.O. Box 133089, Atlanta, GA 30333-3089
Phone 888-747-2354 (toll-free) or 404-727-2354, Fax 404-727-2348
Online catalog: http://www.sbl-site.org/SBL/Publications/SBL-catalog.html

BAKER BOOK HOUSE

www.bakerbooks.com



THE
APOSTOLIC
FATHERS
GREEK TEXTS AND
ENGLISH TRANSLATIONS
Edited and revised by
Michael W. Holmes

The Apostolic Fathers

Greek Texts and English Translations

Michael W. Holmes, ed.

This revision of Holmes's 1992 Greek-English diglot edition of the Apostolic Fathers features updated introductions, bibliographies, and textual witnesses. Essential for the serious student of early Christianity.

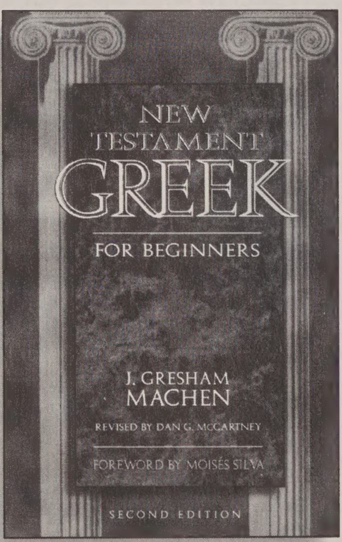
$24.99 p 630 pages 0-8010-2225-8

New Testament Greek for Beginners, 2d ed.

J. Gresham Machen
revised by
Dan G. McCartney

This authorized revision retains the strengths of Machen's classic while making the text more pedagogically accessible to contemporary students and incorporating some of the benefits of recent linguistic study.

$19.99 c 416 pages 0-8010-2211-8



NEW
TESTAMENT
GREEK
FOR BEGINNERS
J. GRESHAM
MACHEN
REVISED BY DAN G. McCARTNEY
FOREWORD BY MOISÉS SILVA
SECOND EDITION

BAKER

RECENT BOOKS FROM EERDMANS

CHRISTOLOGY
Hans Schwarz

"This is the best available one-volume textbook on Christology for college and seminary courses." — CARL E. BRAATEN

"A most valuable contribution to the ongoing quest for the reality of Christ, and a 'must' not only for teachers and students of theology but also for all who seek a better understanding of the Christian faith." — JOHN MACQUARRIE

ISBN 0-8028-4463-4 · 364 pages · paperback · $25.00

GOD CRUCIFIED
Monotheism and Christology in the New Testament
Richard Bauckham

This book presents an exciting new proposal for understanding New Testament Christology in its Jewish context. Building on the latest scholarly discussion about the nature of Jewish monotheism, Bauckham argues that the early Christian view of Jesus' divinity is fully consistent with the Jewish understanding of God.
ISBN 0-8028-4642-4 · 89 pages · paperback · $12.00

CHRIST THE CENTER
George A. F. Knight

Informed by Knight's expert knowledge of Biblical Hebrew and acutely aware of the historical dialogue between philosophy and theology, this volume helps correct common yet misguided perspectives on Christology by arguing convincingly that the meaning of the incarnation is found in the Old Testament.
ISBN 0-8028-4624-6 · 96 pages · paperback · $12.00

A NEW VISION FOR ISRAEL
The Teachings of Jesus in National Context
Scot McKnight
STUDYING THE HISTORICAL JESUS Series

"Providing as an added bonus a lucid and comprehensive guide to recent scholarship on the subject, McKnight gives us one of the freshest and most compelling contributions to the continuing question, 'Who really was this Jesus?' This book should be extremely rewarding to individual readers, to college and seminary teachers, and to study groups. Bravo!" — L. D. HURST

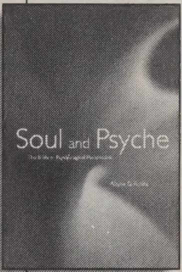
ISBN 0-8028-4212-7 · 277 pages · paperback · $21.00

At your bookstore,
or call 800-253-7521
Fax: 616-459-6540
E-mail: sales@eerdmans.com

9023

WM. B. EERDMANS
PUBLISHING CO.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MI 49503

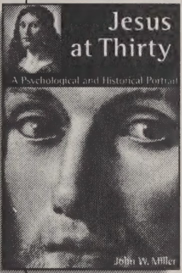
New Testament Perspectives


Soul and Psyche

SOUL AND PSYCHE
The Bible in Psychological Perspective
WAYNE G. ROLLINS

Establishes an agenda for psychological criticism as a discipline within biblical studies. Rollins addresses and explains major issues in a perceptive and understandable manner.

288 pp. 0-8006-2716-4 paper $22.00 ($33.00 in Canada)

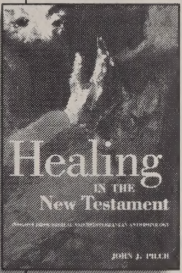

Jesus at Thirty
A Psychological and Historical Portrait
John W. Miller

JESUS AT THIRTY
A Psychological and Historical Portrait
JOHN W. MILLER

"Adds a new dimension to historical-Jesus research with a judicious application of psychological insight to the task of historical biblical scholarship."

—WAYNE ROLLINS

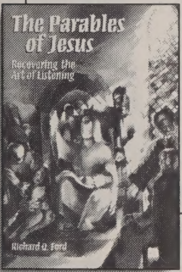
192 pp. 0-8006-3107-2 hardcover $18.00 ($27.00 in Canada)


Healing in the New Testament
John J. Pilch

HEALING IN THE NEW TESTAMENT
Insights from Medical and Mediterranean Anthropology
JOHN J. PILCH

Pilch examines how the earliest followers of Jesus and ancient Judeans understood healing, what roles healers played in society, and the different emphases on healing in the gospels.

176 pp. 0-8006-3178-1 paper $18.00 ($27.00 in Canada)


The Parables of Jesus
Recovering the Art of Listening
Richard Q. Ford

THE PARABLES OF JESUS
Recovering the Art of Listening
RICHARD Q. FORD

"With care, delicacy, and tenderness, Richard Ford listens to parable characters reacting to one another...and teaches us all to hear another's voice."

—JOHN DOMINIC CROSSAN

192 pp. 0-8006-2938-8 paper $18.00 ($27.00 in Canada)

At bookstores or call **1-800-328-4648**

FORTRESS PRESS
Augsburg Fortress, Publishers
www.augsburgfortress.org

the Catholic Biblical Quarterly

Scholarly articles in Scripture and related fields

Extensive review section
esteemed for prompt and competent evaluations

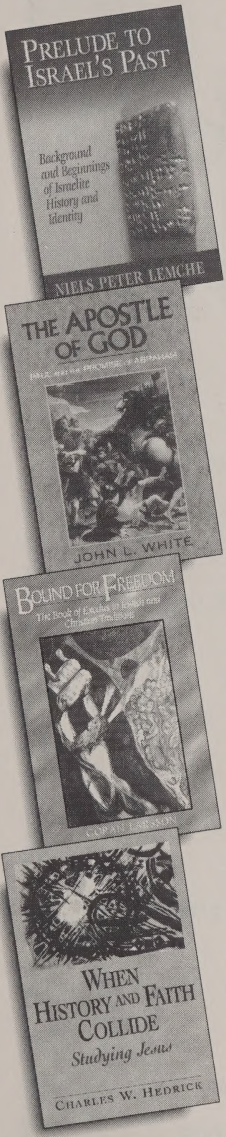
January, April, July, October

Annual and Decennial indexes

Subscriptions run on calendar year basis only:
$25.00

Order from:

THE CATHOLIC BIBLICAL ASSOCIATION
The Catholic University of America
Washington, DC 20064



HENDRICKSON PUBLISHERS

PRELUDE TO ISRAEL'S PAST
Background and Beginnings of Israelite History and Identity
NIELS PETER LEMCHE

How useful is the Old Testament for reconstructing the history of early Israel? How accurate is the Bible's portrait of the ancient Near East over three thousand years ago? Such questions have recently dominated academic discussion and have spilled over even into the popular arena. Lemche, a scholar at the center of this debate, carefully explores the crucial questions that concern the biblical portrayal of Israel's early history.

$24.95 • ISBN 1-56563-343-1 • Cloth

THE APOSTLE OF GOD
Paul and the Promise of Abraham
JOHN L. WHITE

White contends that to understand the Christ-event in accordance with Torah and Jewish tradition, Paul—the Apostle to the Gentiles—recognized in Abraham and Sarah (as neither ethnically Jewish nor Torah-bound) the explanation for the new status of Gentiles. Because of Christ, the promised seed of Abraham, the Gentiles receive the blessing of Abraham. For the apostle of God, this revelation came not from others or from human teaching, but from his encounter with the God of Abraham and Sarah.

$24.95 • ISBN 1-56563-283-4 • Cloth

BOUND FOR FREEDOM
The Book of Exodus in Jewish and Christian Traditions
GÖRAN LARSSON

The book of Exodus presents a defining act of liberation not only in Judaism but also in the Christian understanding of salvation history. That defining act, Larsson argues, takes place at Sinai with the giving of the Torah. Thus Exodus demonstrates that there is no freedom without boundaries. Larsson stresses the history of theological interpretation, beginning with early Jewish interpretive traditions. The results illustrate both the vitality of those traditions and the spiritual and moral relevance of Exodus for today's reader.

$24.95 • ISBN 1-56563-083-1 • Cloth

WHEN HISTORY AND FAITH COLLIDE
Studying Jesus
CHARLES W. HEDRICK

Hedrick explores the tension that occurs when one studies the Jesus of faith with the critical eye of historical scholarship. He outlines the nature of historical inquiry, gives a brief history of how scholars have understood Jesus, and identifies the essential issues confronting the reader of the New Testament Gospel accounts of Jesus: discrepancies, contradictions, and differences as well as strong similarities among different writers.

$16.95 • ISBN 1-56563-235-4 • Cloth

Available at your local bookstore or call toll-free: 800-358-3111
Outside the U.S.: 978-532-6546 • E-mail: orders@hendrickson.com • Fax: 978-531-8146

OLD TESTAMENT ABSTRACTS

A publication of The Catholic Biblical Association

Three times a year: February, June, October

Editor: Christopher T. Begg

Associate Editors: Alexander A. Di Lella, O.F.M.
Diana V. Edelman
Aloysius Fitzgerald, F.S.C.
Leslie J. Hoppe, O.F.M.
Roland Murphy, O.Carm.
Kathleen S. Nash
Kathleen M. O'Connor
John T. Willis

OTA provides abstracts of significant books and articles in Old Testament and related fields.

Subscription price: $26.00 per year

ISSN: 0364-8591

For subscriptions of further information, write to:

The Catholic Biblical Association of America
The Catholic University of America
Washington, DC 20064

4650 19

Announcing

New Testament Abstracts *on* *CD-ROM*

The New Testament research tool for the 21st century

Founded in 1956, *New Testament Abstracts* has become an indispensable research and bibliographic aid for scholars, librarians, clergy, and students of the New Testament and its historical milieu. Currently *NTA* abstracts at least 2,150 articles chosen from more than 500 periodicals in numerous languages. Nearly 850 current books are also summarized annually.

CD-ROM release 1.0, containing all abstracts and book notices published in *NTA* from 1988 through 1998, is now ready. It is available to subscribers of *New Testament Abstracts* at the following prices:

Individuals (single-user license): $100.00
Institutions (multi-user license): $250.00
Non-subscriber prices: $150 (individuals),
$350 (institutions).
(plus $5.00 domestic/$8.00 foreign for shipping and handling)

Orders with payment in US dollars should be sent to:

New Testament Abstracts
Weston Jesuit School of Theology
3 Phillips Place
Cambridge, MA 02138

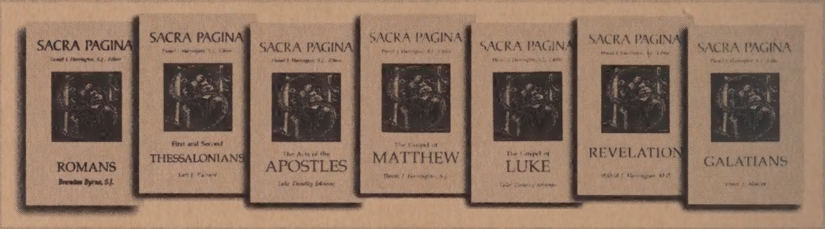
Order forms are posted at:
http://members.aol.com/ntaweston/nta.html

A unique blend of critical analysis, theological insight, and catholic perspective

SACRA PAGINA

Daniel Harrington, S.J., Editor

This eighteen-volume series presents fresh translations and modern expositions of all the books of the New Testament. Written by an international team of Catholic biblical scholars, it is intended for graduate students, theologians, clergy, and religious educators.


SACRA PAGINA
ROMANS
Brendan Byrne, S.J.
SACRA PAGINA
First and Second
THESSALONIANS
SACRA PAGINA
The Acts of the
APOSTLES
SACRA PAGINA
The Gospel of
MATTHEW
SACRA PAGINA
The Gospel of
LUKE
SACRA PAGINA
REVELATION
SACRA PAGINA
GALATIANS

SACRA PAGINA
First
CORINTHIANS

New!
FIRST CORINTHIANS
Raymond Collins
5809-1 Hardcover, 652 pp., 6 x 9, $39.95

Volumes currently available

SECOND CORINTHIANS
Jan Lambrecht
5810-5 Hardcover, 256 pp., 6 x 9, $29.95

THE GOSPEL OF JOHN
Francis J. Moloney, S.D.B.
5806-7 Hardcover, 616 pp., 6 x 9, $34.95

ROMANS
Brendan Byrne, S.J.
5808-3 Hardcover, 528 pp., 6 x 9, $29.95

REVELATION
Wilfrid J. Harrington, O.P.
5818-0 Hardcover, 296 pp., 6 x 9, $29.95

THE ACTS OF THE APOSTLES
Luke Timothy Johnson
5807-5 Hardcover, 592 pp., 6 x 9, $34.95

GALATIANS *Frank J. Matera*
5811-3 Hardcover, 272 pp., 6 x 9, $24.95

THE GOSPEL OF MATTHEW
Daniel Harrington, S.J.
5803-2 Hardcover, 448 pp., 6 x 9, $29.95

THE GOSPEL OF LUKE
Luke Timothy Johnson
5805-9 Hardcover, 480 pp., 6 x 9, $29.95

FIRST AND SECOND THESSALONIANS
Earl J. Richard
5813-X Hardcover, 432 pp., 6 x 9, $29.95

To view the series online, see: http://www.catalog.litpress.org/series_list.cfm?ID=28

CALL FOR MORE INFORMATION: **BERIT OLAM: THE EVERLASTING COVENANT**
Studies in Hebrew Narrative and Poetry

Available from your religious bookstore or
Phone: 1-800-858-5450 E-mail: sales@litpress.org
Fax: 1-800-445-5899 Order online: www.litpress.org

THE LITURGICAL PRESS
St. John's Abbey • P.O. Box 7500 • Collegeville, MN 56321-7500

REFERENCE BOOK

EDS/WESTON JESUIT LIBRARY
3 0135 00222 1479